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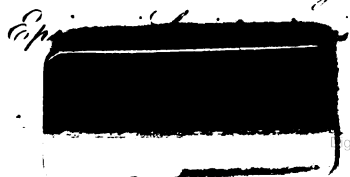
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THE
CRITICAL REVIEW:
OR,
Annals of Literature.

BY
A SOCIETY of GENTLEMEN.

VOLUME the THIRTY-NINTH.

——— *Nothing extenuate,
Nor set down aught in malice.* SHAKESPEARE.

*Ploravere suis non respondere favoribus
Speratum meritis*——— HOR.



LONDON,
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THE
CRITICAL REVIEW.

For the Month of *January*, 1775.

ARTICLE I.

The Works of George Lord Lyttelton; formerly printed separately, and now first collected together: with some other Pieces never before printed. Published by George Edward Ayscough, esq. 4to. 1l. 5s. boards. Doddsley.

WHEN genius, learning, and virtue unite in a person of distinguished rank and fortune, they render him peculiarly illustrious, and men are universally gratified by the publication of the works of such an author. In this honourable degree of estimation stand the literary productions of Lord Lyttelton, a nobleman deservedly celebrated for the possession of eminent talents, and all these amiable endowments of mind which constitute the ornament and happiness of society.

The first article in this miscellaneous collection is, *Observations on the Life of Cicero*, formerly published. These were written in the early part of the author's life, and discover great acuteness, as well as extensive learning. They are succeeded by *Observations on the Roman History*, no less judicious, and now first published, from a manuscript communicated by William Henry Lyttelton, esq. The subject of these *Observations* is the period of the Roman History, from the usurpation of Sylla to the settlement of the imperial power; from the view of which period his lordship endeavours to ascertain some of the causes of the destruction of liberty in the republic. He observes, that the causes which at last produced this event, had long before begun to operate, by the pernicious outrages of the people on one hand, and violent acts of

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the senate on the other. He then proceeds to shew, that the balance of the state was destroyed by the office of dictator, which conferred such an unlimited power as was inconsistent with public liberty.

‘ The institution of this office, says his lordship, was almost coeval with the liberty of Rome. Twelve years after the expulsion of Tarquin the Proud, or, as some reckon, only eight, (*ita lex jubebat de dictatore creando lata*;) a law was made for the creating of a dictator, with a power superior to that of all other officers, military or civil, and subject to no appeal, being only restrained by the following limitations—that it was to be exercised within the bounds of Italy, and not for more than six months. The idea of it seems to have been taken from Alba, of which city the Romans were a colony, and may therefore have adopted, without much deliberation, what had been practised there: but the occasion of their having recourse to it was (according to Livy) the instant dread of a war, which thirty Latin cities, confederated with the Sabines, threatened to make against Rome.

‘ Other reasons have been given, but this seems the most probable; because military operations are better carried on by a single commander, than by two equal chiefs; and the people, at a time of imminent danger, might more easily be induced to constitute such an officer for the defence of their country against foreign enemies, than if the law had been first proposed by the senate for any political purpose. Yet they should have considered, that the dictatorial power extended over the state, as well as over the army, and that the nobles might use it as an engine against *them* upon other occasions.

‘ The nomination of this magistrate appears to have been assigned by law to either of the two consuls; but the choice was confined to some one of those senators who had before obtained the consulship: and the usual method was, for the senate to decree, upon any great exigency, that a dictator should be made, and to direct on what person of consular dignity the nomination should fall. Yet it was in the power of either of the consuls, without any order from *them*, and without the approbation of his colleague, to name, of his own accord, any consular senator to this supreme magistracy; and their approbation, concurring with such an appointment, fully ratified and confirmed it, however disagreeable it might be to the people. A remarkable instance of this, and likewise of the use occasionally made of the dictatorial power for the purposes of the senate, occurs in the account which is given by Livy of the events of the year 316 from the building of Rome. He tells us, that the senate reproaching the consuls with a neglect of their duty, for not having exerted the authority of their charge to punish a conspiracy of the Roman knight, Spurius Maelius, with some tribunes of the people, against the commonwealth, one of them said, “ The blame laid on them was unjust: for they, being subject to the controul of the laws, which had given an appeal from them to the people, wanted strength in their magistracy, more than they did in their minds, to inflict the vengeance due to a crime of this nature. (*Opus esse non forti solum viro, sed etiam libero exsolutoque legum vinculis. Itaque se dictatorem Lucium Quinctium dicturum*) That there was need of a man, not only courageous, but

but moreover free, and not fettered with the restraints of the laws. He therefore would name Lucius Quintus dictator."

"The whole senate approving it, Lucius Quintus was accordingly named to that office; and the next day guards of soldiers having been placed in the forum, Caius Servilius Ahala, whom he had appointed his general of the horse, cited Mælius, by his orders, to come before his tribunal, and answer there to the charge brought against him in the senate. But, he calling on the people to succour him in this danger, which, he said, was drawn upon him by his kindness to them and the malice of the senate, some of them rescued him from the hands of an officer, who was going to carry him before the dictator: whereupon Servilius, assisted by a band of young patricians, followed him into the crowd, in which he had taken refuge; and killed him there with his own hand: after which, covered over with the blood he had shed, he went back to Quintus, and told him what he had done. That magistrate praised him for having freed the republic; and then, in an harangue which he made to the people, whom the sight of this deed had thrown into a tumult, declared, (*Mælium jure casum, etiam si regni crimine insons fuerit, qui vocatus a magistro equitum ad dictatorem non venisset.*) That Mælius, though he were innocent of aspiring to make himself king of Rome, with which he had been charged, was yet justly put to death, because, having been cited by the master of the horse, to come before the dictator, he did not come.

"When we consider, that this man was probably guilty of no other treason, than affecting to render himself too popular, by largesses of corn to the people, in a time of great dearth; it must appear that a power, which, upon such an occasion, could so suddenly be called forth, and so violently exercised, was not very consistent with the much-boasted liberty of the Roman republic.

"The constitution of that state is praised by Polybius, as a happy mixture of monarchy, aristocracy, and democracy, but the dictatorship brought into it a kind of domination more properly tyrannical than regal.

"For, in a limited monarchy, the king is not absolute, but restrained by the laws, and his ministers are responsible to the other estates of the kingdom, or the courts of judicature therein, for any abuse of his power: but a dictator in Rome (*absolutus legum vinculus*) was absolved by his office from all restraints of the laws, and not accountable to the senate, or assembly of the people, or any other jurisdiction, for any act he had done in the exercise of his charge, however arbitrary or illegal. If it be said, that the regal power in the Roman constitution was exercised by consuls, and the dictatorship was only an extraordinary remedy, to which recourse was had in sudden emergencies, when the ordinary course of government was unable to answer the exigency of the state, or provide for its safety, I answer, that not only the consuls, or the senate, or both these powers united, but the people also as one constitutional part of the Roman commonwealth, ought to have judged of the necessity of employing this remedy, so dangerous to their freedom, and without their consent it never should have been used.

We cannot help regretting that the noble author's observations on this subject have been left imperfect, as his political

and historical knowledge eminently qualified him for prosecuting such an investigation.

The succeeding article is entitled, *Considerations upon the present State of our Affairs, at Home and Abroad*, in a letter to a member of parliament, from a friend in the country. This was first published in the year 1738, and affords further proof of his lordship's political abilities. Afterwards follow the *Letters from a Persian in England to his Friend at Ispahan*; which are well known to the public, and abound with just and ingenious observations. These elegant Letters are succeeded by *Observations on the Conversion and Apostleship of St. Paul*; a work which has placed his lordship's piety and acquaintance with the Scriptures in a light no less conspicuous than his other distinguished qualifications. The next in the order of arrangement is *The Dialogues of the Dead*, which have also already received the public applause. Four Dialogues are now added, inferior to none of the preceding in wit, ingenuity, or learning. The first of these is between *Scipio Africanus* and *Julius Cæsar*, in which the noble author contrasts the moderation and patriotism of the former with the ambition of the latter. The second, which is between *Plato* and *Diogenes*, exhibits the difference between the maxims of a cynic and those of a refined philosopher. The third is maintained by *Aristides*, *Phocion*, and *Demosthenes*: here his lordship examines the different principles which actuated *Phocion* and *Demosthenes* in supporting the interests of their country; shewing it to be the opinion of *Phocion*, that *Philip* was so much superior to the Athenians in strength, as to render a contest with him unadvisable; but that *Demosthenes* entertained the most sanguine hopes from a general confederacy of the Grecian states. The fourth additional Dialogue is between *Marcus Aurelius* and *Servius Tullius*, and ingeniously contrasts the different effects resulting from regal power, according as the subjects are virtuous or corrupt. We are then presented with Four Speeches delivered in Parliament: the first, upon the bill of the jurisdictions in Scotland, in the year 1747; the second, on the mutiny-bill, in 1751; the third, on the repeal of the act for naturalizing the Jews, in 1753; and the fourth, concerning the privilege of parliament, delivered in the house of lords in the year 1763. These four speeches evince his lordship's patriotism, moderation, political abilities, and oratorical talents.

The subsequent division of the work contains a variety of beautiful poems, most of which were written at an early time of life. Among these is a *Monody* to the memory of the noble author's lady, which will ever be admired for unassumed tenderness of
senti-

sentiment. The Poems are succeeded by Letters to sir Thomas Lyttelton, his lordship's father, from the year 1728, to the year 1747, never before published. They abound in general with good sense, with the strongest indications of a virtuous disposition, and with remarkable filial piety. The following consolatory letter was probably never surpassed by any youth at the age in which it was written. It is dated from Luneville, August 18, 1728.

* Dear Sir,

* I wrote to you last post, and have since received yours of the 20th: your complaints pierce my heart. Alas, sir, what pain must it give me to think that my improvement puts you to any degree of inconvenience; and perhaps, after all, I may return and not answer your expectations. This thought gives me so much uneasiness, that I am ready to wish you would recall me, and save the charge of travelling: but, no; the world would judge perversely, and blame you for it: I must go on, and you must support me like your son.

* I have observed with extreme affliction how much your temper is altered of late, and your cheerfulness of mind impaired. My heart has asked within me, when I have seen you giving yourself up to a melancholy diffidence, which makes you fear the worst in every thing, and seldom indulge those pleasing hopes which support and nourish us. O, my dear sir, how happy shall I be, if I am able to restore you to your former gaiety! People that knew you some years ago say, that you was the most cheerful man alive. How much beyond the possession of any mistress will be the pleasure I shall experience, if, by marrying well, I can make you such once more. This is my wish, my ambition, the prayer I make to heaven as often as I think on my future life. But, alas! I hope for it in vain if you suffer your cares and inquietudes to destroy your health: what will avail my good intentions, if they are frustrated by your death? You will leave this world without ever knowing whether the promises of your son were the language of a grateful heart, or the lying protestations of a hypocrite: God in heaven forbid it should be so! may he preserve your health and prolong your days, to receive a thousand proofs of the lasting love and duty of the most obliged of children! We are all bound to you, sir, and will, I trust, repay it in love and honour of you. Let this support and comfort you, that you are the father of ten children, among whom there seems to be but one soul of love and obedience to you. This is a solid, real good, which you will feel and enjoy when other pleasures have lost their taste: your heart will be warmed by it in old age, and you will find yourself richer in these treasures than in the possession of all you have spent upon us. I talk, sir, from the fullness of my heart, and it is not the style of a dissembler. Do not, my dear sir, suffer melancholy to gain too far upon you: think less of those circumstances which disquiet you, and rejoice in the many others which ought to gladden you: consider the reputation you have acquired, the glorious reputation of integrity, so uncommon in this age! imagine that your posterity will look upon it as the noblest fortune you can leave them, and that your children's children will be incited to virtue by your example. I don't know, sir, whether you feel this; I am sure I

do, and glory in it. Are you not happy in my dear mother? was ever wife so virtuous, so dutiful, so fond? There is no satisfaction beyond this, and I know you have a perfect sense of it. All these advantages, well weighed, will make your misfortune light; and, I hope, the pleasure arising from them will dissipate that cloud which hangs upon you and sinks your spirits.

I am, dear sir,

Your dutiful son,

G. L.

The volume concludes with Two Letters from his lordship to Mr. Bower, giving an account of a journey into Wales; from the first of which we shall present our readers with the following extract.

“ After having seen the Velino, we lay that night at the house of a gentleman who had the care of lord Powis's lead mines; it stands in a valley, which seems the abode of quiet and security, surrounded with very high mountains on all sides; but in itself airy, soft, and agreeable. If a man was disposed to forget the world, and be forgotten by it, he could not find a more proper place. In some of those mountains are veins of lead ore, which have been so rich as to produce in time past 20,000*l.* per annum, to the old duke of Powis, but they are not near so valuable now. Perhaps, *holy father*, you will object, that the idea of wealth dug up in this place does not consist with that of retirement. I agree it does not; but, all the wealth being hid under ground, the eye sees nothing there but peace and tranquillity.

“ The next morning we ascended the mountain of Berwin, one of the highest in Wales; and when we came to the top of it, a prospect opened to us, which struck the mind with awful astonishment. Nature is in all her majesty there; but it is the majesty of a tyrant, frowning over the ruins and desolation of a country. The enormous mountains, or rather rocks, of Merionethshire inclosed us all around. There is not upon these mountains a tree or shrub, or a blade of grass; nor did we see any marks of habitations or culture in the whole space. Between them is a solitude fit for despair to inhabit; whereas all we had seen before in Wales seemed formed to inspire the meditations of love. We were some hours in crossing this desert, and then had the view of a fine woody vale, but narrow and deep, through which a rivulet ran as clear and rapid as your Scotch burns, winding in very agreeable forms, with a very pretty cascade. On the edge of this valley we travelled on foot, for the steepness of the road would not allow us to ride without some danger; and in about half an hour we came to a more open country, though still inclosed with hills, in which we saw the town of Bala with its beautiful lake. The town is small and ill built; but the lake is a fine object: it is about three miles in length, and one in breadth, the water of it is clear, and of a bright silver colour. The river Dee runs through very rich meadows; at the other end are high towering mountains; on the sides are grassy hills, but not so well wooded as I could wish them to be; there is also a bridge of stone built over the river, and a gentleman's house which embellishes the prospect. But what Bala is most famous for is the beauty of its women, and indeed I there saw some of the prettiest girls I ever beheld. The lake produces very fine trout,

trout, and a fish called *whiting*, peculiar to itself, and of so delicate a taste, that I believe you would prefer the flavour of it to the lips of the fair maids at Bala.

After we left the banks of the lake, where we had an agreeable day, we got again into the desert; but less horrid than I have already described, the vale being more fertile, and feeding some cattle. Nothing remarkable occurred in our ride, until we came to Fefliniog, a village in Merionethshire, the vale before which is the most perfectly beautiful of all we had seen. From the height of this village you have a view of the sea. The hills are green, and well shaded with wood. There is a lovely rivulet, which winds through the bottom; on each side are meadows, and above are corn-fields along the sides of the hills; at each end are high mountains, which seemed placed there to guard this charming retreat against any invaders. With the woman one loves, with the friend of one's heart, and a good study of books, one might pass an age there, and think it a day. If you have a mind to live long, and renew your youth, come with Mrs. Bower, and settle at Fefliniog. Not long ago there died in that neighbourhood an honest Welsh farmer, who was 105 years of age; by his first wife he had 30 children, 10 by his second, 4 by his third, and 7 by two concubines; his youngest son was 81 years younger than his eldest, and 800 persons descended from his body attended his funeral. When we had skirted this happy vale an hour or two, we came to a narrow branch of the sea, which is dry at low water. As we passed over the sands, we were surprised to see that all the cattle preferred that barren place to the meadows. The guide said, it was to avoid a fly, which in the heat of the day came out of the woods, and infested them in the valleys. The view of the said sands are terrible, as they are hemmed in on each side with very high hills, but broken into a thousand irregular shapes. At one end is the ocean, at the other the formidable mountains of Snowdon, black and naked rocks, which seemed to be piled one above the other. The summits of some of them are covered with clouds, and cannot be ascended. They do altogether strongly excite the idea of Burnet, of their being the fragment of a demolished world. The rain which was falling when I began to write this letter did not last long; it cleared up after dinner, and gave us a fine evening, which employed us in riding along the sea coast, which is here very cold.

The grandeur of the ocean, corresponding with that of the mountain, formed a majestic and solemn scene; ideas of immensity swelled and exalted our mind at the sight; all lesser objects appeared mean and trifling, so that we could hardly do justice to the ruins of an old castle, situated upon the top of a conical hill, the foot of which is washed by the sea, and which has every feature that can give a romantic appearance.

In the various lights of a critic, a historian, a poet, and a statesman, and in the several relations of a son, a husband, and a friend, in which the character of Lord Lyttelton may be considered in this work, he appears with singular advantage, and is justly entitled to that veneration which is due to a good and great man. His poetical compositions discover a lively and correct imagination, with a heart susceptible of every tender

impression; and his prose writings are replete with judicious, virtuous, and refined sentiments. He may justly be ranked among those few personages who have adorned titulary honours with a distinction more splendid, and more respectable in the eyes of posterity than the possession of a coronet.

II. *A Description of Patagonia, and the adjoining Parts of South America: illustrated with a new Map of the Southern Parts of America.* By Thomas Falkner, who resided near Forty Years in those Parts. 4to. 7s. 6d. boards. T. Lewis.

THE interior parts of South America are so little known, that curiosity is naturally excited by the publication of a work in which they are minutely delineated. When we reflect on the prodigious extent of those countries, and the impossibility of their being accurately surveyed by any single person, with the extreme difficulty of procuring a faithful account of their situation from auricular authority, it becomes a matter of doubt, what degree of credit is due to narratives of this kind, admitting the veracity of the relator to be entirely unquestionable. Mr. Falkner, the author of this description, is said to have resided near forty years in those parts. We wish he had informed us in what places he chiefly took up his abode, and which are the tracts of that extensive continent that were actually surveyed by him in person. By the knowledge of these particulars, we should be better enabled to determine the accuracy of the topographical delineation, and could separate his own authority from the less satisfactory evidence of others, whose information he relates. We have no inclination, however, to invalidate the general fidelity of the description on account of this defect, especially as we meet with no relations of a fabulous or doubtful nature.

The first chapter treats of the soil and produce of the most southern part of America; the latter consisting chiefly in fruit-trees, cattle, sheep, and horses, salt petre, and medicinal drugs. Mr. Falkner, who we are told was of the medical profession, informs us, that he has known the tea which grows in this country excite a good appetite, and promote digestion, after other medicines had failed; that in these cases it far excels the tea of China; and that in the parts where this plant grows, there is the same kind of stone as that of which the China ware is made.

The second chapter contains a description of the Indian country, with its vales, mountains, rivers, &c. Great River, La Plata, with its branches, fish, and ports.

Ths

This country affords little for exportation to Europe, except bull and cow hides, and some tobacco, which grows very well in Paraguay; but it is of the greatest importance to the Spaniards, because all the mules, or the greatest part of them, which are used in Peru, come from Buenos-Ayres and Cordova, and some few from Mendoza; without which they would be totally disabled from carrying on any traffic, or having any communication with the neighbouring countries; as the high and rugged mountains of Peru are impassible but by mules, and in that country they cannot breed these animals. Those also which go thither are in general short-lived, on account of their hard labour, the badness of the roads, and the want of pastures. So that the loss of this country might draw after it the loss of Peru and Chili. The road from Buenos-Ayres to Salta is fit for wheel carriages; but the mules, which are driven from that place and Cordova, are obliged, after so long a journey, to rest a year in Salta, before they can pass to Potosi, Lipes, or Casco.

The people of these countries are very indifferent soldiers, and so displeased with the Spanish government, loss of trade, the dearness of all European goods, and, above all, so many exorbitant taxes, &c. that they would be glad to be subject to any other nation, who would deliver them from their present oppression. Yet, notwithstanding, all this country is without any other guard, than a few regular troops in Buenos-Ayres and Montevideo; and if these two places were once taken, the taking of the rest might be accomplished by only marching over it; in which any enemy would be assisted by the natives of the country. The loss of these two places would deprive the Spaniards of the only ports they have in these seas, where their ships, which are to pass Cape Horn to the South Seas, can receive any succour. Before the expulsion of the Jesuits from the missions of Paraguay, they might have had very considerable succours from the Indian Guaranies, who were armed and disciplined, and who helped to subject the rebellious insurgents of Paraguay, and to drive the Portuguese out of the colony of Saint Sacrament, and were the greatest defence of this important country.

The hills in this country, we are informed, produce very large and lofty pine-trees, whose wood is more solid and durable than those of Europe. It is said to make excellent masts, as well as other materials for ship-building; and we are told, that ships made of it often last forty years.—We meet with the following account of an animal hitherto not described.

‘ In my first voyage to cut timber, in the year 1752, up the Parana, being near the bank, the Indians shouted yaquaru, and looking, I saw a great animal, at the time it plunged into the water from the bank; but the time was too short, to examine it with any degree of precision.

‘ It

• It is called yaquaru, or yaquaruigh, which (in the language of that country) signifies, the water-tiger. It is described by the Indians to be as big as an ass; of the figure of a large, over-grown, river-wolf or otter; with sharp talons, and strong tusks; thick and short legs; long, shaggy hair; with a long, tapering tail.

• The Spaniards describe it somewhat differently; as having a long head, a sharp nose, like that of a wolf, and stiff erect ears. This difference of description may arise from its being so seldom seen, and, when seen, so suddenly disappearing; or perhaps there may be two species of this animal. I look upon this last account as the most authentic, having received it from persons of credit, who assured me they had seen this water-tiger several times. It is always found near the river, lying on a bank; from whence, on hearing the least noise, it immediately plunges into the water.

• It is very destructive to the cattle which pass the Parana; for great herds of them pass every year; and it generally happens that this beast seizes some of them. When it has once laid hold of its prey, it is seen no more; and the lungs and entrails soon appear floating upon the water.

• It lives in the greatest depths, especially in the whirlpools made by the concurrence of two streams, and sleeps in the deep caverns that are in the banks.

The third chapter is a continuation of the description of the Indian country, Terra del Fuego, and Falkland islands. The Fourth Chapter contains an Account of the Inhabitants of the most Southern Parts of America, viz. the Moluckes, Picunches, Pehuenches, Huilliches, &c. The fifth chapter treats of the Religion, Government, and Customs of some of those People. We shall present our readers with part of the narrative on this subject.

• Those Indians believe in two superior beings, the one good, the other evil. The good power is called by the Moluckes, Toquichen, which signifies governor of the people; by the Taluhets and Diuhets, Soychu, which, in their tongue, signifies the being who presides in the land of strong drink: the Tehuelhets call him Guayava-cunnee, or the lord of the dead.

• They have formed a multiplicity of these deities; each of whom they believe to preside over one particular cast or family of Indians, of which he is supposed to have been the creator. Some make themselves of the cast of the tiger, some of the lion, some of the guanaco, and others of the ostrich, &c. They imagine that these deities have each their separate habitations, in vast caverns under the earth, beneath some lake, hill, &c. and that when an Indian dies, his soul goes to live with the deity who presides over his particular family, there to enjoy the happiness of being eternally drunk.

• They

They believe that their good deities made the world, and that they first created the Indians in their caves, gave them the lance, the bow and arrows, and the stone-bowls, to fight and hunt with, and then turned them out to shift for themselves. They imagine that the deities of the Spaniards did the same by them, but that instead of lances, bows, &c. they gave them guns and swords. They suppose that when the beasts, birds, and lesser animals were created, those of the more nimble kind came immediately out of their caves, but that the bulls and cows being the last, the Indians were so frightened at the sight of their horns, that they stopped up the entrance of their caves with great stones. This is the reason they give, why they had no black cattle in their country, till the Spaniards brought them over, who more wisely had let them out of the caves.

They have formed a belief that some of them after death, are to return to these divine caverns; and they say also that the stars are old Indians, that the milky way is the field where the old Indians hunt ostriches, and that the two southern clouds are the feathers of the ostriches which they kill. They have an opinion also that the creation is not yet exhausted, nor all of it come out to the daylight of this upper world.

Their wizards, beating their drums, and rattling their calabashes full of sea-shells, pretend to see, under ground, men, cattle, &c. with shops of rum, brandy, calcabells, and a variety of other things. But I am very well assured that they do not all of them believe this nonsense: for the Tehuel Cacique, Chehuentoya, came to me one morning, with an account of a new discovery, made by one of their wizards, of one of these subterraneous countries, which was under the place where we lived; and upon my laughing at, and exposing their simplicity, in being imposed upon by such fables and foolish stories, he answered with scorn, Epueungeing'n, They are old women's tales.

The Evil Principle is called by the Moluches Huecuvoc, or Huecuvu, that is, the Wanderer without. The Tehuelhets and Chechehets call him Atikannakanatz; the other Puelches call him Valichu.

They acknowledge a great number of this kind of demons, wandering about the world, and attribute to them all the evil that is done in it, whether to man or beast; and they carry this opinion so far, as to believe that these unpropitious powers occasion the weariness and fatigue which attends long journeys or hard labour. Each of their wizards is supposed to have two of these demons in constant attendance, who enable them to foretell future events; to discover what is passing, at the time present, at a great distance; and to cure the sick, by fighting, driving away, or appeasing, the other demons who torment them. They believe that the souls of their wizards, after death, are of the number of these demons.

• Their

* Their worship is entirely directed to the evil being, except in some particular ceremonies made use of in reverence to the dead. To perform their worship, they assemble together in the tent of the wizard ; who is shut up from the sight of the rest, in a corner of the tent. In this apartment, he has a small drum, one or two round calabashes with small sea shells in them, and some square bags of painted hide, in which he keeps his spells. He begins the ceremony, by making a strange noise with his drum and rattle-box ; after which he feigns a fit, or struggle with the devil, who it is then supposed has entered into him ; keeps his eyes lifted up, distorts the features of his face, foams at the mouth, screws up his joints, and, after many violent and distorting motions, remains stiff and motionless, resembling a man seized with an epilepsy. After some time he comes to himself, as having got the better of the demon ; next feigns, within his tabernacle, a faint, shrill, mournful voice, as of the evil spirit, who, by this dismal cry, is supposed to acknowledge himself subdued ; and then, from a kind of tripod, answers all questions that are put to him. Whether his answers be true or false is of no great signification ; because if his intelligence should prove false, it is the fault of the devil. On all these occasions the wizard is well paid.

‘ The profession of the wizards is very dangerous, notwithstanding the respect which is sometimes paid to them : for it often happens, when an Indian chief dies, that some of the wizards are killed ; especially if they had any dispute with the deceased just before his death ; the Indians, in this case, laying the loss of their chief upon the wizards and their demons. In cases also of pestilence and epidemic disorders, when great numbers are carried off, the wizards often suffer. On account of the small-pox, which happened after the death of Mayu Pilqui-ya and his people, and almost entirely destroyed the Checheters, Cangapol ordered all the wizards to be killed, to see if by these means the distemper would cease.’

The last chapter gives an account of the language of the inhabitants of these countries, of which we are told that of the Moluches is the most copious and elegant. Mr. Falkner has favoured us with some grammatical observations on this subject, and a short vocabulary ; but as we cannot suppose our readers to be desirous of any information relative to an Indian language, we shall take our leave of that quarter of the world, to pursue objects more interesting.

III. *Speech of Edmund Burke, Esq. on American Taxation,*
 April 19, 1774. 4to. 2s. Doddsley.

EVERY true lover of his country must sincerely regret the unhappy dispute which is at present maintained with our American colonies ; a dispute which cannot fail of greatly affecting

fecting our commercial intercourse, and of proving prejudicial to both parties. Could the difference be accommodated in an amicable manner, without leaving to the Americans any ground of complaint against the conduct of administration, or unduly circumscribing the authority of the British legislature, it would be an event of the most advantageous tendency, and ought to be the object of every real patriot, who sits in the great council of the nation. From the diversity of opinions and sentiments, however, so natural to a numerous assembly, the matter in dispute has already been warmly debated in the house of commons, and will probably yet be the subject of more frequent discussion. Among those who have exerted their abilities on this important occasion, the celebrated gentleman by whom this Speech was delivered, held a very conspicuous rank. The subject was such as afforded large scope for his rhetorical talents, and he seems to have bestowed upon it the whole force and splendor of his genius.

After a short and elegant exordium, the speaker proceeds to reply to the gentleman who last addressed the house, and endeavours to refute the opinion, that if the tax on tea should be repealed, the Americans would be incited to demand likewise an exemption from other taxes.

‘ He desires to know, says Mr. Burke, whether, if we were to repeal this tax, agreeably to the propositions of the hon. gentleman who made the motion, the Americans would not take post on this concession, in order to make a new attack on the next body of taxes; and whether they would not call for a repeal of the duty on wine as loudly as they do now for the repeal of the duty on tea? Sir, I can give no security on this subject. But I will do all that I can, and all that can be fairly demanded. To the *experience* which the hon. gentleman reprobates in one instant, and reverts to in the next; to that experience, without the least wavering or hesitation on my part, I steadily appeal; and would to God there was no other arbiter to decide on the vote with which the house is to conclude this day.

‘ When parliament repealed the Stamp Act in the year 1766, I affirm, first, that the Americans did *not*, in consequence of this measure, call upon you to give up the former parliamentary revenue which subsisted in that country; or even any one of the articles which compose it. I affirm also, that when, departing from the maxims of that repeal, you revived the scheme of taxation, and thereby sowed the minds of the colonists with new jealousy, and all sorts of apprehensions, then it was that they quarreled with the old taxes, as well as the new; then it was, and not till then, that they questioned all the parts of your legislative power; and by the battery of such questions have

have shaken the solid structure of this empire to its deepest foundations.

'Of those two propositions I shall, before I have done, give such convincing, such damning proof, that however the contrary may be whispered in circles, or bawled in news-papers, they never more will dare to raise their voices in this house. I speak with great confidence. I have reason for it. The ministers are with me. *They* at least are convinced that the repeal of the Stamp Act had not, and that no repeal can have, the consequences which the hon. gentleman who defends their measures is so much alarmed at. To their conduct, I refer him for a conclusive answer to his objection. I carry my proof irresistibly into the very body of both ministry and parliament; not on any general reasoning growing out of collateral matter, but on the conduct of the hon. gentleman's ministerial friends on the new revenue itself.'

In answer to some of the arguments which had been advanced, he treats them in the following strain of keen and sarcastic raillery.

'They tell you, sir, that your dignity is tied to it. I know not how it happens, but this dignity of yours is a terrible incumbrance to you; for it has of late been ever at war with your interest, your equity, and every idea of your policy. Shew the thing you contend for to be reason; shew it to be common sense; shew it to be the means of attaining some useful end; and then I am content to allow it what dignity you please. But what dignity is derived from the perseverance in absurdity is more than ever I could discern. The hon. gentleman has said well—indeed, in most of his *general* observations I agree with him—he says, that this subject does not stand as it did formerly. Oh, certainly not! every hour you continue on this ill-chosen ground, your difficulties thicken on you; and therefore my conclusion is, remove from a bad position as quickly as you can. The disgrace, and the necessity of yielding, both of them, grow upon you every hour of your delay.

'But will you repeal the act, says the hon. gentleman, at this instant when America is in open resistance to your authority, and that you have just revived your system of taxation? He thinks he has driven us into a corner. But thus pent up, I am content to meet him; because I enter the lists supported by my old authority, his new friends, the ministers themselves. The hon. gentleman remembers, that about five years ago as great disturbances as the present prevailed in America on account of the new taxes. The ministers represented these disturbances as treasonable; and this house thought proper, on that representation, to make a famous address for a revival, and for a new application of a statute of Henry VIII. We besought the king, in that well-considered address, to enquire into treasons, and to bring the supposed traitors from America to Great Britain

tain for trial. His majesty was pleased graciously to promise a compliance with our request. All the attempts from this side of the house to resist these violences, and to bring about a repeal, were treated with the utmost scorn. An apprehension of the very consequences now stated by the hon. gentleman, was then given as a reason for shutting the door against all hope of such an alteration. And so strong was the spirit for supporting the new taxes, that the session concluded with the following remarkable declaration. After stating the vigorous measures which had been pursued, the speech from the throne proceeds:

'You have assured me of your firm support in the prosecution of them. Nothing, in my opinion, could be more likely to enable the well disposed among my subjects in that part of the world, effectually to discourage and defeat the designs of the seditious and seditious, than the hearty concurrence of every branch of the legislature, in maintaining the execution of the laws in every part of my dominions.'

'After this no man dreamt that a repeal under this ministry could possibly take place. The hon. gentleman knows as well as I, that the idea was utterly exploded by those who sway the house. This speech was made on the ninth day of May, 1769. Five days after this Speech, that is, on the 13th of the same month, the public Circular Letter, a part of which I am going to read to you, was written by lord Hillsborough, secretary of state for the colonies. After reciting the substance of the King's Speech, he goes on thus:

"I can take upon me to assure you, notwithstanding insinuations to the contrary, from men with seditious and seditious views, that his majesty's present administration have at no time entertained a design to propose to parliament to lay any further taxes upon America, for the purpose of RAISING A REVENUE; and that it is at present their intention to propose, the next session of parliament, to take off the duties upon glass, paper, and colours, upon consideration of such duties having been laid contrary to the true principles of commerce."

"These have always been, and still are, the sentiments of his majesty's present servants; and by which their conduct in respect to America has been governed. And his majesty relies upon your prudence and fidelity for such an explanation of his measures, as may tend to remove the prejudices which have been excited by the misrepresentations of those who are enemies to the peace and prosperity of Great Britain and her colonies; and to re-establish that mutual confidence and affection, upon which the glory and safety of the British empire depend."

'Here, sir, is a canonical book of ministerial scripture; the general epistle to the Americans. What does the gentleman say to it? Here a repeal is promised; promised without condition; and while your authority was actually resisted. I pass by the public promise of a peer relative to the repeal of taxes by this house.

house. I pass by the use of the king's name in a matter of supply, that sacred and reserved right of the commons. I conceal the ridiculous figure of parliament, hurling its thunders at the gigantic rebellion of America; and then five days after, prostrate at the feet of those assemblies we affected to despise; begging them, by the intervention of our ministerial sureties, to receive our submission; and heartily promising amendment.'

— After this letter the question is no more on propriety of dignity. They are gone already. The faith of your sovereign is pledged for the political principle. The general declaration in the letter goes to the whole of it. You must therefore either abandon the scheme of taxing; or you must send the ministers tarred and feathered to America, who dared to hold out the royal faith for a renunciation of all taxes for revenue. Then you must punish, or this faith you must preserve. The preservation of this faith is of more consequence than the duties on red lead, or white lead, or on broken glass, or atlas ordinary, or demi-fine, or blue-royal, or bastard, or fool's-cap, which you have given up, or the three-pence on tea which you retained. The letter went stamped with the public authority of this kingdom. The instructions for the colony government go under no other sanction; and America cannot believe, and will not obey you, if you do not preserve this channel of communication sacred. You are now punishing the colonies for acting on distinctions, held out by that very ministry which is here shining in riches, in favour, and in power; and urging the punishment of the very offence, to which they had themselves been the tempters.'

The eloquent member expatiates with great severity on the non performance of the declarations contained in lord Hillsborough's letter, which he considers as a flagrant violation of ministerial faith, and as the chief incentive to the Americans, in the resistance they have made to the British government. He afterwards draws a picture of the situation of America consequent to passing the stamp-act, and next of the tranquillity which ensued on its repeal. In the course of the historical account which he gives of the conduct of administration, we meet with the following lively and entertaining passage.

' Another scene was opened, and other actors appeared on the stage. The state, in the condition I have described it, was delivered into the hands of lord Chatham—a great and celebrated name; a name that keeps the name of this country respectable in every other on the globe. It may be truly called,

— *Clarum et venerabile nomen*
Gentibus, et multum nostræ quod proderat urbi.

' Sir, the venerable age of this great man, his merited rank, his superior eloquence, his splendid qualities, his eminent services, the vast space he fills in the eye of mankind; and, more than

than all the rest, his fall from power, which, like death, canonizes and sanctifies a great character, will not suffer me to censure any part of his conduct. I am afraid to flatter him; I am sure I am not disposed to blame him. Let those who have betrayed him by their adulation, insult him with their malevolence. But what I do not presume to censure, I may have leave to lament. For a wise man, he seemed to me at that time, to be governed too much by general maxims. I speak with the freedom of history, and I hope without offence. One or two of these maxims, flowing from an opinion not the most indulgent to our unhappy species, and surely a little too general, led him into measures that were greatly mischievous to himself; and for that reason, among others, perhaps fatal to his country; measures, the effects of which, I am afraid, are for ever incurable. He made an administration, so checkered and speckled; he put together a piece of joinery, so crossly indented and whimsically dovetailed; a cabinet so variously inlaid; such a piece of diversified Mosaic; such a tessellated pavement without cement; here a bit of black stone, and there a bit of white; patriots and courtiers, king's friends and republicans; whigs and tories; treacherous friends and open enemies: that it was indeed a very curious show; but utterly unsafe to touch, and unsafe to stand on. The colleagues whom he had assorted at the same boards, stared at each other, and were obliged to ask, "Sir, your name?"—"Sir, you have the advantage of me.—Mr. Such a one.—I beg a thousand pardons."—I venture to say, it did so happen, that persons had a single office divided between them, who had never spoke to each other in their lives; until they found themselves, they knew not how, pigging together, heads and points, in the same truckle-bed.

Sir, in consequence of this arrangement, having put so much the larger part of his enemies and opposers into power, the confusion was such, that his own principles could not possibly have any effect or influence in the conduct of affairs. If ever he fell into a fit of the gout, or if any other cause withdrew him from public cares, principles directly the contrary were sure to predominate. When he had executed his plan, he had not an inch of ground to stand upon. When he had accomplished his scheme of administration, he was no longer a minister.

When his face was hid but for a moment, his whole system was on a wide sea, without chart or compass. The gentlemen, his particular friends, who, with the names of various departments of ministry, were admitted, to seem, as if they acted a part under him, with a modesty that becomes all men, and with a confidence in him, which was justified even in its extravagance by his superior abilities, had never, in any instance, presumed upon any opinion of their own. Deprived of his guiding influence, they were whirled about, the sport of every gust, and easily driven into any port: and as those who joined with them in manning the vessel were the most directly opposite

to his opinions, measures, and character, and far the most artful and most powerful of the set, they easily prevailed, so as to seize upon the vacant, unoccupied, and derelict minds of his friends; and instantly they turned the vessel wholly out of the course of his policy. As if it were to insult as well as to betray him, even long before the close of the first session of his administration, when every thing was publicly transacted, and with great parade in his name, they made an act, declaring it highly just and expedient to raise a revenue in America. For even then, sir, even, before this splendid orb was entirely set, and while the Western horizon was in a blaze with his descending glory, on the opposite quarter of the heavens arose another luminary, and, for his hour, became lord of the ascendant.

‘ This light too is passed and set for ever. You understand, to be sure, that I speak of Charles Townshend, officially the re-producer of this fatal scheme; whom I cannot even now remember without some degree of sensibility. In truth, sir, he was the delight and ornament of this house, and the charm of every private society which he honoured with his presence. Perhaps there never arose in this country, nor in any country, a man of a more pointed and finished wit; and (where his passions were not concerned) of a more refined, exquisite, and penetrating judgment. If he had not so great a stock, as some have had who flourished formerly, of knowledge long treasured up, he knew better by far, than any man I ever was acquainted with, how to bring together within a short time, all that was necessary to establish, to illustrate, and to decorate that side of the question he supported. He stated his matter skilfully and powerfully. He particularly excelled in a most luminous explanation, and display of his subject. His style of argument was neither trite and vulgar, nor subtle and abstruse. He hit the house just between wind and water.—And not being troubled with too anxious a zeal for any matter in question, he was never more tedious, or more earnest, than the pre-conceived opinions, and present temper of his hearers required; to whom he was always in perfect unison. He conformed exactly to the temper of the house; and he seemed to guide, because he was always sure to follow it.’

After a curious detail of the fluctuations in the conduct of government relative to taxing America, and of the several consequences of those measures, the speaker at length urges the assembly to such a determination of the question as he thinks most conformable to true policy.

‘ Let us, sir, says he, embrace some system or other before we end this session. Do you mean to tax America, and to draw a productive revenue from thence? If you do, speak out: name, fix, ascertain this revenue; settle its quantity; define its objects; provide for its collection; and then fight when you have something to fight for. If you murder—rob! If you kill, take possession; and do not appear in the

character of madmen, as well as assassins, violent, vindictive, bloody, and tyrannical, without an object. But may better counsels guide you!

Again, and again, revert to your old principles—seek peace and enslave it—leave America, if she has taxable matter in her, to tax herself. I am not here going into the distinctions of rights, nor attempting to mark their boundaries. I do not enter into these metaphysical distinctions; I hate the very sound of them. Leave the Americans as they antiently stood, and these distinctions, born of our unhappy contest, will die along with it. They, and we, and their and our ancestors, have been happy under that system. Let the memory of all actions, in contradiction to that good old mode, on both sides, be extinguished for ever. Be content to bind America by laws of trade; you have always done it. Let this be your reason for binding their trade. Do not burthen them by taxes; you were not used to do so from the beginning. Let this be your reason for not taxing. These are the arguments of states and kingdoms. Leave the rest to the schools; for there only they may be discussed with safety. But, if intemperately, unwisely, fatally, you sophisticate and poison the very source of government, by urging subtle deductions, and consequences odious to those you govern, from the unlimited and illimitable nature of supreme sovereignty, you will teach them by these means to call that sovereignty itself in question. When you drive him hard, the boar will surely turn upon the hunters. If that sovereignty and their freedom cannot be reconciled, which will they take? they will cast your sovereignty in your face. No body will be argued into slavery. Sir, let the gentlemen on the other side call forth all their ability; let the best of them get up, and tell me, what one character of liberty the Americans have, and what one brand of slavery they are free from, if they are bound in their property and industry, by all the restraints you can imagine on commerce, and at the same time are made pack-horses of every tax you choose to impose, without the least share in granting them? When they bear the burthens of unlimited monopoly, will you bring them to bear the burthens of unlimited revenue too? The Englishman in America will feel that this slavery—that it is *legal* slavery, will be no compensation, either to his feelings or his understanding.

From the whole of this Speech we have reaped much entertainment, and have only to wish that the ingenious orator had considered the subject upon the principle of *right*, and the genius of the British constitution. For, as the controversy with America has been generally contested upon these grounds, the argument would probably have received additional force from so able an advocate;—whose rhetorical abilities may be considered, however, as rather shining and plausible than solid; and better adapted to entertain the imagination than convince the judgment.

IV. *Miscellanies of the late ingenious and celebrated M. Abauzit, on Historical, Theological, and Critical Subjects. Translated from the French, by B. Harwood, D. D. 8vo. 5s. sewed. Becket. Concluded from vol. xxxviii. p. 442.*

IN our Review for the last month we have given a short account of the life of M. Abauzit, and of some of his theological essays; we shall now proceed to lay before our readers a summary view of the remaining articles in this volume.

Art. VI. Is a Reply to a Professor's Letter.—Professor B. had attempted to prove the divinity of Christ from a passage in the Epistle to the Romans, ix. 5. He maintained, that it ought to be translated, as in in the common version, 'Of whom is Christ according to the flesh, who is God over all, blessed for ever;' because, according to the style of St. Paul, the expression 'according to the flesh,' is always in opposition to some other thing, as to God; because, moreover, the Syriac version has rendered this passage in the same sense; and, lastly, because this sense is agreeable to the design of the apostle, which was to exalt the advantages, which God had conferred on the nation of the Jews, and to render their incredulity the more criminal, if they persisted in it. The professor was not ignorant, that in the ancient copies, the reading was simply this: 'Of whom is Christ according to the flesh, who is blessed above all for ever; and that other interpreters render this text agreeably to these ancient copies. But he rejected this way of rendering the passage, because it does not obviate all difficulties; and the reasons, on which the first sense is founded, appeared to him the strongest. To these difficulties, and these reasons, M. Abauzit replies:

1. It has been observed, that St. Cyprian, St. Hilary, and St. Chrysostom, read the text without the word *God*. Now, says he, the copies which these fathers followed, were without contradiction more ancient than those, from which our modern editions of the New Testament were made; and consequently are better authorities.

2. To the objection, that the word *God* might have been omitted by the negligence of transcribers, or the fraud of heretics, he answers: that there is greater likelihood, that this word imperceptibly slipped into the text. Probably St. Paul, having only written, 'He who is over all be blessed for ever,' some one, in order to mark the person, of whom this was to be understood, might write the word *God* in the margin, and a careless transcriber adopt it into the text.

3. St. Paul does not usually give Jesus Christ the appellation of *God*. It is not certain that he is called so in the passages;

sages, which are commonly produced for that purpose. Tit. ii. 13. may be thus translated: 'Looking for the blessed hope, and the appearance of the glory of our great God, and of the saviour Jesus Christ.' The omission of *το* before *σωτηρος* is no objection; it is omitted in a similar passage, 2 Thess. i. 12.—As for the passage in 1 Tim. iii. 16, besides that the word *God* is also wanting in several copies, Jesus Christ is not there called God. The apostle only tells us, that under the gospel God hath been manifested in the flesh: meaning, that the Deity is here manifested in a sensible manner, in a man, or by means of a man, namely, Jesus Christ.

But let it be supposed, that the common manner of reading the text is the best. Some expositors put a full stop after these words, 'Of whom is Christ according to the flesh?' and render the following words thus, 'God, who is over all, be blessed for ever, Amen.' This version, our author thinks, is very conformable to the words of the original, and agrees very well with the arrangement of the apostle's discourse. St. Paul had just made a long enumeration of the advantages with which God had indulged the Jewish nation. He had observed, among other particulars, the felicity which this people had enjoyed, by having the Messiah born amongst them. He had said, 'Of whom is Christ, according to the flesh.' After which, penetrated with gratitude for the signal benefits God had conferred on his country, he pays him the grateful tribute of the profoundest acknowledgments: 'God, says he, who is over all, be blessed for ever, Amen.' It is not unusual with St. Paul to break off his discourse abruptly in this manner, to pay to the Deity praises and thanksgivings. Thus, ch. xi. 36. he addresses himself to God in this doxology: 'To whom be glory for ever and ever, Amen.' See also 1 Tim. i. 17.

It is very possible, says the objector, that St. Paul, after having remarked, that Christ descended from the Jews, in one certain respect was willing to denote, that, with regard to another part of his character, he was God. M. Abauzit replies, that the sacred writers often use this expression, 'according to the flesh,' without any antithesis. Thus St. Peter says, Acts ii. 30. that God had promised David to make the Messiah descend from him, 'according to the flesh,' without indicating afterwards, that he was, in another respect, to derive his birth from the Deity.

Lastly, the authority of the Syriac version is not of any great weight in this case; as it was made only about the fifth or sixth century, at a time when every quarter was ransacked for weapons against the Arians.

When the Arians object, that Jesus Christ represents himself as not knowing the day of judgment, and as inferior to the Father, the Trinitarians reply, that these passages ought to be understood of Christ as man. But Abauzit very properly observes, that there is no absurdity which a person might not advance, if he were allowed to employ similar reservation. He might say, that he does not think; that he has not an idea of any one thing; that he remembers nothing; that he cannot reason, because all these operations do not belong to his body. He might say, in speaking of Jesus Christ, that he was not born; that he did not suffer; that he was not crucified; that he did not die; that he was not raised again, or ascended into heaven, because all this is not true of him with regard to his divinity. One easily sees, that this would be to introduce an egregious abuse of language: we ought, therefore, to be cautious of attributing it to Jesus Christ, by supposing, that he adopted this mode of expressing himself, when he declared to the world his ignorance of the day of judgment, because he knew it not as man, though at the same time, he perfectly knew it as God.

VII. A Paraphrase on some Verses in the first chapter of St. John.—In this paraphrase the author explains the *logos*, by *reason, intelligence, or wisdom*; and supposes that the design of the evangelist is to inform us, that the same wisdom, which formed all creatures with so much skill, has not shone with less splendor in the creation of the new world.

VIII. An Explanation of John xvii. 4, 5.—According to M. Abauzit, the glory which Jesus Christ says, he had with his Father before the world was created, was the glory which he had in the Divine mind or purpose from all eternity. Just as St. Paul speaks, when he mentions, ‘the grace which was given to us in Christ Jesus before the world began.’ 2 Tim. i. 9. In this sense only, our author thinks, Jesus Christ existed before Abraham, and was in heaven before his appearance upon earth.—But may not we say on this occasion what M. Abauzit observes on a former, that we ought to be cautious of attributing such an equivocal mode of expression to Jesus Christ?

IX. An Explanation of 1 John v. 20. The author applies the latter part of this verse, ‘He is the true God and eternal life,’ to the Father: in conformity with the words of St. Paul, who styles him ‘the *living* and *true* God.’ 1 Thes. i. 9.

X. An Explanation of John viii. 56—58. *Abraham rejoiced, &c.*—The author’s paraphrase is to this effect. ‘Even before Abraham came into the world, I had been promised to men; I was ever present to the faith of believers; thus I could

could be the object of the faith of this patriarch; he could see this my day, and rejoice in the prospect of it.'

XI. An Illustration of Heb. ch. i.—Upon the foregoing principles.

XII. An Explication of Phil. ii. 5, 6. *Who being in the form of God, &c.*—The author shews, that the *form of God*, which the apostle speaks of, means nothing else, but that Jesus Christ resembled, in some respects, the Deity; and that the meaning of this much controverted passage is this: 'Possessing the form of a God, he clothed it in a veil of infirm flesh. His likeness to God he did not repudiate as a rich prize, or sought with avidity; but he voluntarily divested himself of it, assuming the form of a servant, and in outward appearance was like a mere man.'

XIII. Of the Honour due to Jesus Christ. M. Abauzit delivers his opinion on this point in the following terms: 'Every time the Scripture commands me to pay my homage to Jesus Christ, it always adds certain restrictions; it saves so evidently the rights of the Creator, that they cannot receive from it any derogation. I regard the former as my great and infallible teacher. I admire his power, his virtues, his extraordinary talents; I acknowledge him for my superior, and as the person who is one day to be my judge. I acknowledge, that after God, he is the author of my salvation. I am penetrated with gratitude towards him. I celebrate his memory; and the honours which I render him, keep pace with the measure of my praises. I abase myself before the king of kings, I respect in him the image and capital production of the Deity. Above all, I honour him, when I strive to obey him, and when I take his precepts for the rule of my life. This appears to me to be the true manner of honouring Jesus Christ.'

XIV. Of the Knowledge of Jesus Christ.—M. Abauzit endeavours to prove, that our Saviour's knowledge of the human heart was derived from God.

XV. Of the power of Jesus Christ to forgive sins.—The author produces several arguments to shew, that this power was likewise received from the Father. It is plain, he thinks, that he, who is our intercessor, cannot have originally and in himself the power of forgiving our sins.

XVI. Of the Holy Spirit.—The design of this piece is to shew, that the term *Holy Spirit*, or *Spirit of God*, signifies in Scripture, the power and influence of the Deity, the Deity himself, the holy disposition which the gospel requires, &c., but never denotes a person really distinct from the Father.

XVII. Of baptizing in the Name of the Father, the Son, and the Holy Ghost.—'These three, says our author, constitute

stitute but one and the same authority. We Christians do not believe but only in one and the same God, who first spoke to us by Moses and the prophets, afterwards by his Son, and last of all by the apostles.

XVIII. A general Idea of the Eucharist.—Every thing in this institution, as M. Abauzit expresses himself, is clear, simple, and natural. Here is a person who takes leave of his friends, who eats with them for the last time, and who gives them a token, that they may remember him.

XIX. A Letter to William Burnet, esq. Governor of New York, on some of the Prophecies of Daniel.

XX. An Explication of the xith chapter of Daniel, by the event.

XXI. An Historical Discourse on the Apocalypse. This is a learned enquiry into the authenticity of the Apocalypse. The author has cited the fathers in a chronological series, and given us a view of their testimonies on both sides of the question.

Justin Martyr, about the year of Christ 170, is the first of our divines who mentions the Apocalypse; and, what is remarkable, he attributes it to the apostle St. John. But his authority is greatly invalidated by his credulity. In the same Dialogue, he cites of his own head a false gospel, when he says, 'that upon Jesus's going down into Jordan, a fire was kindled there, and they heard this voice from heaven: Thou art my son, this day have I begotten thee!' He asserts, that these things were written by the apostles; though they are only found in the gospel of the Ebionites. He addresses the Christians in this grave admonition: 'O Greeks, give credit to the old and venerable Sibyl, whose books are spread throughout the world, and who was inspired in an extraordinary manner by the Almighty.'

Irenæus, who flourished afterwards, often quotes the Apocalypse, under the name of John, the disciple of our Lord. But to authenticate what he says, he scarce ever produces any thing but the tradition or testimony of a certain old man, whom he never knew; whose memory old age had certainly impaired; otherwise, among other fables, he would never have asserted, that Jesus Christ lived till he was fifty years of age, in order that he might pass through and sanctify all the various stages of life. Modern divines, however, highly value the testimony of this father. He had seen, say they, Papias and Polycarp, both disciples of St. John. But Papias died before Polycarp, who suffered martyrdom in 167; and Irenæus speaks of the latter as of a person very ancient, whom he just remembers to have seen, when he was very young. Papias

pia himself only says, that he interrogated those who had seen St. John; not that had ever conversed with that evangelist. He styled himself the disciple of St. John, surnamed the Priest, who must not be confounded with the Evangelist.

Clemens Alexandrinus, who closes the second century, gives his testimony to the Apocalypse. To shew, that a Christian ought not to wear fantastic apparel, and clothes embroidered with gold, he alleges that vision, in which white robes are given to the martyrs. He does not say, that the book was written by St. John; but he amply compensates for this omission, by informing us, that there was an Apocalypse of St. Peter. 'The Scripture informs us, says he, that exposed children are under the protection of a guardian angel. They shall live, he asserts, to an hundred; and St. Peter, in his Apocalypse says, there issued from these children a flash of lightning, which dazzled the eyes of the women.' He calls the Prophecy of Baruck, *divine Scripture*, and the Book of Tobit, Scripture by way of eminence. He cites the preaching of St. Peter, the Travels of St. Paul, the Gospel according to the Hebrews, the Gospel according to the Egyptians, the Traditions of Matthias, of Hydrastus: in short, it is hard to say, what he does not quote.

But of all the ancient divines, Tertullian is the most explicit; and as he was a zealous advocate for the Millenarians, whom he had defended in a book purposely written on this subject, he very frequently declares himself in favour of the Apocalypse, which he ascribes to St. John the Evangelist. But it cannot be denied, that this divine had too much fondness for visions. He cites those of the shepherd Hermas, as holy Scripture. He also heavily complains, that the Jews had excluded from their canon the Prophecy of Enoch, and several other pieces of that kind.

Origen, another millenary, in his Preface to the Gospel of St. John, and in his Seventh Homily on Joshua, mentions the Apocalypse, under the name of the apostle St. John; and in his Commentaries on St. Matthew, he calls it, the Oracles of the Apocalypse. It is rather a disadvantage that he adopted, and took under his protection the Oracles of the Sibyl, in his books against Celsus. This father had a very high esteem for the Visions of Hermas, and even calls them an inspired Scripture of God. Did he ever say as much of the Apocalypse?—He received many others of the same kind with no scruple. He has cited the Apocalypse of Elias, the Apocalypse of St. Paul, the Gospel according to the Hebrews, the Book of the Twelve Apostles, the Testament of the Twelve Pa-

Patriarchs, the Book of Jaunes and Mamtres, and many such like, from which it is his custom to borrow his authorities.

St. Hippolitus, in one of his Homilies, declares, that the Apocalypse is the writing of St. John the Evangelist. But it is also true, that in the same Homily he styles the pretended Prophecy of Baruck, Scripture by way of excellency.

St. Cyprian frequently cites the Apocalypse, especially in his books to Quirinus, which are only extracts from Scripture, in which he ranks Tobit, Wisdom, Baruck, the Maccabees, &c. as divinely inspired books, without making any difference between them and the Apocalypse. If he cites the last, it is always without naming the author; but in exchange he informs us, that Ecclesiasticus and Wisdom are the books of Solomon.

These are the fathers of the first rank, from Justin Martyr to the middle of the third century, who have given their depositions in favour of the Apocalypse. Some alledge it without naming the author; others alledge it without saying, whether it is St. John's the Apostle, or St. John's the Priest; and others cite it as the work of the apostle St. John.

The foregoing remarks relative to the credulity of these writers are not unuseful, as they have for their object the estimate we ought to form of the testimony of the fathers. For it is certain, the strength of the evidence almost entirely depends on the qualities of the witnesses.

Let us proceed to the Anti-Apocalypsfarians.

To go back even beyond Justin Martyr, we do not perceive a single trace of the Apocalypse in the seven Epistles* of St. Ignatius, of which there are three, that are directed to the churches of Ephesus, Philadelphia, and Smyrna, the same to which the author of the Apocalypse addresses himself. This silence is remarkable, especially in a disciple of St. John's.

Papias almost reached the time of St. John. He does not mention the Apocalypse. Eusebius particularises the books of the New Testament, to which Papias gave testimony. The Apocalypse does not appear amongst them. And in another place, when this historian runs over the witnesses of the Apocalypse, he again omits Papias. He even remarks, that this divine taught the reign of a thousand years, and that he supported his system on unwritten tradition. A millenarian not to cite the Apocalypse in the same book, in which he would establish his opinion, is a little singular!

* Written in the year 107.

Several divines, who lived before Dionysius of Alexandria *, as he himself assures us, in a long fragment, which Eusebius has preserved, made remarks on the Apocalypse. They did not merely reject this book; they refuted all the chapters of it, step by step, as being a composition, they said, destitute of sense and reason. They maintained, that this book was not written by St. John, nor even by any apostolical person. They added, that Cerinthus was the author of it; and that he made use of a great name to give it more weight to his reveries, and the better to insinuate his opinion, concerning the reign of a thousand years.

Caius, the oracle of the church of Rome, who was in reputation about the year 200, in a dispute which he had with the millenarians, has these words: 'Cerinthus alledging certain revelations as written by a great apostle, vends prodigies, which he himself hath feigned †.'

Dionysius of Alexandria alledges the following reasons to shew, that the Apocalypse was not written by St. John the Apostle. 1. The evangelist does not prefix his name to his books, and always speaks of himself in the third person; while the author of the Apocalypse has put his name to it, speaks always of himself in the first person, and names himself two or three times. 2. The Gospel and the Epistles begin in the same manner; one finds there the same thoughts repeated almost in the same terms; in fine, it is the same genius, the same style: but the genius and style of the Apocalypse are very different. 3. The apostle never speaks of the Apocalypse in his Epistles. 4. It is full of solecisms and barbarous expressions; but the compositions of St. John are written in much better Greek.

In the Apostolical Canons, Art. 85. we find a catalogue of the books of the Old and New Testament. In this catalogue the Apocalypse does not appear. And this is not the voice of a single individual; it is in some measure the whole church that speaks, at least, that approves.

We have brought our witnesses and their opponents, to the middle of the third century. If the reader wishes to see the enquiry pursued in a more particular manner, and to a farther extent, that is, to the eighth century, he may have recourse to the treatise from which we have extracted these remarks. He will find it written with a liberal and manly freedom; which, indeed, appears in all these miscellaneous pieces of M. Abauzit.

* Dionysius flourished about the year 250.

† See Euseb. lib. iii. cap. 12.

V. *Political Disquisitions; or, an Enquiry into public Errors, Dejects, and Abuses. Illustrated by, and established upon Facts and Remarks, extracted from a Variety of Authors, ancient and modern. Vol. II. 8vo. 6s. Dilly.*

IN reviewing the first volume of this work*, we observed, that the author had consulted with unwearied application the most approved historians, and writers on the subject of politics, for the purpose of collecting such facts and remarks, as serve to illustrate the principles of the British constitution, and enable his readers to distinguish between the abuses and salutary regulations not only in the legislative, but also in the executive part of our government. From the volume now before us it clearly appears, that his industry is by no means abated; and his warmth in the cause of liberty seems to increase with the progress of his researches.

The first chapter of this volume treats of the idea of a parliament uninfluenced by places and pensions, in which a great variety of cases and remarks are produced from historical and political writers. The second chapter is employed in shewing that placemen and pensioners are unfit for members of parliament, because not likely to be uninfluenced. In the third chapter, the author condemns the practice of placemen often holding a plurality of employments incompatible with one another, which are therefore not properly discharged; and in the succeeding chapter, he animadverts on places and pensions not being bestowed according to merit. Though this complaint may in a great measure be founded on the natural vanity of mankind, the fact is incontestible, that merit is not, in these times, the object of promotion or reward; and this will ever be the case while venality continues to be the inseparable attendant of a luxurious and corrupt age. After mentioning a great number of instances respecting this subject, drawn from the history of different countries, the author thus proceeds:

“To suffer the buying and selling of places is one of the most effectual methods that can be invented for plucking up by the roots out of the minds of the people all emulation, or desire of excelling in any thing either useful or ornamental to a country. If I know, that 5000 l. properly distributed will procure me a place of 500 l. a year, and that unless I carry in my hand the necessary *donneur*, I may in vain solicit, and employ friends to solicit for me, though they could with truth affirm, that I possessed every accomplishment that enriches the human mind; if I know all this, what am I naturally led to,

but to endeavour by all possible means to get the necessary 5000 l. not to lose time in acquiring a set of unprofitable accomplishments. Thus a deadly damp is struck to all laudable ambition in a people; and an endless avidity after sordid riches excited. The noblest disposition is checked, and in its place the basest encouraged. Our state gardeners cultivate the weeds, and pluck up the useful plants.

Purchasing of places tempts the purchasers to extort from the people exorbitant perquisites in order to reimburse themselves. And then the business comes to be, not how to perform the duties of the place in the most faithful and effectual manner, but how to make the most of it.

By 12 Edw. IV. and 5 Edw. VI. any person, giving money, or reward of any kind, for any office, which, in any way toucheth the administration of justice, the keeping of towns or castles, &c. is disqualified for holding such place.

There was a difficulty about the officers of the court of wards, if the bill abolishing it should pass, because they must lose their places. One said they ought to have nothing, because they had bought their places contrary to law. There was no provision for them. This is the very argument in our times, for keeping up a multitude of burdensome places; that the annihilating them would ruin innumerable families. But it is a very frivolous pretence, because they may be put upon half-pay, with a provision for widows, and then to be abolished; instead of which, we are continually multiplying them.

Cardinal Richelieu, in his Testam. Polit. (which the Abbé de S. Pierre thinks the greatest political work ever published before his times) condemns all buying and selling of places; because it leads the subjects not to emulate one another in merit, but in riches.

The Abbé de S. Pierre's proposal, of choosing by scrutiny to all places of power and trust, would make the office of a prime minister, a secretary of state, &c. much easier, and less exposed to envy, and animosity. For, if a candidate's companions in office did not recommend him, there could be no reflection made upon the minister, if he was not advanced. Walpole was always sorry, when a place fell vacant. By filling it, he gained one friend, and twenty enemies; any one of which could injure him, more than the person advanced could serve him. When men are gratified without merit, they are not so easily satisfied, as when they are rewarded in some proportion to their deservings. For this very proportion will in some degree regulate their expectations. Whereas those, who obtain what they have in no degree deserved; are led to form imaginary pretensions to unknown merits, without all bounds.

The fifth chapter, contains a sensible reprehension of profusion in places and pensions; the sixth evinces that, places, pensions, bribes, and all the arts of corruption, are but false policy, being endless and insufficient; the seventh presents us with bills, statutes, resolutions, &c. shewing the sense of mankind on the evil of placemen and pensioners in parliament; and the eighth contains speeches on the danger of placemen and pensioners in parliament. Qualifications for members of parliament is the subject of the ninth chapter, which concludes the first book. On this article, as well as in all the preceding, the author gives an historical account of the laws enacted at different periods, and accompanies the detail with just remarks, which it would be tedious to enumerate.

The second book is wholly employed on the subject of taxing the colonies. The proposition advanced in the first chapter is, that the object which our ministers have had in view in taxing the colonies, was, enlarging the power of the court, by increasing the number of places and pensions for their dependents. The advantage resulting to Great Britain from the colonies, and the measures which have been adopted with respect to them, constitute the subject of the two succeeding chapters; after which we are presented with precedents relating to colonies. As this chapter is but short, and is connected with the great political controversy subsisting at present in these dominions, we shall lay it entire before our readers.

‘The conquered nations generally had each a protector in the Roman senate, as the Allobroges had for their patron Quintius Fabius Sanga, and they were wont to send ambassadors to Rome. Our American colonies, though not conquered countries, have, constitutionally, no person in our senate to plead their cause, when we lay taxes on them, without knowing whether they are able to bear them. For the house of commons receives no petitions on money-bills, because it is to be supposed, every place, that is taxed, is represented by a member, or members. The rebellions of the Germans, Pannonians, &c. in Augustus’s time, were owing chiefly to the extortion of the governors set over them, by the Romans. A lesson for our instruction with respect to our colonies. And see Tully’s oration against Verres, prætor of Sicily.

‘King John IV. of Portugal (formerly duke of Braganza), consulting the states about raising two millions for the war, with Spain, for the preservation of their lately recovered liberties, they desired the king to give out an edict for raising them in whatever way he pleased. But that magnanimous prince answered, “That he would have no money, but by the grant

grant of his people.' The people immediately raised him four millions.

' The city of Ghent refused, about 200 years ago, to pay its quota of a tax, laid on in the states of the United Provinces, because, they pretended, they had a stipulation with Charles's ancestors, that they were to pay no tax, unless they gave their express consent to the laying it on. It was answered, that the subsidy was granted by the states of Flanders, in which their representatives sat. They resist; and are totally deprived of their liberties by Charles.

' The Spanish Netherlands were taxed last century by the imperial court under the denomination of the circle of Burgundy. But this was thought unjust, because they were subject to the states of the United Provinces, and were taxed by their own government, as the Americans by their assemblies; so that they must have had the charges of two governments to defray, if they submitted to the imperial tax; which was imposed on the pretext, of their having a voice in the council of the empire; whereas the Americans have no voice in the British parliament. They refused to submit to the imperial taxation.

' The Spaniards do not make the best of their colonies. They give their gold to the industrious nations for those manufactures, which themselves should make, and which would have rendered them a great maritime power. Philip II. by sending vast sums into the Netherlands when carrying on his wars, enriched those countries, and made them powerful against himself. Thus the Spaniards are only factors for the rest of Europe. The king and grandees only see the gold, and then spread it all over the industrious nations, and their poor are the poorest in the world. The Spaniards have several times made attempts towards a spirit of manufactures, but wars have interrupted them. And now, 1771, it has been said, that the king has sent two merchants to travel through all Europe, and learn manufactures and commerce. The continual importation of metal into Europe, must in time defeat its own intention. Specie is now 32 times less valuable, than when the Spaniards discovered America.

' Batavia is more populous than Holland; yet continues subject to Holland, and of prodigious advantage to the mother country. Why then should we dread the defection or rebellion of our colonists, unless we mean to force them upon it?

"Portugal holds almost her existence by her possessions in Brasil." Every nation in Europe gains by colonising, the Spaniards excepted.

' The

' The once prodigious power of the Portuguese in the East, dwindled through the corrupt, effeminate, and unjust conduct of the viceroys they sent to Goa.

' The viceroy of Manilla continues in office only three years. His successor has power to examine him rigourously. Sometimes the successor has let himself be tampered with; to prevent which the people have taken the trial and punishment of wicked governors into their own hands. If the people wish their business done, the sure way is to do it themselves.

' Davenant, ii. 8, thinks, the only danger we are to guard against, respecting our colonies is, their becoming powerful at sea; because, while we are their masters in naval force, we can secure their obedience to our commercial laws. But surely, in all cases of commerce, there is somewhat necessary, besides mere compulsory government. We may oblige our colonists to submit to our laws, and be very little the better for our colonies, if there be not a cordiality kept up between them and us.

The next chapter treats of taxation without representation, in which the author espouses the American claim with great warmth.

The third book discusses various considerations respecting the army; presenting us first with general reflections on standing armies in free countries in times of peace, and afterwards with a multitude of historical facts relative to the subject. In the third chapter the author maintains, that a militia, with the navy, are the only proper security of a free people in an insular situation, both against foreign invasion and domestic tyranny; and in the fourth chapter of this book, with which the volume concludes, he lays before his readers parliamentary transactions, speeches, &c. relating to the army.

We were of opinion that the first volume of this work could not fail of being highly useful to members of parliament, and all those who are desirous of acquiring a knowledge of the principles and defects of the British constitution. The same are our sentiments with respect to the volume now before us, in which the author has collected a multiplicity of important observations and facts both from general and parliamentary history. The work, without doubt, will be perused with greater pleasure by gentlemen in the opposition, than by those who espouse the side of administration; but we would not infer from hence, that the author is a partizan of faction, and not a disinterested friend to the liberties of his country.

VI. *A Journey to the Western Islands of Scotland.* 8vo. 511
boards. Cadell.

THE narrative of a journey written by a person of great abilities proves universally interesting. Not only curiosity is then gratified with new scenes, and the imagination pleased with lively description, but the understanding likewise receives its share of entertainment. In attending the progress of such a traveller, we pass the wildest and most uncultivated regions with a degree of complacency. Amidst a deficiency of the works of art, or the improvements of industry, he can still amuse us with the genuine representation of nature, and attract our attention with philosophy and sentimental recreation, when all around is rude sterility and solitude. Of this distinguished class is the writer with whom we are now engaged, whose excursion to the Hebrides will probably hereafter be regarded as the epoch of valuable information with respect to those remote islands.

The Journey begins with the author's departure from Edinburgh, on the 18th of August 1773, in company with Mr. Boswell, who is known to the literary world by the *History of Corsica*. In passing the Frith of Forth, they visit Inch Keith, a small island lying within a very short distance from Edinburgh. It is represented to be nothing more than a rock, covered with a thin layer of earth, not wholly bare of grass, and very fertile of thistles. Here they found only the ruins of a small fort, which the traveller supposes to have been neglected from the accession of king James to the English crown.

'We left this little island, says the author, with our thoughts employed awhile on the different appearance that it would have made, if it had been placed at the same distance from London, with the same facility of approach; with what emulation of price a few rocky acres would have been purchased, and with what expensive industry they would have been cultivated and adorned.'

Through the towns of Kinghorn, Kircaldy, and Cowpar, the travellers proceeded to St. Andrew's, once the seat of an archbishop, and still of an university, which enjoyed great reputation in former times; but both the city and the colleges are now much decayed. Our author gives a particular account of their present state.

In the course of his Journey, the learned traveller remarks, that a tree might be a show in Scotland as a horse in Venice. It is certain that, towards the coast, plantations are in general

extremely rare; but had he directed his route through the more interior parts of the country, he would have met with trees in great abundance, and those of various kinds.—The next place of note at which they arrive is Aberbrothick, the ruins of which, we are told, afford ample testimony of its ancient magnificence: the author even declares that he should scarcely have regretted his journey, had it afforded nothing more than the sight of Aberbrothick.—Passing through Montrose, they proceed to Aberdeen, and are gratified with the view of another university, the first president of which was Hector Bæce, or Boethius, one of the revivers of learning, and cotemporary with Erasmus. From Aberdeen, they shape their course by Slane's-Castle, and the Buller of Buchan. The former is situated on the margin of the sea, enjoying, as the writer expresses it, all the terrific grandeur of the tempestuous ocean. 'I would not, proceeds he, wish for a storm; but as storms, whether wished or not, will sometimes happen, I may say without violation of humanity, that I should willingly look out upon them from Slane's-Castle.' The Buller of Buchan is another object that cannot fail of attracting the curiosity of a traveller. It is a rock perpendicularly tubulated; united on one side with a high shore, and on the other rising steep to a great height above the main sea.—By the way of Barmff, and Cullen, they arrived at Elgin, where at an inn, a dinner was set before them, which they could not eat. This, our author tells us, was the first time, and except one, the last that he found any reason to complain of a Scotch table; and he justly supposes, that such disappointments must be expected in every country, where there is no great frequency of travellers. We have met with a similar disappointment within four miles of London.—They then proceeded to Forres, the town to which Macbeth was travelling when he met the weird sisters. 'This, to an Englishman, says our author, is classic ground.' Here they found good accommodation; and next morning entered upon the road, on which Macbeth heard the fatal prediction; 'but we travelled on, proceeds he, not interrupted by promises of kingdoms, and came to Nairn, a royal burgh, which, if once it flourished, is now in a state of miserable decay: but I know not whether its chief annual magistrate has not still the title of lord provost.' We believe the title of lord provost is not given to the first magistrate of any city or town in Scotland except Edinburgh; as in England the addition of lord is peculiar to the mayors of London and York. The travellers now began to enter the Highlands, and proceeded by Calder and Fort St. George to Inverness. Here they were to bid adieu to the luxury of travelling, and to enter a country upon

upon which, as our author observes, perhaps, no wheel has ever rolled: They were therefore accommodated with Highland horses, and set out for Fort Augustus. Near to Lough Ness, the writer of the Journey espied a cottage, which was the first Highland hut he had ever seen, and thither they directed their course, where they were treated with the true pastoral hospitality. The author likewise relates the manner in which they were entertained at Anoch, a village in Glenmolish, where they were asked to drink tea by their host's daughter, a young woman, not inelegant either in mien or dress: She had received her education at Inverness, and had, like her father, the English pronunciation, which is common to the people of that country. Her behaviour and conversation seems to have been polite. 'I presented her with a book,' says our author, 'which I happened to have about me, and should not be pleased to think that she forgets me.' If the Critical Review should make its way to the village of Anoch, we doubt not but the fair damsel will receive pleasure at this public declaration of the traveller's regard; and we should be glad to be favoured with a share of her good graces, for communicating this intelligence.

Having now got into the bosom of the Highlands, we shall present our readers with part of the author's observations on the country, and on mountainous regions in general.

* Mountainous countries are not passed but with difficulty, not merely from the labour of climbing; for to climb is not always necessary: but because that which is not mountain is commonly bog, through which the way must be picked with caution. Where there are hills, there is much rain, and the torrents pouring down into the intermediate spaces, seldom find so ready an outlet, as not to stagnate, till they have broken the texture of the ground.

* Of the hills, which our journey offered to the view on either side, we did not take the height, nor did we see any that astonished us with their loftiness. Towards the summit of one, there was a white spot, which I should have called a naked rock, but the guides, who had better eyes, and were acquainted with the phenomena of the country, declared it to be snow. It had already lasted to the end of August, and was likely to maintain its contest with the sun, till it should be reinforced by winter.

* The height of mountains, philosophically considered, is properly computed from the surface of the next sea; but as it affects the eye or imagination of the passenger, as it makes either a spectacle or an obstruction, it must be reckoned from the place where the rise begins to make a considerable angle with the plain. In extensive continents the land may, by gradual elevation, attain great height, without any other appearance

than that of a plane gently inclined, and if a hill placed upon such raised ground be described, as having its altitude equal to the whole space above the sea, the representation will be fallacious.

‘ These mountains may be properly enough measured from the inland base : for it is not much above the sea. As we advanced at evening towards the western coast, I did not observe the declivity to be greater than is necessary for the discharge of the inland waters.

‘ We passed many rivers and rivulets, which commonly ran with a clear shallow stream over a hard pebbly bottom. These channels, which seem so much wider than the water that they convey would naturally require, are formed by the violence of wintry floods, produced by the accumulation of innumerable streams that fall in rainy weather from the hills, and bursting away with resistless impetuosity, make themselves a passage proportionate to their mass.

‘ Such capricious and temporary waters cannot be expected to produce many fish. The rapidity of the wintry deluge sweeps them away, and the scantiness of the summer stream would hardly sustain them above the ground. This is the reason why in fording the northern rivers, no fishes are seen, as in England, wandering in the water.

‘ Of the hills many may be called with Homer’s *Ida abundant in springs*, but few can deserve the epithet which he bestows upon Pelion by *waving their leaves*. They exhibit very little variety ; being almost wholly covered with dark heath, and even that seems to be checked in its growth. What is not heath is nakedness, a little diversified by now and then a stream rushing down the steep. An eye accustomed to flowery pastures and waving harvests is astonished and repelled by this wide extent of hopeless sterility. The appearance is that of matter incapable of form or usefulness, dismissed by nature from her care and disinherited of her favours, left in its original elemental state, or quickened only with one sullen power of useless vegetation.

‘ It will very readily occur, that this uniformity of barrenness can afford very little amusement to the traveller ; that it is easy to sit at home and conceive rocks, and heath, and waterfalls ; and that these journeys are useless labours, which neither impregnate the imagination, nor enlarge the understanding. It is true that of far the greater part of things, we must content ourselves with such knowledge as description may exhibit, or analogy supply ; but it is true likewise, that these ideas are always incomplete, and that at least, till we have compared them with realities, we do not know them to be just. As we see more, we become possessed of more certainties, and consequently gain more principles of reasoning, and found a wider basis of analogy.

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Regions mountainous and wild, thinly inhabited, and little cultivated, make a great part of the earth, and he that has never seen them, must live unacquainted with much of the face of nature, and with one of the great scenes of human existence.

As the day advanced towards noon, we entered a narrow valley not very flowery, but sufficiently verdant. Our guides told us, that the horses could not travel all day without rest or meat, and intreated us to stop here, because no grass would be found in any other place. The request was reasonable and the argument cogent. We therefore willingly dismounted and diverted ourselves as the place gave us opportunity.

I sat down on a bank, such as a writer of romance might have delighted to feign. I had indeed no trees to whisper over my head, but a clear rivulet streamed at my feet. The day was calm, the air soft, and all was rudeness, silence, and solitude. Before me, and on either side, were high hills, which by hindering the eye from ranging, forced the mind to find entertainment for itself. Whether I spent the hour well I know not; for here I first conceived the thought of this narration.

We congratulate the public on the event with which this quotation concludes, and are fully persuaded that the hour in which the entertaining traveller conceived this narrative will be considered by every reader of taste as a fortunate event in the annals of literature. Were it suitable to the task in which we are at present engaged, to indulge ourselves in a poetical flight, we would invoke the winds of the Caledonian mountains to blow for ever with their softest breezes on the bank where our author reclined, and request of Flora that it might be perpetually adorned with the gayest and most fragrant productions of the vernal year.

Beyond Lough Ness, the travellers entered the valley of Glenheals, inhabited by the clan of Macraes. These people, we are told, were originally an indigent and subordinate clan, and for the most part servants to the Maclellans, who were almost totally destroyed in the time of Charles I. having taken arms on the side of the king, under the command of the valiant Montrose. The widows of the slain, the author informs us, like the Scythian ladies of old, married their servants, and the Macraes became a considerable people.

Through several subsequent pages the philosophical traveller entertains us with judicious reflections on the peculiarities which distinguish mountainous countries; but these we shall pass over to pursue the narrative.

From the land of the Macraes, the visitors proceed to Glenelg, where they were told that, on the sea-side, they would come to a house of lime, and slate, and glass. This image

of magnificence, adds the writer, raised their expectation, and at last they arrived at their inn, weary and peevish, a situation very ill suited to the accommodation which awaited them. Here, however, they experienced an instance of hospitality which deserves to be related.

* Of the provisions the negative catalogue was very copious. Here was no meat, no milk, no bread, no eggs, no wine. We did not express much satisfaction. Here however we were to stay. Whisky we might have, and I believe at last they caught a fowl and killed it. We had some bread, and with that we prepared ourselves to be contented, when we had a very eminent proof of Highland hospitality. Along some miles of the way, in the evening, a gentleman's servant had kept us company on foot with very little notice on our part. He left us near Glenelg, and we thought on him no more till he came to us again, in about two hours, with a present from his master of rum and sugar. The man had mentioned his company, and the gentleman, whose name, I think, is Gordon, well knowing the penury of the place, had this attention to two men, whose names perhaps he had not heard, by whom his kindness was not likely to be ever repaid, and who could be recommended to him only by their necessities.

† We were now to examine our lodging. Out of one of the beds, on which we were to repose, started up, at our entrance, a man black as a Cyclops from the forge. Other circumstances of no elegant recital concurred to disgust us. We had been frightened by a lady at Edinburgh, with discouraging representations of Highland lodgings. Sleep, however, was necessary. Our Highlanders had at last found some hay, with which the inn could not supply them. I directed them to bring a bundle into the room, and slept upon it in my riding coat. Mr. Boswell being more delicate, laid himself sheets with hay over and under him, and lay in linen like a gentleman.

On the 20th of September, the two gentlemen dismissed their Highland attendants, and were ferried over to the Isle of Sky, where landing at Armidel, they were met by Sir Alexander Macdonald, who with his lady happened to be at that place, on their way to Edinburgh. Here they were entertained, while they sat at table with the melody of the bagpipe, according to the ancient custom of the country. The author informs us of a circumstance he observed, which places the character of the Highlanders in a peculiar light. It is, that when a person of that country is twice interrogated on the same subject, the second reply is for the most part contradictory to the first. 'Such is the laxity of Highland conversation,' says he, 'that the inquirer is kept in continual suspense, and by a kind of intellectual retrogradation, knows less as he hears more.'

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The third or fourth day had not expired, after the strangers landed at Armidel, till an invitation was brought them to the Isle of Raasay, a little east of Sky.

‘It is incredible, says the writer of the Journey, how soon the account of any event is propagated in these narrow countries by the love of talk, which much leisure produces, and the relief given to the mind in the penury of insular conversation by a new topic. The arrival of strangers at a place so rarely visited, excites rumour, and quickens curiosity. I know not whether we touched at any corner, where Fame had not already prepared us a reception.’

In passing over the Isle of Sky, from Armidel, they came at night to Coriatachan, the residence of Mr. Mackinnon; by whom we are told they were treated with very liberal hospitality, among a more numerous and elegant company than it could have been supposed easy to collect. We must not omit mentioning, that the author never was in any house of the islands where he did not find books in more languages than one, if he staid long enough to want them, except one from which the family was removed; whence he concludes that literature is not neglected by the higher rank of the Hebridians.

In the Hebrides, we are told that the tables of the gentry are not only plentifully supplied with numerous articles of insular produce, but likewise those of exotic luxury. Breakfast, the author acknowledges, is a meal in which the Scots in general excel us. ‘The tea and coffee, says he, are accompanied not only with butter, but with honey, conserves, and marmalades. If an epicure could remove by a wish, in quest of sensual gratifications, wherever he had supped he would breakfast in Scotland.’

The following passage gives an agreeable picture of the great revolution in manners, which has taken place in the Highlands within these few years.

‘There was perhaps never any change of national manners so quick, so great, and so general, as that which has operated in the Highlands, by the last conquest, and the subsequent laws. We came thither too late to see what we expected, a people of peculiar appearance, and a system of antiquated life. The clans retain little now of their original character, their ferocity of temper is softened, their military ardour is extinguished, their dignity of independence is depressed, their contempt of government subdued, and their reverence for their chiefs abated. Of what they had before the late conquest of their country, there remain only their language and their poetry. Their language is attacked on every side. Schools are

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erected;

erected, in which English only is taught, and there were lately some who thought it reasonable to refuse them a version of the holy scriptures, that they might have no monument of their mother tongue.

‘ That their poverty is gradually abated, cannot be mentioned among the unpleasing consequences of subjection. They are now acquainted with money, and the possibility of gain will by degrees make them industrious. Such is the effect of the late regulations, that a longer journey than to the Highlands must be taken by him whose curiosity pants for savage virtues and barbarous grandeur.’

It affords us much pleasure to find that those sequestered islands of the North are, not destitute of lettered clergymen : among whom our author makes very honourable mention of Mr. Macqueen, minister of a parish in Sky. But we shall now leave this island, to attend the travellers to Raasay, where the reception they meet with is confessed to have exceeded their expectation, and is related by the learned author even in terms of amazement.

‘ We found, says he, nothing but civility, elegance, and plenty. After the usual refreshments, and the usual conversation, the evening came upon us. The carpet was then rolled off the floor ; the musician was called, and the whole company was invited to dance, nor did ever fairies trip with greater alacrity. The general air of festivity, which predominated in this place, so far remote from all those regions which the mind has been used to contemplate as the mansions of pleasure, struck the imagination with a delightful surprize, analogous to that which is felt at an unexpected emersion from darkness into light.

‘ When it was time to sup, the dance ceased, and six and thirty persons sat down to two tables in the same room. After supper the ladies sung Erse songs, to which I listened as an English audience to an Italian opera, delighted with the sound of words which I did not understand.

‘ I inquired the subject of the songs, and was told of one, that it was a love song ; and of another, that it was a farewell composed by one of the islanders that was going, in this epidemical fury of emigration, to seek his fortune in America. What sentiments would rise, on such an occasion, in the heart of one who had not been taught to lament by precedent, I should gladly have known ; but the lady, by whom I sat, thought herself not equal to the work of translating.’

Raasay is the property of a gentleman of the name of Macleod, in whose house it was that the travellers were thus elegantly entertained. It is an island of considerable extent, but its greatest ornament is the proprietor and his family.

‘ Such a seat of hospitality, concludes our author, amidst the winds and waters, fills the imagination with a delightful con-

'contrariety of images. Without is the rough ocean and the rocky land, the beating billows and the howling storm: within is plenty and elegance, beauty and gaiety, the song and the dance. In Raasay, if I could have found an Ulysses, I had fancied a Phœacia.'

While the travellers were yet in Raasay, Macleod, the chief of the clan, was paying a visit at the laird's house, and by him they were invited to his seat at Dunvegan, in the Isle of Sky; whither they embark in a stout boat with six oars, the property of their late hospitable landlord. At Kingsburgh, they are entertained by Mr. Macdonald, and his lady Flora Macdonald, a name, says our author, that will be mentioned in history, and if courage and fidelity be virtues, mentioned with honour. He adds, that she is a woman of middle stature, soft features, gentle manners, and elegant presence. Their reception at Dunvegan was similar to what they had met with at Raasay. Every thing is conducted with elegance, and Sky upon this visit is celebrated for the same liberal hospitality which had distinguished the neighbouring island. 'At Dunvegan, says our author, I had tasted lotus, and was in some danger of forgetting that I was ever to depart, till Mr. Boswell sagely reproached me with my sluggishness and softness. I had no very forcible defence to make; and we agreed to pursue our journey.' At their departure from Dunvegan, Macleod accompanies them to Ulinish, where they are entertained by the sheriff of the island. They are likewise attended by Mr. Macqueen, who shews them every thing that is worthy of observation, and which the author describes. Their next stage is Talisker in Sky, the seat of colonel Macleod, an officer in the Dutch service. Here they meet with Mr. Maclean, the eldest son of the laird of Col, who proves an agreeable companion and useful guide, in their further progress among the Hebrides.

The remainder of the narrative respecting Sky is employed in observations on the natural history and political state of the island, for which we refer our readers to the work. We shall, however, extract a part of what he advances on the subject of disarming the Highlanders.

The last law, by which the Highlanders are deprived of their arms, has operated with efficacy beyond expectation. Of former statutes made with the same design, the execution had been feeble, and the effect inconsiderable. Concealment was undoubtedly practised, and perhaps often with connivance. There was tenderness, or partiality, on one side, and obstinacy on the other. But the law, which followed the victory of Culloden, found the whole nation dejected and intimidated; in-

formations

formations were given without danger, and without fear, and the arms were collected with such rigour, that every house was despoiled of its defence.

To disarm part of the Highlands, could give no reasonable occasion of complaint. Every government must be allowed the power of taking away the treason that is lifted against it. But the loyal clans murmured, with some appearance of justice, that after having defended the king, they were forbidden for the future to defend themselves; and that the sword should be forfeited, which had been legally employed. Their case is undoubtedly hard, but in political regulations, good cannot be complete, it can only be predominant.

Whether by disarming a people thus broken into several tribes, and thus remote from the seat of power, more good than evil has been produced, may deserve inquiry. The supreme power in every community has the right of debarring every individual, and every subordinate society from self-defence, only because the supreme power is able to defend them; and therefore where the governor cannot act, he must trust the subject to act for himself. These islands might be wasted with fire and sword before their sovereign would know their distress. A gang of robbers, such as has been lately found confederating themselves in the Highlands, might lay a wide region under contribution. The crew of a petty privateer might land on the largest and most wealthy of the islands, and not without controul in cruelty and waste. It was observed by one of the chiefs of Sky, that fifty armed men might, without resistance, ravage the country. Laws that place the subjects in such a state, contravene the first principles of the compact of authority: they exact obedience, and yield no protection.

It affords a generous and manly pleasure to conceive a little nation gathering its fruits and tending its herds with fearless confidence, though it lies open on every side to invasion, where, in contempt of walls and trenches, every man sleeps securely with his sword beside him; where all on the first approach of hostility came together at the call to battle, as at a summons to a feital show; and committing their cattle to the care of those whom age or nature has disabled, engage the enemy with that competition for hazard and for glory, which operate in men that fight under the eye of those, whose dislike or kindness they have always considered as the greatest evil or the greatest good.

This was, in the beginning of the present century, the state of the Highlands. Every man was a soldier, who partook of national confidence, and interested himself in national honour. To lose this spirit, is to lose what no small advantage will compensate.

It may likewise deserve to be inquired, whether a great nation ought to be totally commercial? whether amidst the uncertainty of human affairs, too much attention to one mode of hap-

happiness may not endanger others? whether the pride of riches must not sometimes have recourse to the protection of courage? and whether, if it be necessary to preserve in some part of the empire the military spirit, it can subsist more commodiously in any place, than in remote and unprofitable provinces, where it can commonly do little harm, and whence it may be called forth at any sudden exigence?

It must however be confessed, that a man, who places honour only in successful violence, is a very troublesome and pernicious animal in time of peace; and that the martial character cannot prevail in a whole people, but by the diminution of all other virtues. He that is accustomed to resolve all right into conquest, will have very little tenderness or equity. All the friendship in such a life can only be a confederacy of invasion, or alliance of defence. The strong must flourish by force, and the weak subsist by stratagem.

Till the Highlanders lost their ferocity, with their arms, they suffered from each other all that malignity could dictate, or precipitance could act. Every provocation was revenged with blood, and no man that ventured into a numerous company, by whatever occasion brought together, was sure of returning without a wound. If they are now exposed to foreign hostilities, they may talk of the danger, but can seldom feel it. If they are no longer martial, they are no longer quarrelsome. Misery is caused for the most part, not by a heavy crush of disaster, but by the corrosion of less visible evils, which canker enjoyment, and undermine security. The visit of an invader is necessarily rare, but domestic animosities allow no cessation.

The philosophical traveller discourses at considerable length of the *Second Sight*, a preternatural faculty said to be possessed by some of the inhabitants of the northern islands, and with respect to which our author seems not to be entirely sceptical. In a subsequent passage, he directly contravenes the authenticity of the poems of Ossian, upon the ground of nothing having ever been written in the Erse language prior to two centuries backwards, and the impossibility of their being preserved by oral communication to that period.

On leaving Sky the travellers afterwards visit Coll, Mull, Ulva, Inch, Kenneth, Icolmkill, and other lesser islands, to which they were conducted by Mr. Maclean, the young gentleman abovementioned, who has since been unfortunately drowned on that coast. Their progress through the Hebrides is related in the most entertaining manner; and the author never fails to enliven his narration with a lively description of the islands, the manners and customs of the inhabitants, and traditional anecdotes. From the island of Icolmkill, the last of the Hebrides which they visited, they are wafted to the continent

continent of Scotland, and return by the way of Inverary, Loch Lomond, and Achinleck to Edinburgh, where the business of the session required Mr. Boswell's attendance; and, after passing some days with men of learning, or with women of elegance, the learned writer set out for London, from which he had been absent almost four months.

A bare description of the Hebrides would prove a very jejune and uninteresting work. To render it agreeable as well as instructive, it is necessary that the writer should present us with more than a superficial account of the several islands, and that he investigate the remote sources of the genius and character of the inhabitants. Such an enquiry can only be conducted by a person who is conversant in moral speculations, and is endowed with intellectual penetration capable of tracing the peculiarities of manners and action, through their various modifications, to the universal principles of human nature. In the learned author of this Journey every talent was united which could gratify the most inquisitive curiosity, or give elegance and dignity to narration: and the work which he has now presented to the public is, therefore, the most perfect account of the Western Islands that we have seen; though it must be confessed that there are some passages which rigid criticism might censure—But such slight imperfections ought to be overlooked in works of uncommon merit.

VII. *A Discourse on the Torpedo, delivered at the Anniversary Meeting of the Royal Society, November 30, 1774. By Sir John Pringle, Bart. 4to. 1s. 6d. Nourse.*

IN the present Discourse, sir John Pringle has very properly adopted the method which he used in a former speech on a similar occasion, of giving a historical detail of the several opinions that have been entertained from the earliest times, respecting the extraordinary quality of the torpedo, till the nature of this animal has been so fully elucidated by the late experiments of Mr. Walfsh, to whom the annual prize-medal of the Royal Society has been adjudged on that account.—Speaking of Aristotle's θαυμασια ἄκυσινά, or *Wonderful Relations*, a work which is now lost, sir John observes, 'Had the great Stagirite heard, that, to understand by what principles the torpedo acted, a naturalist from Britain had travelled through Gaul to the Atlantic ocean, and on that coast had made a hundred experiments upon that fish, and with suc-

cess,

refs, there is no doubt he would have placed that account among the chief of his *wonderful relations*.

The following experiment, made by Mr. Walsh, in presence of the Academy at Rochelle, for evincing the circuit of the electric matter which issues from the torpedo, deserves to be quoted.

A living torpedo was laid on a table, upon a wet napkin; round another table stood five persons insulated; and two brass wires, each thirteen feet long, were suspended from the ceiling by silken strings. One of the wires rested by one end on the wet napkin, the other end was immersed in a bason full of water, placed on a second table, on which stood four other basons, likewise full of water. The first person put a finger of one hand into the water in which the wire was immersed, and a finger of the other hand into the second, and so on successively till all the five persons communicated with one another by the water in the basons. In the last bason one end of the second wire was dipped, and with the other end Mr. Walsh touched the back of the torpedo, when the five persons felt a shock, differing in nothing from that of the Leyden experiment, except in being weaker. Mr. Walsh, who was not in the circle of conduction, felt nothing. This was several times successfully repeated, even with eight persons; and the experiment being related by M. de Signette, mayor of the city, and one of the secretaries of the Academy of Sciences of Rochelle, and published by him in the French Gazette, the account becomes the more authenticated.

The Discourse ends with an address to Mr. Walsh, on presenting him with the medal.

Mr. Walsh,

In consequence of the approbation of the choice made by the council, so unfeignedly expressed in the countenance of every gentleman present, it remains, that in the name, and by the authority, of the Royal Society of London, formed for the Improvement of Natural Knowledge, I deliver into your hand this Medal, the prize you have so meritoriously obtained; not doubting, sir, of your grateful acceptance of so honourable and unperishing a memorial of their esteem, and of the sense of their obligations to a person, who in so distinguished a manner has contributed to promote the great ends of their institution. And, in the same respectable name, let me add, that they are so much persuaded of your abilities to assist in their grand work, the *Interpretation of Nature*, that they earnestly call upon you to continue your liberal and spirited labours.

With

With pleasure they understand that you have already turned your views to the electric gymnotus, that other wonder of the waters, an animal possessed of powers similar to those of the torpedo, but of superior energy; and the Society flatter themselves, that so much light will be gained by that inquiry, that you will be enabled soon to make a farther discovery of the mysteries of nature. Her veil, fear not, sir, to approach. Animated with the presence of this illustrious and successful Body, I will venture to affirm, that nature has no veil, but what time and persevering experiments may remove. In the instance before us, view the progress of the powers of the mind; view the philosophers of the early ages, like the "children of the world," amused and satisfied with the stories of the torpedo; as inquisious about their authenticity, as about the causes of such extraordinary effects. This animal served them for an emblem, or an hieroglyphic, for a figure of speech, or an allusion of pleasantry; at best as a theme for a copy of verses. But the world, rising in years and in wisdom, rejects such trifles. The interpreters of nature, in the adult state of time, make experiments and inductions, distrust their intellects, confide in facts and in their senses: and by these arts drawing aside the veil of nature, find a mean and groveling animal armed with lightning, that awful and celestial fire revered by the ancients as the peculiar attribute of the father of their gods.

It must be confessed, to the honour of sir John Pringle, that he endeavours, as much as lies in his power, to animate the Royal Society in the prosecution of natural knowledge; and if praise bestowed in the most ingenuous and agreeable manner, can prove an incitement to their industry, the address with which he annually accompanies the prize medal ought to be productive of the most useful consequences.

VIII. *A Gross Imposition upon the Public Detected; or, Archbishop Cranmer vindicated from the Charge of Pelagianism. Being a brief Answer to a Pamphlet, intitled, A Dissertation on the 17th Article of the Church of England. In a Letter to the Dissenters.* By the Author of *Pietas Oxonensis*, and of *Goliath slain*. 8vo. 6d. Dilly.

THIS writer, who boasts of having *slain Goliath*, seems upon this occasion to have thrown his dart without effect. His weapon is, *scilum imbelli sine ictu*. The principal point in dispute is this. The author of the Dissertation on the 17th Article, mentioned in our Review for August 1773, had occasion to shew, that Bradford's Treatise on Election, which he

sent

sent to Cranmer, Ridley, and Latimer, whilst prisoners in Oxford, had *not* the sanction of those three martyrs, which he earnestly desired of them in a letter to Ridley, wherein he says: "Here withall I send unto you a little treatise, which I have made, that you might peruse the same; and not only you, but also ye, my other most deare and reverent fathers in the Lord for ever, [meaning Cranmer and Latimer] to give to it your approbation, as ye may think good. All the prisoners hereaboutes, in manner, have sene it and red it: and as therein they agree with me, nay rather with the truth, so they are ready and will be, to signifye it, as they shall see you give them example*." The Dissertator, speaking of this letter, observes, that the author of *Goliath Slain* †, was not justified in his remark, that Bradford "would not have written to these bishops, unless he had been assured, that their sentiments corresponded with his own."

Strype, in his *Life of Cranmer*, mentions this piece of history in the following terms: "Bradford wrote a treatise on God's Election and Predestination, and sent it to those three fathers in Oxford for their approbation. And, *theirs being obtained*, the rest of the eminent divines, in and about London, were ready to sign it also." B. iii. c. 45.

Here, says the writer of the pamphlet before us, "all you have said relative to Cranmer, Ridley, and Latimer, having testified their disapprobation of Bradford's Treatise, is at once overturned by that very author, which you yourself have quoted."—Strype's expression is ambiguous. This absolute phrase, *theirs being obtained*, probably signifies no more than the condition, upon which the others were ready to sign; agreeably to this expression in Bradford's Letter, "so they are ready, and will be to signify it, as they shall see you give them example." If this construction may be admitted, the dissertator's argument is not overturned by Strype, nor any imposition detected. But if Strype has in any degree misrepresented the matter, the dissertator was not obliged to follow him in his mistake. He had Bradford's letter before him, which Strype refers to as his voucher.

However, the dissertator has not rested the matter on Bradford's Letter; but has produced one of Ridley's, and some others of Bradford's in confirmation of his opinion. Ridley, in answer to a second letter of Bradford's, says: "If your request had been heard, things, you thinke, had been in a better

* Martyr's Letters, p. 357, 358. Strype's *Life of Cranmer*, App. p. 195.

† *Goliath Slain*, p. 99.

safe than they be.' These words, the dissertator observes, plainly imply, that these bishops had not given their sanction to Bradford's Treatise.

Again, Bradford, in a letter to certain men, not rightly persuaded in the doctrine of election, written about five months before his martyrdom, has these words: 'Hitherto I have not suffered any copye of the treatise above specified to goe abroad; because I would suppress all occasions so farre, as might be, of any breach of love.'

'If Bradford's Treatise, says the dissertator, had obtained the approbation of Cranmer, Latimer, and Ridley, he would not have been so wary as *not* to have sent it abroad. Their authority would have added so much weight to his opinions, that he could not have failed urging it upon his opponents.'

The dissertator has advanced some other observations in favour of his opinion; but his opponent has taken no notice of them; consequently he has not detected the gross imposition he pretends.

The author of this pamphlet proceeds to shew, that Cranmer was firmly grounded in the doctrine of absolute predestination, from his being as Strype expresses himself, 'the great furtherer and recommender to the king' of that catechism, which was set forth in the year 1553, intitled, *Catechismus brevis Christianæ disciplinæ summam continens*; from his having invited into England Bucer and Peter Martyr, who were both of them very strenuous for the divine decrees, &c.' He then draws this conclusion, that our seventeenth article must be framed upon the Calvinistic plan.

The truth of the matter, we believe, is this: our reformers were good men; but bad critics in points of theology; and were continually plunged in doubts and difficulties, and harassed by opposition. They saw the absurdities of Calvinism; but hardly knew how to extricate themselves from the perplexities attending the controversy. They used expressions of Scripture, which have *apparently* a Calvinistic sense, while they absolutely disapproved of the principles of Calvin.

IX. *A Dictionary of above Five Hundred Proverbs, or Proverbial Expressions. For Learners of French and English. 16mo. 6d. Broke.*

Chacun a sa marotte! that is to say, 'Every man has his hobby-horse!' The author of this publication is said to be a gentleman who has taken infinite pains to recommend and promote the study of the French language; and amuses himself in suggesting those little hints and improvements, which seem to be cultivated for the benefit of the public.

This

This dictionary, though it is the smallest we remember to have seen, has cost the author more labour and attention, than the cursory reader may probably imagine.

The Masorets are said to have counted all the letters in the Bible, and to have ascertained the exact number of times, each letter occurs. Our indefatigable compiler has employed himself in similar pursuits. He has given us a list of above a thousand words in French and English, and informed us, how often they are repeated in *Boyer's Dictionary*. As, *tenir* 219 times, *prendre* 165, *faire* 136; *over* 335, *take* 205, *go* 186.

This elaborate enumeration is designed to shew the learner, that when he consults his dictionary for the meaning of a French word, or a French phrase equivalent to an English idiom, he is not indolently and inattentively to satisfy himself with the first example, which may strike his eye, but to trace the word in question through all its various acceptations. This catalogue is also intended to direct him to those words, which are chiefly used in the formation of French and English idioms; and consequently to those, which require his principal attention in the study of these languages.

This industrious calculator has likewise reckoned up the number of words, which in *Bailey* and *Johnson's Dictionaries*, are said to be derived from the French. For example, in *Bailey's*, at P 894, at C 831, at Q 51; in the whole alphabet 7670. In *Johnson's*, at P 692, at C 434, at Q 41; in all 4812.

This computation is probably intended to give us a general notion of the proportional occurrence of each letter in the alphabet; which is a piece of knowledge very necessary in the art of decyphering. But it is principally designed to exhibit a view of the verbal auxiliaries, for which we are indebted to the French. *Bailey*, and most of our etymologists, have produced French words, (and they might as well have produced Italian, Dutch, German, or Spanish) resembling English ones in spelling and signification, when they ought to have derived the latter from their proper sources, the Latin or the Greek. We readily acknowledge, that we are obliged to the French for a great number of terms and phrases; some of them used by men of taste and learning; others only by the *coxcombs* of both sexes, who affect to speak à la mode de Paris: such as, *connaître*, *premier*, *étiquette*, *beau monde*, *éclat*, *vis-à-vis*, *petit maître*, *tête à tête*, *fracas*, *bon mot*, *billet-doux*, *bagatelle*, *manœuvre*, *je-ne-sçais-quoi*, *jeu d'esprit*, *mauvaise honte*, *éclaircissement*, *à propos**, *bon ton*, *chevaux de frise*, *rouge*,

* *A propos*. Lord Ch——d's hobby-horse.

deshabillé, pet-en-l'air*, ragoût, fricassée, tour, route, levée, finesse, foible, caprice, douceur, embonpoint, &c. We are likewise obliged to them for many other words, which have undergone some little alteration since their introduction: such as, masquerade, gallantry, coquetry, effrontery, chicanery, buffoonery, flattery, treachery, trumpery, treason, jaundice, salmagundi, hodge-podge †, &c. But, in the name of wonder, why must we be brought in debtors to the French, either *directly* or *indirectly*, for such words as, honor, virtue, modesty, chastity, money, majesty, preface, obsequies, people, palace, politeness, peace, treasure, theatre, phantom, paragraph, and a thousand more, which we have unquestionably derived from Greece and Rome! It should therefore be the business of every etymologist, not to fill his volume with a multitude of useless terms from a sister language; but, in the words of the poet, *antiquam exquirere matrem*.

To return to the Dictionary of Proverbs.—In ancient times, before printing was invented, when bookmakers and books were not so common as they are in these days, the observations of wise men were summed up in short comprehensive sentences. If these sentences contained serious and self-evident truths, they were generally called maxims.—But if the sentiments were of a popular kind, if the sayings were trite and common, or expressed with turns of wit, or if they were founded on the observations of the vulgar, they were usually styled proverbs, or adages.

Proverbs were in use in the earliest ages of antiquity. King David, almost three thousand years ago, referred to *the proverbs of the ancients* †, and we have a collection in the Bible by king Solomon, by one Agur, son of Jakeh, and king Lemuel, which are held in the highest veneration.

The eastern nations, the Tartars, Turks, Arabians, and Persians, have ever had their short, pithy, proverbial sayings.

* Anglice; a f—t in the air.

† Masquerade, galanterie, coqueterie, effronterie, chicanerie; bouffonnerie, flatterie, tricherie, tromperie, trahison, jaunisse, salmigondis, hochepot. Bailey tells us, that the salmagundi is an Italian dish; but, with all due deference to that illustrious philologist, his reason for that supposition is equivocal. The word, he says, had its origin from Catherine de Medici, queen of France. Her head cook's name, who used to wait upon her at table, was Gondi: her majesty, loving her victuals pretty highly seasoned, would often ask him for salt in this familiar style: *sal mi Gondi*. Hence this relishing dish obtained its name. If, as the learned Dr. Johnson supposes, it is derived from *selon mon goût*, or *sale à mon goût*, it is plainly of French, and not of Italian derivation.

† 1 Sam. xxiv. 13.

The proverbs of Bartrouherri is a sacred book of the modern Indians. Almost all the Greek philosophers and poets were gnomologists; and the seven wise men acquired their reputation by nothing more than two or three shrewd sayings, apophthegms, or proverbs.

There were many eminent collectors of adages among the ancients; as, Aristotle, Chrysippus, Cleanthes, Clearchus, Didymus, Theophrastus, Diogenianus, and others, whose names are recorded by Hoffman. All the principal nations of Europe, the Italians, Spaniards, French, Germans, Scots, and English, have had their collections of proverbs.

Our worthy countryman, Mr. Ray, with the assistance of many learned friends, published a celebrated book of this sort. After him Dr. Thomas Fuller published a more opious collection, containing near 7000 adages, under the title of Gnomologia.

But above all, the illustrious Erasmus has left us a wonderful compilation of this kind, which has been largely augmented since his death, by the collections of many eminent writers. Whoever casts his eye over that great work may form a competent idea of the proverbs of the Hebrews, Arabians, Greeks, and Romans; and will be convinced, whatever sops in literature may pretend, that proverbs are no insignificant trifles, the effusions of ignorance or pedantry; but, as lord Bacon calls them, *micronis verborum*, that is, the edge-tools of speech; the maxims of genuine wisdom, the productions of philosophers, prophets, legislators, and princes.

Let no one therefore despise, ridicule, or by any means discourage the diligence and kindness of those, who take pains to pick up, and bring home to us, the little fragments of wisdom and instruction, which lie scattered up and down in a thousand places, through the wide regions of literature.

The work, which has given occasion to these remarks, contains about 500 proverbs, extracted from the dictionaries of Boyer and Chambaud. It is a light, fugitive performance; and cannot possibly contain as much learning, as a volume in folio. But let us examine two or three of the proverbs, and perhaps we may find some documents worthy of our notice, some expressions characteristic of the genius, disposition, manners, and customs of two of the the most respectable nations in Europe.

Prov. 1. An Englishman, when he would give us the idea of a jolly fellow, who has a bluff and boisterous aspect, uses this proverb: *He looks as big as bull-beef*. Here, perhaps, by a common figure in rhetoric, the *cause* is put for the *effect*. For all the world knows, what effect the roast beef of Old

England has upon our soldiers. The proverb, however, if taken in a literal sense, is equally proper and significant. When a British grenadier confronts a puny Frenchman in the field of battle, his broad, rosy face resembles a surloin of bull-beef, in colour, circumference, and solidity. The Frenchman, who dines on soupe maigre, and a fricassée of frogs, has no notion of this formidable image; and therefore in French the proverb is expressed in these tame and insipid words: *Il a le regard extrêmement fier*. Even Homer's *ἰσχυρὸν ὤφρυον*, *truculentus intuentis*, is less emphatical than our English proverb*.

Prov. 2. *Welcome as flowers in May. Aussi bien venu, que les fleurs au mois de Mai*. This proverb denotes the coldness of the climate, where it was originally introduced. In some countries flowers are plentiful enough in April. It might possibly take its rise in the country, where, according to a celebrated poet,

‘Half-starv’d spiders prey on half-starv’d flies†.’

We remember to have seen a letter from Glasgow, in which the author informs his correspondent, that ‘they had a very forward season; for they had gathered pot-herbs, dandelion and nettles, on midsummer-day.’

Prov. 3. ‘*To teach one’s grandam to grope ducks.*’ A far more simple, rural, and inoffensive image, than what the French proverb conveys: *Apprendre à son père à faire des enfans.* This idea not improperly characterizes a land of levity, gallantry, and cuckoldom.

Prov. 4. ‘*De jeune putain, vieille dévote.* A young whore, an old saint.’ This proverb is frequently verified in a convent, where carnal desires are not subdued, but only converted into spiritual concupiscence.

Prov. 5. ‘*Aimer quelqu’un comme le diable aime l’eau bénite.* To love one, as the devil loves holy water.’ This proverb, if it had been introduced by a protestant, would have had a meaning directly contrary to what it bears at present. The devil can have no antipathy to holy bones, holy rags, and holy water. This sort of trumpery is extremely favourable to his interest; or in the words of the adage, ‘brings grist to his

* Amidst the dreadful yale, the chiefs advance,
All pale with rage, and shake the threaten’g lance.

Pope’s II. iii. 425.

This expression, *All pale with rage*, as Mr. Melmoth very justly remarks, seems to suggest to one’s imagination the ridiculous passion of a couple of female scolds; rather than the terrifying image of two indignant heroes, animated with calm and deliberate valour.

† Churchill’s Proph. of Famine.

mill.

will.' The saying above cited is therefore the sentiment of a true devotee to the church of Rome.

Prov. 6. '*Pifi not against the wind. Il ne sert de rien de nager contre le torrent.*' How emphatically does the English proverb display the plain, unaffected simplicity of our ancestors! The image is rustic, but the advice is excellent.

Prov. 7. '*Between two stools, the branch on the ground. Entre deux selles, le cul à terre.*' The curious antiquarian will observe, that this proverb represents our forefathers in their primitive simplicity, sitting upon stools; and, what is more remarkable, only two stools for three people. The proverb denotes their simplicity, their oeconomy, or their innocent festivity and merriment. Such a proverb would never have been suggested by their luxurious and effeminate descendants, who indulge themselves upon settees and sofas.—Unacquainted with the fastidiousness of their posterity, they likewise used the following homely proverb:

Prov. 7. '*A turd is as good for a sow as a pancake.*' They were plain and artless, and like Adam and Eve in a state of innocence, not ashamed of exhibiting the most unfavourable side of humanity; and therefore they made no scruple of calling every thing by its proper name. The French, we must acknowledge, have expressed the same observation with much greater nicety.

La truie aime mieux le bran que les roses.

If we may be allowed with Cotgrave, to translate *le bran*, by *bran or drass*, the sentiment is delicate and refined, far beyond the rustic vulgarity of the English expression. But, we may still improve the idea, and give it all the elegance, all the *je-ne-sais quoi*, which modern French authors so greatly affect*, if we only borrow an expression from the celebrated importer of the French chicken gloves, and render it in this manner: 'The matron of the sty regales herself more deliciously on the husk of malt†, than on the imperial milk of roses‡.'

Thus we have given a specimen of the wisdom, which may be extracted from the little manual before us. It is, beyond

* "The affected, the refined, the neological, or new and fashionable style, are at present too much in vogue at Paris. Fine sentiments, which never existed, false and unnatural thoughts, obscure and far-sought expressions, are all the consequences of this error; and two thirds of the new French books, which now appear, are made up of these ingredients." Chest. let. 205.

† 'Grains, the husks of malt, exhausted in brewing.' Johnson's Dict.

‡ Warren's Advertisements.

all dispute, a mere *bagatelle*. But little things may be of some importance! a butterfly and a mite have their use in the great system of the universe, as well as the elephant and the whale.

X. Remarks on the Observations made in the late Voyage towards the North Pole, for determining the Acceleration of the Pendulum, in Latitude 79° 50'. By Samuel Horsley, LL. D. Sec. R. S. In a Letter to the Hon. Constantine John Phipps. 4to. 1s. White.

THE learned doctor's intention, in this pamphlet, is to correct two or three errors and inaccuracies that had been introduced into some of the numerous mathematical calculations which appear in the excellent book referred to in the title. These errors appeared of such consequence, both with respect to their own general importance, and the influence they have had on the conclusions drawn from them, that an open detection seemed not unnecessary; and we think the public are much obliged to the doctor for his early attention to the subject; these remarks being made too with that delicacy and candour which commonly attend real merit, we have no doubt of their being taken in good part by the honourable and learned author of the Voyage, whose chief aim seems to have been the discovery of truth. On this head the doctor observes, near the beginning, 'I shall give you my remarks without apology, which it would be the highest injustice to you not to suppose unnecessary, after the pains you have bestowed upon the observation, and the minuteness and fidelity with which you have detailed all the circumstances of it, as well as the steps of the subsequent calculations.' And again, in concluding, he says, 'I flatter myself that you will take these strictures in good part, as the only motive which induces me to trouble you with them, is one which I am persuaded is a ruling principle with yourself, a regard to truth.' This honourable conduct in gentlemen cannot be too much admired and commended; it at once manifests the goodness both of the head and heart of the inquirers, from whence may be expected real discoveries, with just arguments and solid reasoning, instead of the sophistical disguises used by writers of a different kind.

It is to be noted, however, that the failure in these astronomical calculations is not to be attributed to the honourable gentleman who performed the voyage, but to Mr. Israel Lyons, who was sent with him, by the board of longitude, to make such

such calculations and astronomical observations; and to this the doctor very properly bears testimony at the end of his Remarks. 'In justice, says he, to captain Phipps, I think myself obliged to inform the public, that the foregoing letter is published with his consent; and that I have his authority to say, that the calculations which have given occasion to it, namely that of the retardation of the sun's return to the vertical wire, and that of the time which the sun's diameter should take to pass the vertical wire, were both made by Mr. Israel Lyons.' We are the more surprised that Mr. Lyons has fallen into these errors, when we consider the respectable rank, as a mathematician, which he has held for many years; and we would willingly suppose that they have happened through some hurry or inattention; for which, however, he is perhaps not entirely excusable in a business of such serious and great importance.

To give a brief account of the nature of these mistakes, and of the experiment which occasioned them, it may be observed that, in many instances the figure of the earth having been found not perfectly globular, but rather approaching near to the figure of an oblate spheroid: various means have been used to investigate the ratio of the axis to the equatorial diameter of the earth, or the degree of ellipticity of the meridians, if indeed they are ellipses: among these, that which is derived from the consideration of the different lengths of the pendulum vibrating seconds, or the different numbers of vibrations performed in the same time by pendulums of the same length, in different latitudes, hath long been attended to with much care and precision; it being judged one of the best methods, as those observations, when accurately made, give the proportion of gravity between the several places of observation. As experiments of this kind had never been made in such high latitudes as captain Phipps was like to advance to in his voyage; among the many objects of enquiry which he had judiciously proposed to himself, this appeared too interesting to be neglected; and he accordingly provided himself with the most accurate means of observation. He took with him, for this purpose, a pendulum formerly made by Mr. Graham, and now refitted up with some additional contrivances by Mr. Cumming: this pendulum, which was accurately adjusted to vibrate seconds at London when the thermometer stood at a certain height, the captain set up in the latitude of $79^{\circ} 50'$; and having carefully observed its vibrations for above 24 hours together, he hoped to obtain the rate of its going, or the number of vibrations made in a given time, and of course what depended on it by a comparison.

rison with its first rate in London, after the proper allowance is made for the different states of the thermometer. In making so nice an experiment as this, it is evident that the time, in which the certain number of vibrations of the pendulum are observed to be performed, must be determined with great precision; this time then he very prudently proposed, to determine by two different methods, that so they might mutually check or confirm each other: the one of these methods was by observing the number of vibrations performed during one entire revolution of the sun, from a given vertical circle till his return to the same the next day; and the other by a good watch, which had been observed to go very regularly. In the latter method, during the 24 hours of observation, many comparisons were made of the time shown by the watch with the corresponding number of vibrations of the pendulum; all of which agreed very well with each other, and conspired to shew that the watch went very regularly, and therefore gave the number of vibrations performed in a certain time as shewn by the watch; or, in other words, its rate of going, as compared with the pendulum, was thus found. Another process was instituted in order to determine its rate of going with regard to true time; which was effected by means of a number of observed altitudes of the sun, whereby the time shewn by the watch was reduced to apparent, and this again to mean or true time by the proper equation: and thus lastly was obtained the number of vibrations of the pendulum performed in a certain given portion of true time, through the means of the watch. In the process by the other method, the pendulum was put in motion when the sun's limb touched the vertical wire of a telescope, fixed for that purpose, and left remaining till the return of the same limb to the vertical wire again the next day; when the number of vibrations of the pendulum, which had been performed during the revolution, were noted down: then because that, from the given latitude and day of the year, the true time of such a revolution of the sun can be accurately calculated; this being done, he thereby obtained the number of vibrations performed in a certain portion of true time; by this method also. On comparison, the results of these two methods were found to agree very nearly together; and it was inferred from them, that, in the latitude of $79^{\circ} 50'$, there would be gained between 72 and 73 seconds, in 24 hours, by a pendulum which vibrated seconds in London, after allowance was made for the different temperatures of the air. Unluckily, however, it is now found that the accuracy of these observations cannot be depended on, as their seeming agreement arises entirely from Mr. Lyons having used a false

a false rule in calculating the time of the sun's return to the vertical wire : where the proper rule is used, it gives a conclusion very different from the other, and induces such a rate of going to the watch, as is quite inconsistent both with its rate as determined from the observed altitudes of the sun, and with the rate at which it was regularly observed to go during the whole of the voyage. It is reasonably suspected, therefore, that this disagreement of observations must have happened through a small change in the position of the telescope between the times of the two observed contacts; and therefore the other method is the only one from which any conclusion can be drawn in this experiment.

In this letter the doctor says :

‘ I am inclined to believe that the gain of the pendulum must have been very nearly what you reckon it. But the evidence of this rests entirely upon the comparison with the watch, and the six altitudes of the sun taken with the astronomical quadrant for determining the loss of the watch. For the exact agreement which you think you find between the gain of the pendulum as resulting from the comparison with the watch, and as deduced from the observation of the sun's return to the vertical wire of the equatorial telescope, is *imaginary*. The appearance of agreement arises entirely from an error in the computation of the retardation of the sun's return; and when this error is set right, the watch and the observation will be found to differ considerably.

‘ The interval between the time when the sun's western limb touched the vertical wire on the 16th day of July, 1773, and the time of the return of the same limb to the vertical wire on the day following, which your computer hath reckoned 24 h 0' 49".5, could be no more than 24 h 0' 14" : for, a small change in the sun's declination is to the corresponding change in the hour-angle (not, as your computer states it, as the cosine of the latitude of the place of observation, but) as the cosine of the sun's declination to the tangent of the angle contained between the circle of declination and the vertical circle.’

He then demonstrates the truth of this rule; and, after giving the true calculation from it, he adds :

‘ Thus the observation gives the gain of the pendulum 37" more than the watch. But as the watch went so well during the whole voyage, as its loss in these twenty-four hours was ascertained by six altitudes of the sun, and as the gain now given by the watch agrees so nearly with the result of the subsequent comparisons at Smeerenberg Point, I have no doubt but that the error lies entirely upon the observation of the second transit. I suppose the telescope, from some unperceived cause, had shifted its azimuth; which is the more probable, as it does not appear that any means were used to verify the position of the instrument.

ment. Perhaps the situation upon the small rocky island afforded none*.

Besides the correction of the rule used by Mr. Lyons for the purpose above-mentioned, which is the chief business of this letter, the doctor gives a like correction of another false rule used by the same gentleman in the note, page 161, in calculating the time in which the sun's diameter passes the vertical wire.

In the conclusion of the letter he also remarks on the method used in deducing the ellipticity of the earth's meridians; and, after giving the calculation by Clairault's rule, he adds,

'This is the just conclusion from your observations of the pendulum, taking it for granted, that the meridians are ellipses: which is an hypothesis, upon which all the reasonings of theory have hitherto proceeded. But, plausible as it may seem, I must say, that there is much reason from experiment to call it in question. If it were true, the increment of the force which actuates the pendulum, as we approach the poles, should be as the square of the sine of the latitude: or, which is the same thing, the decrement, as we approach the equator, should be as the square of the cosine of the latitude. But whoever takes the pains to compare together such of the observations of the pendulum in different latitudes, as seem to have been made with the greatest care, will find that the increments and decrements do by no means follow these proportions; and in those which I have examined, I find a regularity in the deviation which little resembles the mere error of observation. The unavoidable conclusion is, that the true figure of the meridians is not elliptical. If the meridians are not ellipses, the difference of the diameters may indeed, or it may not, be proportional to the difference between the polar and the equatorial force; but it is quite an uncertainty, what relation subsists between the one quantity and the other; our whole theory, except so far as it relates to the homogeneous spheroid, is built upon false assumptions, and there is no saying, what figure of the earth any observations of the pendulum give.'

There is as little probability of determining the figure of the earth by another method which has been long and often attempted with much care and application, viz. by the different lengths of the degrees of the meridian. For this also is founded on the supposition, that the earth is a true spheroid, which there is the greatest reason to think it is not, because of the unequal densities of its different parts. Even

* Captain Phipps, in a letter to me of the 15th of September, says, "You were right in supposing that the situation of the telescope did not admit of any means of verifying its position."

granting it to be a true spheroid, from which figure it certainly cannot be much different, still the degree of ellipticity is so small, that the many causes of error attending the observations and measurements must, in all probability, for ever defeat any attempt to determine the problem with a tolerable degree of accuracy. And indeed this is confirmed by the many trials which have already been made; several of which appear to have been performed with all possible attention, and every cause of error most carefully guarded against: yet when these several measures are compared together, and the ellipticity calculated accordingly, they produce such different conclusions, some of them being four, five, or even six times as great as others, that no dependence can be placed on any of them.

Upon the whole, as $\frac{1}{100}$, the quantity of ellipticity as computed by sir Isaac Newton from the diurnal revolution and gravity towards the center, upon the supposition of the matter of the earth being homogeneous, is nearly a mean among all the several results derived from different methods, we think the former may continue to be adopted preferably to any of those which vary so widely from one another.

XI. *Observations upon the present State of our Gold and Silver Coins, 1730. By the late John Conduitt, Esq. Member for Southampton, and Master of his Majesty's Mint. From an Original Manuscript. Formerly in the Possession of the late Dr. Jonathan Swift. 8vo. 1s. 6d. Becket.*

WHoever may have been the author of this piece, we will venture to pronounce it a very good composition on the subject, the arguments being clear, and founded on an extensive plan. Though it was drawn up about the year 1730, yet the reasoning is general, and applicable to all times, and the perusal of it may prove very useful to every person who would be well acquainted with a subject which is become so very interesting at this time.

The three principal articles which our author has in view, in these Observations on the Gold and Silver Coins, are their weights, their proportion to each other, and their exportation. In order to these, he first premises a short account of the nature of foreign trade and monies. He says,

‘ When we cannot pay in goods, what we owe abroad, on account of the balance of trade, or for the sale or interest of stocks belonging to foreigners, or for foreign national services, our debts

debts must be paid in gold or silver, coined or uncoined; and when bullion is more scarce or more dear than English coin, English coin will be exported, either melted or in specie, in spite of any laws to the contrary. All that can be done in such cases is, to take care from time to time, that a pound weight of fine silver, be worth as much fine gold in our monies, as it is in the good coins of the neighbouring nations, with whom we have the greatest dealings, that it may turn equally to the merchant's account to pay any balance he owes abroad, or to have any balance that is due to him, sent hither, either in gold or silver; for if gold be valued here higher than in other parts, and silver lower, any debts due to us from abroad, will be paid only in gold, and any debts we owe abroad, will be paid only in silver; and over and above the balance to be paid or received, it will be a profitable trade to import gold, which is over-valued, and export silver, which is under-valued. The value of gold and silver in respect of each other, has constantly varied in all nations, and must vary according to the plenty or scarcity of either. In Europe, for many years, 12 pounds weight of fine silver, were equal to one pound weight of fine gold. By the discovery of the silver mines in America, silver fell gradually, from the proportion of 12 to 1, to 16 to 1. In England, by the high price of guineas, it has been at all rates, from 12 to above 21 to 1. By the discovery of the new gold mines in Brasil, and an increase of the demand for silver, gold has for some years been falling, and silver rising all over Europe. If the importation of gold should still increase, and that of silver decrease, or a greater demand arise for it, a pound of gold may again be worth no more than 12 pounds of silver, as it was formerly in Europe, or than 9, as it is now in China; and whatever nation will not alter the proportion, between gold and silver, according to the general want or abundance of either, only exposes itself to be the dupe of those who do, and to be bought and sold with its own money.

He then investigates the proportion between a pound weight of gold and the same weight of silver in the chief commercial countries in Europe; from whence it appears that, in England gold is almost one twentieth higher, or silver so much lower than in most other nations. It is then added,

‘According to the foregoing computations, the number of grains of fine gold, contained in one pound sterling, or in $\frac{22}{17}$ of a guinea, will produce in France only 23 livres and 9 sols, and in Holland only 35 schellings and 7 grosche in ducats or ducations; whereas the number of grains of fine silver contained in 20 shillings, will produce in France 24 livres 14 sols, and in Holland in ducats or ducations 36 schellings and 7 grosche: so that, it is a profit of above 5 per cent. to import gold from France, and of near 3 per cent. to import gold from Holland, and export our weighty silver coin in lieu of it, and a greater advantage in proportion to bring gold hither, rather than silver, to buy goods or pay

pay debts. Any one, who considers how often this exchange of silver for gold may be made in a year, will easily account for the small quantities of silver current now, in proportion to what they were formerly, and see, that nothing could prevent a total exportation of our silver coin but the lightness of the greater part of what is remaining; there is still a considerable profit to be made by culling out the weightiest pieces, and picking up those that are new coined. Whoever melts down any new silver coin, and carries it to market, where standard silver in bars now sells for 5s. 6d. per ounce, will make a profit of 6l. 8s. on each 100l. sterling, and proportionably for any greater or lesser part. As great quantities of our gold coins are likewise considerably too light, foreigners who take our guineas in quantities only by weight, may melt down the heavy ones, and have 21s. here in silver for the lightest, which will make it turn in some measure to account to exchange them for light silver; but even allowing that it is not worth while to export any silver that is not weighty, it is but an uncomfortable reflection that we shall have no silver coin left among us but what is light, and that every ounce of new silver (which at a medium is a loss of 2d. $\frac{1}{2}$ an ounce to those who are obliged to coin it) will very probably be either exported or melted down the moment it becomes current, without which it is useless.

After noticing how small a quantity of silver has been coined of late years in proportion to gold, and the consequent scarcity of good silver coin, he farther proceeds to shew the necessity of bringing our gold and silver to the same proportion which they bear in the neighbouring nations, either by lowering the value of the guineas in respect of the silver, or by raising the silver in respect of the gold. He then remarks the several advantages and disadvantages which would be likely to attend each of these alterations respectively. He also traces, through several centuries back, the changes in the value of our pound weight of silver and of gold, or the number of shillings and guineas, or other pieces, into which these metals had been coined different times; with the several alterations in the number of shillings at which the guinea and other pieces were current. To which he subjoins similar accounts of the monies of other nations, and proceeds thus:

‘Gold and silver, on account of the workmanship, and the certainty of the standard, ought to be worth more in money than in ingots. Laws have been made here, and in other countries, to compel goldsmiths to sell them at a lower rate in bullion than they were worth in coin. It is a policy in several countries, and turns to a good account in Holland, to make base silver monies current for much more than the intrinsic value; but no where, except in England, any metal is worth less in coin than in bullion; and wherever it is so, there can be no coinage but what is forced;

forced, and the public is at the charge of coinage, only to encourage and supply the unlawful trade of exporting and melting it down. Whilst an ounce of standard silver sells at market here for 5s. 4d. $\frac{1}{2}$ at a medium, one time with another, and will yield as much, or more abroad, and will produce but 5s. 2d. at the mint; it is beyond dispute a profit of 2d. $\frac{1}{2}$ per oz. to melt the weighty coin into bullion, or to export it, and a loss of 2d. $\frac{1}{2}$ per oz. to send it to the mint; and consequently, it is in vain to expect silver should come to the mint, or the coin not be melted down and exported. This is clear in reason, and is confirmed by the fatal experience of many years: there may be variety of opinions about the cause, but the fact is undeniable. Some think it is owing to the high price of gold, and low price of silver, at the mint; and others attribute it to the prohibiting the exportation of our own coin, and allowing that of bullion and foreign coin.

And, again,

‘It is a very great misfortune for any nation especially a trading one, to be under the necessity of prohibiting the exportation of their coin; and a loss whenever it is put in practice. If the balance of trade be in our favour, laws for that purpose are needless: and if it be against us, they are in a great measure ineffectual; and only put the honest and the timorous to the necessity of buying gold at 3l. 18s. 3d. an ounce, and silver at 5s. 4d. $\frac{1}{2}$ an ounce, perhaps of those who have it at 3l. 18s. and 5s. 2d. by melting down the coin. The prohibiting the exportation of our coin does not save us from paying our debts abroad, nor keep more gold or silver in the nation; on the contrary, it obliges us to pay our debts at a dearer rate and carries out a greater quantity of gold and silver than would be sufficient in our own money. When we oblige a merchant to give 3l. 18s. 6d. $\frac{1}{4}$ for the same quantity of fine gold in moedas, as he may have for 3l. 18s. in the guineas, with which he pays for those moedas; and 5s. 6d. $\frac{1}{4}$ per ounce for the same quantity of silver in pieces of 8, as he may have in weighty English money for 5s. 2d. we raise the coin of the king of Portugal and king of Spain here so much, and pay for the extrinsic value we ourselves put upon it.’

He then makes some sensible remarks on the nature of exchange, the effects of our money-regulations on it, &c. and concludes the whole with the following recapitulatory discourse.

‘These are the observations which have occurred to me upon the present state of our gold and silver monies, in regard to the lightness of them, the making them exportable, and the present disproportion between gold and silver, which I have put together, because it is proper to have them all under consideration at once; for, any regulations that shall be thought proper to be made, about the lightness of the silver monies, must be governed by the number of pieces into which the pound weight

weight shall be coined for the future; and it will be necessary, before any exportation of money be allowed, to bring the gold and silver coin nearer a par to one another, in proportion to the value set upon each by the neighbouring nations.

* According to the foregoing computations, silver to gold is

		lb.	oz.	dwt.	gr.	
In	Portugal	14	2	13	8	} lb. to 1 of gold.
	Spain	15	1	17	21	
	France	14	5	9	21	
	Holland	14	9	11	13	

At a medium, 14 lb. 07 oz. 18 dwt. 3 grs. of fine silver is equal to one pound weight of fine gold.

* According to the foregoing proportions, a guinea is worth

		s.	d.
In	Portugal	19	7½
	Spain	20	11
	France	19	11½
	Holland	20	5
		80	10½
At a medium,		20	2½

* The real value of silver is still encreasing, as has been already observed: silver money is, at all times, of more general use than gold; less liable to illegal diminutions; and of particular service in any distress of credit: very great quantities of it have been melted down and exported, and very little coined for many years; for which reasons the coinage of silver money ought at present at least to be encouraged preferably to that of gold. If a pound weight of silver be cut into 3l. 4s. and a guinea remain at 1l. 1s. the proportion between gold and silver will be 14lb. 8 oz. 16 dwt. 4 grs. of silver to 1lb. of gold; at which rate silver will be lower here than it is at a medium of the proportions in the countries abovementioned, though Spain be taken into the computation; and ½ d. per oz. cheaper than it has been sold for, at a medium, at market in bars, these last ten years, ¾ d. per oz. cheaper than what the public gave for it in 1709, and 2 d. cheaper than what the public gave in 1711, to encourage the coinage. It will not introduce any necessity of re-coining the old silver monies; for the sixpences, shillings, and half-crowns, coined after that rate, will be heavier than the old ones, and the crown pieces so very inconsiderably lighter, that it is not worth taking notice of. If the prohibition of the exportation of money should be continued, and, in order to make some amends for that disadvantage upon our coin, it should be thought proper to raise the silver higher, by cutting a pound weight into 3l. 4s. 6d. the proportion between gold and silver will then be as 14 lb. 7 oz. 8 dwt. 20 grs. to 1 lb. which is about the medium of the proportions observed in the abovementioned countries; 5s. 4d ½ per ounce is the medium of the market price for these last ten years, which the money ought rather to exceed.

ced. Shillings and sixpences so coined will not be so light as the old ones, and the crowns and half-crowns so little lighter, that they will not be in so much danger of being melted down, for the sake of so small a profit at the mint, as they are at present, when they produce 5s. 6d. per oz. at market. If any thing should be thought proper to be done on this head, it cannot be put in practice more seasonably than at a time when the great quantities of silver, which have been so long locked up in the West Indies, are about to be distributed, and so great a portion of them is likely to come to England. If nothing be done, it is in vain to expect any silver should come to the mint freely, or that what is new coined, or weightiest of the old money, should not be melted down or exported. The effects of the Flotilla, which have been distributed some time, and of which large quantities have been sent to England, have not brought any silver to the mint, nor lowered the price of silver at market; nor is there any reason to hope; that whilst the present mint-price of silver continues, and the money is inexportable, the silver in the galleons, when sent home, will bring more silver to the mint than has been brought hither by the many Spanish fleets that have come to Europe these last 26 years. The raising the silver to 3l. 4s. or 3l. 4s. 6d. cannot bring any silver to the mint, whilst it bears so much higher a price at market as it does at present; but it will certainly prevent the importing gold to the mint, only for the sake of exchanging it for silver, which is such a coinage as is only advantageous to private persons, but highly detrimental to the public, and therefore ought to be discouraged. When gold and silver bear the same proportion to each other here, as in the neighbouring countries, the mint is the pulse of the trade of the nation in general, as the constant course of exchange is of that with any particular country. If our imports exceed our exports, we spend more than our income, and must consequently grow poorer; and whatever expedients may be thought of, neither gold nor silver can naturally come to the mint; but what is already in the nation, near the just weight, must, by degrees, be exported, in spite of any laws to the contrary. The only effectual methods to increase the coinage, and keep what is coined in the nation, is to follow the examples of other nations, in encouraging our own manufactures; and retrenching our luxury, especially such part of it as is bought of foreigners; who take nothing of us in exchange but gold and silver.

FOREIGN ARTICLES.

XII. *A General Theory of the Polite Arts, delivered in single Articles, and digested according to the Alphabetical Order of about technical Terms. (Continued from Vol. XXXVIII. page 467.)*

IN our account of the first volume of the General Theory of the Polite Arts, we have hitherto confined ourselves chiefly to the belles lettres; those that relate to the polite arts, will be attended to in our review of the second volume, to which the following extracts will serve as an introduction.

* *Poetical Picture.* Poetry, like painting, has its design and its colouring. In general, almost every poem is a picture; but this term is only applied to these prominent passages of a poem, in which sensitive, and especially visible, objects are, as on a fore-ground, approximated to the sight, and drawn even in their minuter details. A poem resembles a painted landscape, in which the greater part of objects is placed at a distance, where they are seen only as in masses, and, thus considered, excite a general idea of a fertile or barren, a rich or a poor, a lonely or populous country; but where some particular objects near the fore-ground are singly delineated, these are seen at large, and distinctly considered even in their single parts. The same art is employed by the poet, who draws the greater part of his objects, in general masses, and delineates others with such minuteness and accuracy, that they appear to be nearer to our sight than all the rest, and to stand just before us. These single parts thus minutely discriminated, we call pictures, by way of eminence, though that term is also applicable to the whole poem.

In poems we distinguish these pictures, as before a grove or forest, we descry a single tree that stands nearer to the eye, and in which we distinguish every branch, and even single leaves, while the forest exhibits only general forms, without distinguishing any particular object.

In reading poems, such as the *Iliad*, the *Æneid*, &c. we imagine that we are considering the greater part of their contents as at a distance, like mere spectators. But when we meet with single prominent scenes, placed in a nearer point of view, they become more interesting. These are, strictly speaking, *poetical pictures*. Thus in the beginning of the *Æneid*, we see, as it were, the Trojans sailing at a distance, in quest of other habitations; we learn, that Revenge is plotting against these adventurers, in order to obstruct their design, &c. All this we descry at a distance, till the poet paints the dreadful scene of the tempest. It is then, that we fancy ourselves on board with them; we hear the blustering of the winds, the roaring of the waves, the tumults of the crews, and are terrified as if involved in the same distress.

Such, in general, is the nature and effect of poetical painting; we are placed near the scene, we see all its single parts, and are as forcibly impressed with their effects, as if we actually felt them. As poetry in general differs from prose, by representing every thing to the senses—so these *poetical pictures* are distinguished from the other parts of a poem, by displaying a much greater vivacity. These pictures, therefore, are the sublimest part of poetry; and by their nature more highly poetical than the other parts of a poem. When Horace exhibits a powerful, luxurious, and unjust man, and reproaches him with,

————— “sepulchri

Immemor, struis domos,
Vol. XXXIX. Jan. 1775.

F

Marise

Marisque Baiis obstreptis urges
 Summovere littora,
 Parum locuples continente ripa,
 Quid quod usque proximos
 Revellis agri terminos, & ultra
 Limites clientium
 Salis avarus?" —

He, indeed, gives us a sensitive and very lively description of a luxurious tyrant, but by the little picture,

— " Pellitur paternos.

In sinu ferens Deos

Et uxor & vir, sordidosque natos,"

we are by far more sensibly affected. It is now we behold the poor villager oppressed by him, and in his nakedness ejected from his home, and his little field; and are by this masterly stroke exceedingly incensed against the tyrannical oppressor.

The nature of these *poetical pictures* is, that objects are more minutely delineated, than in the other parts of a poem; and, by some picturesque stroke, painted with vivid colours. Here the poet proceeds exactly like the painter, who in a landscape represents the greater part of objects in general, so as they appear at a distance, and delineates only a few parts, with all their minutest discriminations, shadowings, and middle colours. Thus Homer paints his battles. At a distance he represents the army in general: we perceive indeed the evolutions and motions of the whole body, but do not descry any individual warrior. But some leaders he produces just before our eyes; we hear them speak, we not only see them singly and detached from the army, but we exactly discern their armour, their posture, and even their very features.

For a *poetical picture*, therefore, nothing further is, in general required, than that the poet should know how to delineate his object justly, and sometimes even by its minutest parts; and how to give his expression the poetical colouring. Wherever this is done, he has drawn a *poetical picture*. But the difficulty is, that his picture must be short and energetic, and truly animated by a few masterly strokes. To display visible objects in a few words, is a very difficult task. That conciseness, however, is absolutely necessary; for a minute expression of every single circumstance, that must be impressed on the fancy, in order to approximate an object to the eye of the beholder, would be exceedingly tedious. Here, therefore, the poet must select words that raise a great many more thoughts than what they literally convey; and find expressions and turns that suddenly excite all the accessory ideas, which are not to be expressed singly. Such, strictly speaking, is the art of poetical painting. The little picture of Horace's, for instance, is, by the single picturesque stroke, *sordidos*, highly enlivened; you behold the poor ragged children, squalid from excessive want. That minute detail, "*paternos in sinu ferens Deos*," conveys

veys likewise a great deal in a few words. The poor ejected are honest and religious people; they have nothing at all left to remove from their home but the miserable figures of their household goods, inherited from their ancestors, and these they are now carrying away in their arms, together with their helpless children, &c.

Since pictures, therefore, impress the object with the utmost distinctness and energy, they are, upon the whole, of the highest importance in poetry. What we perceive but slightly, and, as it were, at a distance, cannot raise any other but general and indistinct ideas, from which no powerful sensations can be derived. Every impression that is to operate on the mind, must be produced by approximated objects. The same thing happens with every species of ideas, as with accounts of fortunate or disastrous events, which strike us less in proportion as they have happened at a greater distance. General distresses and calamities, such as wars, plagues, fires, inundations, falling upon remote countries, affect us but slightly; but when the scene of distress lies nearer, its idea is more powerful, and we feel its strongest operations.

In order to raise very strong emotions in the mind, the poet must, therefore, bring his objects so near to the sight as to make us suppose that we behold them just before us. Such is the art of poetical painting. Whoever is not versed in that art can never make a strong impression. The very essence of it appears to consist in an exact conformation to the precepts of *general perspective*, if we may be allowed that term; which assigns to every single part of a poem its distance, its size, its proportions, design, and colouring: and the completest and best effect of the whole is derived from the exact observation of all the rules of this perspective. This art, therefore, the poet must learn from the painter of landscapes.

Whatever serves only for a general characteristic of his landscape, is placed at a distance: the middle-grounds are filled with objects by which the idea is more nearly denoted; but the main objects which the painter intends to represent in his landscape, are designed at large, on the fore-ground. The persons are brought so near that we behold their features, their gestures, and almost hear them speak. This is also observed by the poet: by Thomson, for instance, in his *Seasons*. Every Season displays a very extensive landscape, whose general scene impresses us with the general sensations suitable to that season. But these charming pictures, for whose sake the whole landscape was painted, he has distributed in the several places of its fore-ground that are nearest to our view.

[*To be continued.*]

FOREIGN LITERARY INTELLIGENCE.

13. *Observations Météorologiques faites à Pekin, par le Père Amiot, mises en Ordre par M. Meffier, de l'Académie Royale des Sciences.* 4to. Paris.

THESE Observations begin with January 1, 1757, and end on December 31, 1762. They contain some remarkable facts. The summer of 1761, was in China so excessively rainy, that there fell more than five (French) feet of rain; by which whole provinces and cities were overwhelmed, and millions of lives were lost.

14. *Recueil des Antiquités et Monumens Marseillois qui peuvent intéresser l'Histoire et les Arts. Divisé en Cinq Parties & orné de Gravures.* Par M. T. B. B. Grosson de Marseille. 4to. with many Plates. Marseilles.

Of the splendour of the ancient city of Marseilles no traces are now left but in the works of ancient writers. Its temples of Diana, Apollo, Minerva, were demolished by the fervent zeal of the first Christians, and its other ancient monuments were consumed by time, by the encroachments of the sea, or destroyed together with the city by barbarians.

Marseilles, therefore, offers at present very few curiosities to the inquisitive eye of an antiquarian; and the volume published by Mr. Grosson can only serve for a monument of his own industry and patriotism.

It is divided into five parts; of which the first contains, ancient medals, represented in five plates; and French coins struck at Marseilles, on four other plates: the second, fragments of ancient architecture, statuary, bas-reliefs, &c. the third, objects of religious ceremonies, and domestic use, such as sepulchral lamps, urns, pateras, &c. the fourth gives an account of the few and scanty remains of ancient buildings; the fifth is made up of inscriptions and epitaphs, in great number, and of little consequence.

15. *Ephémérides des Mouvements Célestes pour le Méridien de Paris.* Tome Septième, contenant les Dix Années de 1775—1784; révisées & publiées par M. de la Lande, de l'Académie Royale des Sciences, &c. 4to. with Plates. Paris.

The preface contains an historical account of the preceding astronomical Ephemerides. The use, the necessity, and contents of these periodical publications, are apparent to astronomers; and the name of their author is a sufficient voucher for their accuracy.

16. *Description & Usage des principaux Instrumens d'Astronomie, où il est traité de leur Stabilité, de leur Fabrique, et de l'Art de les diviser.* Par M. le Monnier. Folio: 14 Plates, and 59 Pages of Letter-press. Paris.

M. le Monnier begins this useful tract, with an explanation of the technical terms; and then proceeds to a full and accurate
ac-

account of the construction, use, and divisions of the instruments themselves.

17. *Connoissance des Temps pour l'Année Commune 1775. Publiée par l'Ordre de l'Académie Royale des Sciences, et calculée par M. de la Lande, de la même Académie. 8vo. Paris.*

This work has for fifteen years been under M. de la Lande's direction; the present volume is the last that will be published by him. He appears to have endeavoured to give it the highest degree of perfection.

18. *L'Art de la Peinture sur Verre & de la Vitrerie, par feu M. le Vieil. Folio, with 13 Plates. Paris.*

Said to be one of the most learned and accurate accounts, in the whole collection of arts, that have hitherto been published under the sanction of the Parisian Academy of Sciences.

19. *La Nature en Contraste avec la Religion & la Raison, ou l'Ouvrage qui a pour titre : De la Nature, condamné au Tribunal de la Foi & du bon Sens. Par le R. P. Ch. L. Richard, Prof. en Théologie, &c. 8vo. Paris.*

This polemical work is chiefly pointed against M. Robinet's book, *de la Nature* : it contains proofs of great acuteness, and of a fervent zeal in the cause of revelation; but it is a matter of regret, that this zeal has sometimes carried the author into acrimony and personal rancour against the adversary he has singled out, and sometimes made him neglect precision in his reasonings, and perspicuity of diction.

20. *La seule véritable Religion démontrée contre les Athées, les Déistes, & tous les Séctaires. Par M. l'Abbé Hespelle, Docteur de Sorbonne & Curé de Dunkerque, 2 Vols. 12mo. Paris.*

This controversial writer has levelled his arguments against a much greater number of antagonists than the preceding one. His work consists of eight chapters; of which the first and second only are directed against infidels, and all the rest taken up with his confutation of protestantism, &c. It was originally designed for the instruction and conversion of a very honest and sensible protestant gentleman, whose premature death frustrated the design of the author.

21. *Histoire de la Chirurgie, depuis son Origine jusqu'à nos jours. Par M. Dujardin. Tome Premier. 4to. Paris.*

This volume contains a collection of all the records extant in ancient writers, concerning the origin and gradual advancements of surgery, to the times of Celsus, or the first century of the Christian æra; and promises a very judicious, elaborate, complete, and interesting work.

22. *Navigation de Bourgogne, ou Mémoires et Projets pour augmenter et établir la Navigation sur les Rivières du Duché de Bourgogne.* Par M. Antoine. Tome I. 4to. Amsterdam, Dijon, Paris.

From a minute discussion of all the projects hitherto made for the improvement of inland navigation in the duchy of Burgundy, M. Antoine proceeds to an elaborate exhibition of his own scheme, under the title, 'Idée Générale du Système de Navigation, dans lequel on croit que la province de Bourgogne doit se renfermer.' His scheme is confined to the rivers Saone, Seille, Doubs, and Ouche; and is illustrated with a plan.

23. *Thermis de Borboniensibus, opud Campanos, Specimen Medicæ Practicum sive de legitimo circa illos Tractatu practico, Prolegomena.* 4to. Calvomonti. (Chaumont.)

Dr. Juvet, the learned author of this dissertation, appears to be well acquainted with all that had been written before him on the celebrated waters of Bourbonne les Bains, in Champaigne, and on mineral waters in general; and to have improved upon the experiments and observations of his predecessors.

24. *Principes d'Institution, ou de la Manière d'élever les Enfants des deux Sexes, par rapport au Corps, à l'Esprit et au Cœur.* Par M. l'Abbé le More. 12mo. Paris.

Sallies of eccentric genius, and innovations, are not to be sought for in this plan of education; but sober, practical sense will be found in it, especially in the article on the education of daughters.

25. *Traité de Morale, ou Devoirs de l'Homme envers Dieu, envers la Société, et envers lui même,* Par M. la Croix. Nouvelle Edition, Révue & considérablement augmentée par l'Auteur. 2 Vols. 12mo. Toulouse and Paris.

This short system of morality, has been so carefully revised, and so judiciously improved in this new edition, that it is almost become a new work.

26. *Histoire de Photius, Patriarche Schismatique de Constantinople, suivie d'Observations sur le Fanatisme.* Par le P. Ch. F. 12mo. Paris.

From this history, the celebrated Photius appears to have been a great, a wicked, a dreadful, and a most unhappy character indeed! All the blessings that nature and fortune had heaped upon him, were, by his ambition, perverted to the disturbance of the church and state. From his first efforts to seize and keep the patriarchal chair, his life became a scene of persecutions, crimes, and revolutions, and a scandal to religion and genius. Nine popes, five councils, and six patriarchs exerted all their authority against him, to no purpose. Yet was he at last subdued by the emperor Leo the Philosopher, and confined in a monastery; happy, then at least, if ever he learned to contemplate his former elevations and depressions as a storm, and to enjoy his port of rest.

MONTHLY CATALOGUE.

P O L I T I C A L.

27. *Three Letters to a Member of Parliament, on the Subject of the present Disputes with our American Colonies.* 8vo. 1s. 6d. Lowndes.

THE purport of these Letters is to evince, that the measures which administration has adopted with respect to the Americans is indefensible on constitutional principles. The author affects to admit the supreme power of the king and parliament over the colonies, but he alleges that it is only a power of restraining, inhibiting, and regulating; and that the colonists have a right to enact laws for themselves, not repugnant to those of the mother country. He maintains the argument which has been so often urged, that taxation is only annexed to representation; supporting this plea by the instance of the counties palatine of Chester and Durham, and that of the English clergy, which were not taxed by parliament till they were represented in that assembly. The case of Ireland is also again produced in support of the same doctrine. It does not appear, however, that any of these instances is applicable to the case of the colonies; at least no argument can justly be drawn from them, in favour of the American claim, which is not invalidated by the observation of the greater part of the inhabitants of Britain being only virtually represented in parliament.

28. *A Short Address to the Government, the Merchants, Manufacturers, and the Colonists in America, and the Sugar Islands, on the present State of Affairs.* 8vo. 1s. Robinson.

This writer sets out upon the principle, that the legislative authority of Great Britain extends over all its dominions; that consequently the colonies are subject to its power; and that no supreme authority ever existed without the right of taxation. At the same time that he affirms this proposition, however, he thinks it advisable, that the parliament leave to the Americans the regulation of such taxes as are laid in the colonies, and exert their power in laying a duty only on the importations made by the colonists from foreign countries.

29. *Thoughts upon the present Contest between Administration, and the British Colonies in America.* 8vo. 1s. Browne.

This writer undertakes to justify of the Americans, for their opposition to the authority of the British legislature in the article of taxation. He argues with too much warmth to be considered as a dispassionate inquirer; nor has he produced any auxiliary observations to fortify the cause which he defends.

30. *A friendly Address to all reasonable Americans, on the Subject of our Political Confusions.* 8vo. 1s. Richardson and Urquhart.

We find in this Address a cool and rational expostulation with the Americans, respecting the supreme power of the British parliament

liament over our colonies. With regard to the force of charters, which has been insisted upon by the advocates for the latter as conveying to the several provinces an independent and uncontrollable legislative authority, the writer very justly observes, that nothing more can be understood by those grants from the crown, than a subordinate right of jurisdiction, for the internal regulation of the provincial district. It is the height of absurdity to suppose, that any charter from a king of Great Britain, can confer an emancipation from the laws of the realm; because the constitution has invested the crown with no such authority. In the subsequent part of the Address, the author vindicates the conduct of administration by pertinent and reasonable arguments.

31. *The Supremacy of the British Legislature over the Colonies, candidly discussed.* 8vo. 1s. Johnson.

The author sets out with an inquiry into the origin of the British constitution, shewing that the parliament, from the principles on which it was constituted, possesses a supreme legislative power: he then proves, that for many years, the Americans entertained this idea of its authority; and he afterwards confirms this assertion, by the recital of several acts of parliament which the Americans have always submitted to as laws, whether they were enacted for the purpose of legislation or taxation. Though these remarks have already been made, in some of the former publications on the subject, yet this writer gives additional force to the arguments in support of the authority of the British legislature.

32. *A Letter to the Right Honourable Lord M——, on the affairs of America.* 8vo. 1s. Almon.

The author of this Letter uses a variety of arguments to justify the conduct of the Americans, and expose the measures of administration. His intention is to procure a repeal of the acts passed in the last parliament respecting Boston, through the mediation of the noble lord whose influence in the cabinet he supposes to be very great.

33. *An Argument in Defence of the Exclusive Right claimed by the Colonies to tax themselves. With a Review of the Laws of England, relative to Representation and Taxation.* 8vo. 2s. 6d. Brotherton and Sewell.

In the present publication the great question concerning the power of the British parliament to tax the colonies, is again determined in the negative for the reason which has been so often repeated, of their not being represented in that assembly. In support of this determination the author presents us with some of the laws relating to the security of private property, taxation, and the right of representation. But it ought to be observed, that all those laws were only declaratory of the right of the English parliament, and cannot therefore be urged in limitation of its authority. To decide the subject of the American controversy,

verly, recourse ought certainly to be had to the first principle of colonization, without a clear view of which the understanding is apt to be suspended between the opposite arguments that are drawn from actual and virtual representation.

34. *A Letter to the People of Great Britain from the Delegates of the American Congress in Philadelphia.* 8vo. 2d. Andrews.

After attending to the various publications, produced by the several advocates on either side of this important dispute, we now proceed to the papers said to be transmitted by the Americans themselves. The Letter under consideration is dated September 5, 1774, and has already appeared in the public prints. It is a mixture of compliment and expostulation, accompanied with complaints relative to the establishment of the catholic religion in Canada, and to the supposed violation of their privileges in the article of taxation; interspersed with ominous anticipations of the future slavery of the whole British dominions, in consequence of the plan of government adopted by administration. With respect to the Quebec Bill, it was only fulfilling engagements which we were solemnly bound to maintain by the treaty of peace, and for the performance of which the national faith had been pledged. In regard to the point of taxation, we might have expected that the Americans would enter largely into the discussion of the subject, upon political principles; and that they likewise would have at least attempted to invalidate the force of the several precedents produced to evince their own acknowledgment or former acquiescence in the supreme authority of the British parliament. Nothing of this kind, is, however, to be found in the Letter before us; a most material and unaccountable defect, if we consider that it was written at a time when the delegates, by whom it is sent, were upon the eve of adopting such extraordinary measures, as might endanger the whole system of British and American commerce.

35. *Extracts from the Votes and Proceedings of the American Continental Congress, held at Philadelphia, on the 5th of September, 1774.* 8vo. 1s. 6d. Almon.

The contents of this pamphlet are already generally known through the channel of the public papers. That part of it which is an address to the people of Great Britain, is a copy of the Letter which forms our preceding article.

36. *Authentic Papers from America: submitted to the dispassionate Consideration of the Public.* 8vo. 1s. Becket.

These Papers consist chiefly of a petition to his majesty, from the inhabitants of Massachusetts Bay, Rhode Island, &c. a memorial to the house of lords, and a petition to the house of commons; requesting relief in the grievances of which they complain. On the subject of taxation, in the petition to the king, they use the following words, "a right, in fine, which all other your majesty's English subjects both within and without the realm

realm have hitherto enjoyed." In the two other addresses, they profess to *acknowledge all due subordination to the parliament of Great Britain*, and that they shall always retain the *most grateful sense of their assistance and protection*.

37. *Free Thoughts on the Proceedings of the Continental Congress, held at Philadelphia, September 5, 1774.* 8vo. 1s. Richardson and Urquhart.

In this sensible and spirited pamphlet the author holds forth to the Americans the pernicious consequences which must ensue from carrying into execution the non-importation and non-exportation agreements prescribed by the congress. He thinks it unquestionable that the intention of the congress was to distress the manufacturers in Great Britain, by depriving them of employment; to distress the inhabitants of Ireland, by depriving them of flax-seed, and of a vent for their linens; and to distress the West-India planters, by withholding from them provisions and lumber, and by stopping the market for their produce. After animadverting on the injustice of these measures, he clearly shews them to be impolitic, and that they must inevitably terminate in the utter ruin of the American commerce, and consequently of the prosperity of that country.—His remarks on the shutting up the courts of justice in the province of Massachusetts Bay are likewise highly worthy of attention, as they place in the strongest light the direful effects which must result to the community, from the suspension of all legal process by this violent and unconstitutional procedure. Would the Americans submit to peruse this pamphlet with the attention it truly deserves, we are persuaded that they would unanimously disapprove of the measures which their delegates have inconsiderately adopted; and that the people of the province above-mentioned would, for their own sake, immediately remove the restraint which they have laid on civil judicature, without which no government can subsist.

38. *A Plan for conciliating the jarring Political Interests of Great Britain and her North American Colonies, and for promoting a general Re-union throughout the Whole of the British Empire.* 8vo. 6d. Ridley.

The substance of this Plan is, that the Board of Trade and Plantation be converted into a Supreme Council of Colonies and Commerce, to which a certain limited deputation shall be sent from both houses of parliament, and representatives from the colonies and West India islands be admitted.

39. *An Address to the People of England, Scotland, and Ireland, on the present important Crisis of Affairs.* By Catharine Macaulay. 8vo. 6d. Dilly.

The world will, we doubt not, be of opinion, that when a lady addresses the public on the state of national affairs, she steps out of the proper sphere of female life and action. But the reputation which Mrs. Macaulay has acquired as a historian, may intitle her to particular indulgence in this respect. The

best apology that can be made, however, for any deviation from the established rules of propriety, is a good intention, and by this laudable motive we readily admit that she is acquitted.

Mrs. Macaulay sets out with censuring the electors of Great Britain for not following the example of the city of London, in requiring a test from those whom they elected their representatives; she supposes, however, that among the body of electors, there are many who have been unduly influenced, contrary to their judgment and inclination; while there are others who have been misled by their own ignorance, or the artifices of designing men. To these two classes, and to that large body of her countrymen whom she considers as unjustly debarred the privilege of election, she addresses herself on this *momentous* occasion, with the compellation of Friends and Fellow Citizens.

The burden of the Address is our present dispute with America, in which she vehemently arraigns the conduct of administration, and charges them with a premeditated plan of establishing a despotic government over the British empire. After strongly insisting upon these points, the Address thus concludes,

• If a long succession of abused prosperity should, my friends and fellow citizens; have entirely deprived you of that virtue, the renown of which makes you even at this day respectable among all the nations of the civilized world;—if neither the principles of justice or generosity have any weight with you, let me conjure you to take into consideration the interests of your safety and preservation:—Suffer me again to remind you of the imminent danger of your situation:—Your ministers, by attacking the rights of all America, have effected that which the malicious policy of more judicious minds would have avoided. Your colonists, convinced that their safety depends on their harmony, are now united in one strong bond of union; nor will it be in the power of a Machiavel to take any advantage of those feuds and jealousies which formerly subsisted among them, and which exposed their liberties to more real danger than all the fleets and armies we are able to send against them. Your ministers also, deceived by present appearances, vainly imagine, because our rivals in Europe are encouraging us to engage beyond the possibility of a retreat, that they will reject the opportunity when it offers of putting a final end to the greatness and the glory of our empire; but if, by the imprudent measures of the government, the public expences increase, or the public income decrease to such a degree that the public revenue fail, and you be rendered unable to pay the interest of your debt, then will no longer be delayed the day and the hour of your destruction; then will you become an easy prey to the courts of France and Spain, who, you may depend upon it, will fall upon you as soon as they see you fairly engaged in a war with your colonists; and, according to what is foretold you in a late publication, that conjuncture will prove the latest and the uttermost of your

your prosperity, your peace, and, in all probability, of your existence, as an independent state and nation.

'Rouse, my countrymen! rouse from that state of guilty diffipation in which you have too long remained, and in which, if you longer continue, you are lost for ever. Rouse! and unite in one general effort; 'till, by your unanimous and repeated addresses to the throne, and to both houses of parliament, you draw the attention of every part of the government to their own interests, and to the dangerous state of the British empire.'

———"ita digerit omnia Calchas."

40. *A Complaint to the —— of —— against a Pamphlet intitled a Speech intended to have been spoken on the Bill for altering the Charters of the Colony of Massachusetts Bay.* 8vo. Pr. 1s. White.

We are here presented with remarks on a pamphlet entitled, *A Speech intended to have been spoken on the Bill for altering the Charters of the Colony of Massachusetts Bay.* In general, the remarks are just, and the author seems not to be destitute of acuteness.

41. *Remarks on the Patriot. Including some Hints respecting the Americans: with an Address to the Electors of Great Britain.* 8vo. 1s. Richardson and Urquhart.

When the writings of an author are commented upon by a person of opposite principles, his sentiments are generally viewed through the medium of prejudice, and his words sometimes construed into a meaning different from what he intended. This appears to be in some degree the case of the author of the *Patriot*; for we cannot ascribe to any other cause, the suggestion of several of these Remarks, as they seem to be the production of a writer who can reason with ingenuity and justness.—Respecting the Americans, this author contends for their independency on the British parliament with regard to taxation.—His Address to the Electors of Great Britain contains an admonition to petition and remonstrate, till they have secured their liberties, by obtaining a Place and Pension Act.

42. *A Full and Clear Proof, that the Spaniards can have no Claim to Balambangan, by Alexander Dalrymple, Esq.* 8vo. 1s. Nourse.

The small island of Balambangan lies at the north point of Borneo, in the East Indies, and was formerly the property of the king of Sooloo, who ceded it to Great Britain in 1762; in consequence of which, Mr Dalrymple took possession of it for the East India company the subsequent year, and a regular settlement has been established upon it. This event is said to have given umbrage to the Spaniards and Dutch, who are jealous of our making any commercial acquisition so near to the Philippine and Molucca islands: and it is even affirmed, that the Spanish governor of Manilla has required the British settlers to evacuate Balambangan.

Mr. Dalrymple, who is distinguished for his knowledge in geography, maintains that, by an express article in the treaty of Munster, the Spaniards have no right to extend their navigation in the East Indies any further than it was carried at the conclusion of that treaty in 1648, and therefore that they can have no claim to Balam-bangan.—Of what importance an establishment on that island would be to the East India company, Mr. Dalrymple has formerly shewn, in a publication entitled *A Plan for extending the commerce of this kingdom*, &c. in which he gives a particular account of the territory in question.

43. *The Speech of the right hon. the Earl of Chatham, in the House of Lords, on January 20, 1775.* 4to. 1s. Kearsly.

This publication appears, upon the best authority, to be spurious.

P O E T R Y.

44. *Selecta Poemata Anglorum Latina, seu sparsim edita seu hactenus inedita, accurate Edvardo Popham, Coll. Oxon. nuper Soc.* 2 Vols. 12mo. 6s. sewed. Doddsley.

This collection of poems is far superior to the *Poemata Italorum*, the *Poetarum Germanorum Deliciae*, and the like. It contains, indeed, many elegant compositions, such as, the *Municipula*, *Deboræ Epinicion*, *Oratio Habacuci Prophetæ*, *Carmen Alexandri Pope in S. Cæciliam*, à Ch. Smart, and a great variety of smaller pieces.

The following short epigram has been generally admired.

‘ Luna est fœmina.

Luna rubet, pallet, crescit, nocte ambulat, errat,

Hæc quoque fœmineo propria sunt generi;

Cornua luna facit, facit hæc quoque fœmina; mutat

Quâlibet hæc autem mense, sed illa die.’

Schol. Eton. 1738.

As it now falls in our way, we shall venture to offer some emendations.

Luna rubet, pallet, crescit, noctu ambulat, errat:

Hæc quoque fœmineo propria sunt generi.

Cornua luna facit; facit hæc quoque fœmina: luna

Mense semel mutat; fœmina quâque die.

The editor informs us, that having lately received from his friends many other valuable pieces of Latin poetry, he intends to publish a third volume.

45. *Verses addressed to the Queen, with a New-Years Gift of Irish Manufacture.* By Lord Clare. 4to. 1s. Doddsley.

These Verses are distinguished by elegant compliment, and poetical, well-conceived imagery. The attitudes in which Lord Clare delineates the royal family are particularly beautiful; and the emblematical representation he has given of the commotions in America, is touched with a delicate hand. For the gratification of such of our readers as may not have seen the poem, we shall extract a part of it.

‘ Could poor Ieroc gifts afford,

Worthy the consort of her lord,

OF

Of purest gold a sculptur'd frame,
 Just emblem of her zeal, should flame;
 Within, the produce of her soil,
 Wrought by her hand with curious toil,
 Should from her splendid looms supply
 The richest web of Tyrian dye;
 Where blended tints in plastic lore,
 Might, breathing, shame the sculptur'd ore.

There should the royal Charlotte trace
 Her Brunswick, in majestic grace,
 With looks beneficently kind,
 The face illumin'd by the mind;
 While he, with joy-transported eyes,
 Should see his much-lov'd Charlotte rise;
 And both behold their infant-train,
 Cull flowrets on the pictur'd plain,
 Weaving for them a fragrant band,
 More sweet from the presenting hand:
 Such was the wreath, when Hymen led
 Our monarch to his nuptial bed;
 And such the tender chain which binds,
 In mutual love, their wedded minds.

Poetry and politics are subjects which it is difficult to unite; yet the noble author has interwoven, in his descriptive tissue, the calamitous state of *poor Ierne*, with a happy address. If we may judge from this specimen of his lordship's poetical talents, he cannot be a stranger to the Muses; and as he has condescended to sacrifice to them on New Year's Day, we hope that, before the expiration of the year, we shall be honoured with more of his productions.

46. *The Academic Dream: A Poem.* 4to. 1s. 6d. Bew.

The design of this writer is to expose, and, if possible, put a stop to that immoderate pursuit of mathematical learning, which is encouraged in the university of Cambridge, to the exclusion, he tells us, of almost every other branch of useful knowledge. The sons of the Alma Mater, according to his representation, employ their time in nothing but studying mathematics and sleeping.

“————— Here you can't expect to see,

In each dull lump of clay, variety;
 Where doom'd to linger in this dreary spot,
 Their lives creep on, *one universal blot*.
 If they have any character at all,
 Know but one character, you'll know them all,
 Explore these sons of apathy, you'll find,
 Two ruling passions actuate their mind;
 These only fix'd invariably keep,
 The love of *figures*, and the love of *sleep*;
 Though some you'll find, and those too not a few,
 To make a *third*, have join'd the former two.”

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When the reader expects something more particularly smart and poignant on the principal subject of this piece, the author wanders from the point, and describes the amorous dreams of Corinna, and the nocturnal inquietudes of Mr. W——kes and Mr. R——y——ds. He returns, indeed from these digressions; but a great part of his satire is so obscure, that know not whether to pronounce it good or bad.

D R A M A T I C.

47. *The Choleric Man. A Comedy. As it is performed at the Theatre-Royal in Drury-Lane. By Richard Cumberland, Esq.* 8vo. 1s. 6d. Becket.

This comedy is the production of the author of the *West Indian*, and other dramatic pieces. It is sketched on the plan of the *Adelphi* of Terence, a comedy which has been imitated both by French and English writers; but hitherto never with much success. Had Mr. Cumberland conducted his fable in a manner correspondent to the expectations excited in the first act, he would have attained the applause of having produced the best imitation of the admired Latin author. He has prefixed to the play, a Dedication to *Detraction*, an impertinent, loquacious, allegorical personage, who generally shoots his arrows at every candidate for fame, &c, against whose attacks the *genus irritabile* should take care so be armed cap-a-pee, when they mount their Pegasus.

48. *The Two Misers: A Musical Farce. As it is performed at the Theatre Royal in Covent-Garden. By the Author of Midas and the Golden Pippin.* 8vo. 1s. Kearsly.

This Entertainment is founded upon the comedy entitled *Les Deux Avaris*, the outlines of which Mr. O'Hara has preserved, and reduced it within the compass of an English Farce. The music is generally well adapted to the situations, and though the Piece is not equal to the former productions of the author, it has been favourably received by the public.

M I S C E L L A N E O U S.

49. *The Mirror of Human Nature. Wherein are exhibited analytical Definitions of the Natural and Moral Faculties, Affections, and Passions, whence all Actions originate. With Maxims for the Regulation thereof. To which is subjoined, a Systematical View of Human Knowledge.* 12mo. 1s. Bew.

This little tract is said to be compiled from some papers received by the editor in a correspondence, with which he was honoured by a noble lord, lately deceased. What noble lord the editor means, he does not explicitly inform us; but he gives us a very plain intimation, when he tells us, that it is no small pleasure to him thus publicly to testify, in honour of his noble patron, the late earl of Chesterfield, that he preferred the beauties and embellishments of the mind to all personal endowments and graces whatsoever. It is true, no certain conclusion can be drawn;

drawn from this oblique insinuation; yet is equally true, that there is nothing unworthy of the pen of lord Chesterfield in this production. The author has accurately investigated and defined all the faculties, affections, and passions of the human soul, and given us a very clear and distinct view of our intellectual system.

50. *A Letter to the Author of an Observation on the Design of Establishing Annual Examinations at Cambridge.* 8vo. 6d. Crowder.

This writer has answered the objections advanced by the Observer, and shewn that no examination in a private college can supersede, or render unnecessary the plan lately proposed to the senate; that this plan neither interferes with the lectures of the public tutors, nor can possibly impede a single part of the discipline of any private college; that it does not lessen the authority of the masters and fellows of any society; and that it is evidently calculated to animate the youth of the university to a vigorous pursuit of every rational and laudable attainment. On these accounts the letter-writer earnestly wishes, that the scheme may be passed into a law.

51. *Logic by Question and Answer for the Use of the Portsea Academy.* 12mo. 2s. Baldwin.

A compendious system of logic, containing an explanation of all the terms commonly made use of in that science. The definitions are illustrated by proper examples.

52. *Observations on East-India Shipping.* 8vo. 1s. 6d. Nourse.

The author of the Observations appears to have considered the subject with great attention. According to his calculation, a saving of about 19,500l might be annually made, on the freight of the goods imported from China and Bencoolen; an object not unworthy the regard of the East India Company.

53. *A Sermon upon the Turf, by a Saint from the Tabernacle: preached at the last Newmarket-Meeting.* 8vo. 9d. Bew.

This is not the production of any saint from the Tabernacle, as the title page asserts; but a piece of burlesque, in the rambling, incoherent strain of a methodist preacher. The text is, "Good luck have thou with thine honour, ride on." The language of Scripture is too sacred for drollery; otherwise we should not have been displeased with some of the author's strokes of humour, applied to the gentlemen of the turf.

54. *A Sunday Ramble: or, Modern Sabbath-Day Journey; in and about the Cities of London and Westminster.* 12mo. 1s. Bew.

The author of this piece seems to be well acquainted with the various places of resort in and about London and Westminster. The several incidents which he relates are such as may naturally be supposed to occur, the manners are justly described, and the characters in general strongly marked. A stranger who would form an idea of the manner in which the Sabbath is usually spent about London, will here meet with information and entertainment.



THE CRITICAL REVIEW.

For the Month of *February*, 1775.

ARTICLE I.

*The History of Manchester. By the Rev. Mr. Whitaker. Vol. II.
11. 11. in Boards. Johnson.*

ALMOST four years ago we reviewed the first volume of this work *, which we observed to be replete with much curious information relative to the antiquities of Britain; for though the town of Manchester is particularly the object of the History, Mr. Whitaker, in tracing its origin and various stages of advancement, has been led from local into general disquisitions, and has thereby thrown considerable light on the ancient state of the whole island. When he began the work, he proposed to divide it into four books, containing an equal number of distinct periods, viz. the British and Roman-British, the Saxon, the Danish and Norman-Danish, and the modern. The first of these was comprehended in the former volume, and in the present he treats of the Saxon period.

This book commences with an account of the state of the Roman provinces in Britain about the middle of the fifth century, the conduct of the provincials, and the invasion of the Saxons. Mr. Whitaker affirms that the interior condition of Roman Britain, at this period, has been strangely misrepresented by all our historians; who describe the provinces as entirely drained of their warriors, exhausted of their spirit, and incapable of defence. This erroneous account he ascribes to Gildas, whose authority has been generally followed by succeeding writers. Our author likewise maintains that the

* See Crit. Rev. vol. xxxi. p. 245.

charge of barbarism against the Britons, while they were under the Roman government, is equally destitute of foundation: and he supports these several allegations by urging the improbability of the supposition that the contrary can be true, while so many Romans were in the island, who could instruct the natives in the arts both of peace and war. We agree with Mr. Whitaker in rejecting the testimony of Gildas where it is apparently repugnant to credibility; at the same time it must be confessed, that this summary method of determining historical facts upon the authority of opinion, may frequently lead a writer into very false representations, as probability is not always a certain criterion of truth.

The second chapter contains an historical vindication of the actions of the famous prince Arthur, the authenticity of which our author considers as sufficiently supported by the evidence of contemporary writers, notwithstanding the silence of Gildas concerning them. Mr. Whitaker afterwards relates the exploits of this British hero in war, his conduct in peace, and his death and sepulture.

In the third chapter the author recites the invasions of the Saxons, and the success of their arms to the reduction of Manchester by Edwin, which happened in the year of the Christian æra 620. In the subsequent chapter he delineates the Saxon geography of the island, and shews the immediate effects of the Saxon settlements in it and at Manchester. The picture which he draws of the depravity of those ages, though expressed in glaring colours, is far from being exaggerated.

The system of religion, which the Provincials had so long embraced, furnished antidotes to the foreign principle of corruption, and provided restraints for the headlong impulses of vice, in the heart of man, the most powerful that the wisdom of Divinity could contrive and the freedom of humanity admit. It held up the most ravishing prospects of felicity, to invite the soul to the practice of virtue. It presented the most astonishing views of wretchedness, to deter her from the prosecution of vice. It drew the line of duty in the brightest colours, as a full direction to the wildered faculties of the understanding. And it promised the aid of co-operating Omnipotence, as an effectual assistance to the weakened powers of the affections. But under such a rule of conduct, and with such lively motives to the practice of it, the Britons had for some time sunk into a wretched degeneracy of manners. And they were not tainted merely with the sins, which even the purity of Christianity has not been able to prevent entirely in any period, the customary fruits of the original pollution. Ambition, the disease of the intellectual passions, and sensuality, the malady of the bodily,

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appeared among their kings in all their wildest horrors, public wars, private murders, adultery, incest, and sodomy.

' In 564 one sovereign presented himself before the altar, the more solemnly to confirm an assurance which he had previously given, never more to injure a Briton: and even there, in the very act of confirmation, and amid the very rites of religion, stretched out his hand, and stabbed two royal youths that were near him. Another, covered over with various parricides and adulteries, repudiated his own wife and married his own daughter. And a third, cotemporary with both, after repeated acts of violence and wickedness having invaded the patrimony of his uncle and destroyed him and his adherents, and been struck with a seeming remorse for his crimes, became afterwards enamoured of his nephew's wife, murdered his own queen, murdered his own nephew, and married the widowed niece. These were dreadful enormities, the ebullitions of outrageous impiety. And the kings in general were the applauders of villains and the patrons of robbers, were whoremasters and adulterers, frequently guilty of perjury, very charitable, and very wicked.

' Even the clergy afforded wretched examples to the people, seldom administering the eucharist, never reproving the prevailing sins, and being avaricious, ignorant, and proud. Some indeed were negatively good. But these were few. And some were positively so, exemplary in their moral practices, and faithful in their ministerial duties. But these were fewer still. The generality pursued eagerly the idle diversions of the world, meanly courted the wicked great for secular advantages, and even maintained their mistresses in private. And, in this great degeneracy of the king and priest, the general body of the nation must necessarily have been very profligate. In any age or country the various restraints, which prudence imposes and religion fixes on the modes of ministerial life, will necessarily secure the clergy the longest of any from the contagion of public viciousness, and retain them the nearest of any to the sphere of religious duty. And that nation is peculiarly abandoned, where the clergy are openly profligate.

' The national corruption commenced about 540, broke out in the horrors of civil butchery, and terminated at last in a general profligacy. Goodness beheld the accumulated crimes with pity, and Justice resolved to punish them with severity. The Saxons were called from the shores of Britain and the heaths of Germany, the ordained instruments of avenging Providence. They came. The crimes of the Britons in their own nature accelerated their punishment. And their un-interrupted dissensions and royal murders, the deaths of Arthur, Urien, and others, prepared them an easier prey for the enemy. Victory waited upon the Saxon battles. Conquest attended the Saxon invasions. And they, who had subdued only three counties in ninety years before, now reduced three fourths of the Provinces in eighty.'

The fifth chapter treats of the several great divisions of Saxon state, the civil polity established in each of them, and the military œconomy settled over the whole. Mr. Whitaker observes, that the partition of the Saxon kingdoms into tythings, hundreds, and counties, has been almost universally attributed to the Great Alfred, by modern historians and lawyers; but in this he affirms that they are mistaken, and we think upon sufficient authority. According to him those three divisions were introduced by the Saxons at their invasion. The tything and shire, he remarks, are both mentioned in the laws of the West Saxons, before the close of the seventh century, and during the reign of Ina; and the whole three divisions occur in the Capitularies of the Franks, prior to the year 630. He thinks it probable that these several institutions would commence originally at one and the same period, among the kindred nations of the Franks and Saxons. This supposition is far from being inadmissible: at any rate, Mr. Whitaker has produced authority for the existence of two of the above-mentioned divisions in England, before the epoch to which they have been usually assigned; and from his enquiry into the civil polity of those times, we are confirmed in an opinion which we formerly suggested, that the feudal system was received among the Saxons before their invasion of this country.

The sixth chapter is employed on the genius and constitution of the Saxon royalty, with the nature and regimen of the Saxon lordships and towns. In this part of the work, Mr. Whitaker makes several animadversions on some modern historians, with respect to the representation they have given of the Saxon polity; for which he produces authorities of no inconsiderable weight. In the seventh chapter he treats of the general œconomy of the town of Manchester under the Saxons; and the customs, manners, and dress of its inhabitants. From this division of the work, we shall present our readers with the following quotation.

‘ The baronial mansion on the ground of the present college, in all ages of our history, was the little capital of the manor and the mimic palace of the parish. And in it the lord exercised the most remarkable attribute of baronial royalty, and minted his own money. This was even below the Conquest the common privilege of all the barons in the kingdom, though not more than one or two pieces remain at present the indubitable coinage of any of them. And his house was the school of civility for all the gentlemen, and the academy of arms for all the military tenants, in the tything. The manners of the baron, softened by his connexions with his brethren, and refined by his three annual attendances on his sovereign, would be

be the standard of politeness to all the gentry below him, and naturally temper the barbarism of their military dispositions. The knights and esquires were his personal companions, engaged with him in the hour of diversion, and shared his moments of social gaiety. Their sons also would be bred up with the young baron, receive their education with him, and with him be trained to arms. And the lord retained a body of gesithes, or military companions, constantly about him; men possessed of no land, but under obligations of military service to him, the escuyers of the Normans, the squires of the Saxons, and ranking immediately below the mesne lords and frank tenants.

The appellation of Esquire, indeed, is universally supposed to be Norman in its origin. But it is not. This the popular use of the term among our peasantry, at present, very strongly suggests to us. And some monuments of the Saxons shew it. There we meet with the word, in its correspondent term of the Latin language. To every one of my esquires, says the good king Alfred in the Latin translation of his will, cuilibet armigerorum meorum, I give a hundred marks. If there be any surplusage of my effects, he subjoins in another place, I will that my esquires and their attendants, and all that are with them in my retinue, armigeri mei cum valedictis, et omnes qui cum ipsis in servitio meo existunt, have the distribution of it. And the term is used equally in the laws of the Confessor, all the seigniors of manors being ordered to have their knights, their esquires, and their menials, item isti suos armigeros, under the jurisdiction of their own court. But the origin of it may be carried still higher; and the name and the office are both derived from the Britons. Tacitus, speaking of Cartimandua the queen of the Briganties, represents her as repudiating her husband Venutius, and taking Vellocatus, his esquire, to her bed and throne, armigerum ejus, Vellocatum, in matrimonium regnumque accepit. And the term is truly British; Ysgûyder and Sciather, which in the British pronunciation would be Esquier and Squier, signifying a shield-bearer in the Welsh and Irish; and Sguibher being used in the latter for a squire to this day, Ysgwier for an esquire in the former, and Skuerryon for squires in the Cornish.

The education of a merely military age principally consisted of these bodily exercises, which taught the pupil an expertness in the management of his arms, and prepared him for the gracefuller discharge of the duties of war. Even the business of it was made up of the same exercises, the kindred diversions of the chase, and the suster engagements of society. And the refined employ of the study, that brightest colour in the secular scenery of life, was utterly unknown almost. These cares formed so considerable a part in the education of the young, that both Alfred and Charlemagne provided masters for their sons, as soon as ever their age would allow it; and had them carefully

trained up in the equal discipline of arms and hunting. They likewise claimed so large a share even of the business of the adult, that the latter, among his complicated schemes of conquest, employed himself daily in the exercises of riding and hunting; and even the former, amid the more engrossing attentions to the public preservation, practised all the arts of hunting and hawking with un-remitting industry, and even sometimes employed his vigorous understanding in improving them, reforming some of the customary usages, and instructing his falconers, hunters, and dog-boys in others. And, while these were the principal objects of active life, Charlemagne was never taught to write or Alfred to read; and the latter continued unable to read till he was thirty-eight, and the former to write as long as he lived.

The education of the women was directed by the same spirit. The daughters of Charles were bred up merely to carding and spinning; and those of the first Edward among the Saxons to spelling and reading during their infancy, and spinning and needle-work in their riper years. And these manual attentions were very prudently taught them, to fill up the many large vacuities of an un-lettered life with an innocent and reputable employ.

Our Saxon fathers at Manchester have frequently beheld the area of the college converted into a theatre of imitative war, and the baron, his knights, and his esquires engaged by turns in the peaceful parade of arms. And they have equally seen him go forth in the morning to the chace, and return from it in the evening, accompanied by his knights and esquires on their hunters, and attended by a retinue of burghesses, yeomen, and servants on foot. The feats of the field would generally conclude with festivity in the baron's hall; a festivity mingled with the illiberal excesses of intemperance, and disgraced by the tumultuous follies of ebriety. And this was a vice peculiarly prevalent among the Saxon gentlemen, and retained by them to the last; as it is inherited with their virtues by their descendants of Manchester, remaining amongst us at present the wretched signature of our German origin, and the adhering relic of our original barbarism.

We have not consulted the authority upon which Mr. Whitaker alledges that Alfred was unable to read till he was thirty-eight years of age, but such an allegation is probably a mistake; for it is generally admitted, that this great prince was first taught to read when he was about twelve years old.

In the eighth chapter the author relates the origin of our present language, letters, weights, and coins; with the positive and comparative prices of things before the Conquest; in which he gives a large specimen of an English-*British Dictionary*.

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In the ninth he treats of the conversion of the Saxons to Christianity, the first formation of our parishes, and the first establishment of all our ecclesiastical æconomy; and in the tenth he relates the immediate effects of Christianity on the Saxons, the first construction of the town of Manchester on its present site, with the nature of our churches and their services at this period. Mr. Whitaker here observes, that the custom of placing cœmeteries around churches, in England, is asserted by all our antiquaries to have been originally introduced by Cuthbert, archbishop of Canterbury, about the year 750; but he is of opinion that the practice begun as early as the first construction of those buildings; and he thinks that the custom of burying within the churches was likewise introduced at the same time. This latter practice, however venerable it may be by the sanction of antiquity, ought certainly to be universally exploded. In the eleventh chapter the author gives an account of the several ministers belonging to a parish church formerly, with the complete endowment of one, and the origin of wakes and fairs among us. In the twelfth he displays the leading principles of the Saxon theology, the inroads of fanaticism and superstition among them, and the introduction of the Romish supremacy into the island. The following passage contains a reflection on the present times.

‘The course of my history has naturally led me to point out the facts. And the duty, which every writer owes to religion, induces me to make the remarks. A film seems to be gathering upon the eye of Christianity in this country. Arianism, which had been banished the island for twelve or thirteen ages, returned into it about ninety years ago; and baffled in one or two efforts, and obliged to desist from its attempts, has very lately begun to disturb us again. And, what peculiarly marks the operations of the present period, folly has solicited the services of frenzy, and Arianism called in Fanaticism to its aid. This monster, whose ravages in the last century have left a formidable impression of his power on our minds, has awakened from his long repose at the call, cast off the gloomy vizard of Calvinism that he formerly wore, and started forth with all his original extravagance to destroy almost the only rational principles that he once entertained. With such an associate and friend, even Arian imbecillity is become dangerous. And the viper, that hitherto had only hissed in the dust, is now emboldened to rise upon its spires, to look defiance, and to threaten destruction.’

Having prosecuted the history of Manchester to the final period of the Heptarchy, Mr. Whitaker takes a retrospective view of the progress he has made; and he seems to contem-

plate the gradual advancement of that town with a degree of patriotic enthusiasm.

' We found, says he, the large extent of the parish a wild and unfrequented tract of woodland, inhabited merely by the boar, the bull, and the wolf, the hereditary proprietors of the domain, and traversed only by the Britons of the neighbouring country in their occasional pursuits after them. And we saw it selected by the monarch of Lancashire for the seat of a fort in the woods, and a fort actually settled about the middle of it. This was the remarkable origin of the population of the parish, and the curious commencement of a town within it. And the rude outlines of the one were first laid out, and the faint principle of the other began to operate, about fifty years before the Christian æra. They were both confined to the Castle-field on the Medlock. And this ground became therefore the most distinguished spot in the parish, the attracting cause of its cultivation, the happy occasion of its towns, and the storied scene of various adventures itself.

' The forest assumes a new life and colouring from the fact. The solitude that had hitherto prevailed, and thrown a deeper shade upon the gloom, is now interrupted by the frequent resort of soldiers to the fortrefs, and the ready excursions of hunters from it. And the silence is equally invaded by the busy talk of men, rising loudly every day on the banks of the Medlock, and sinking as it spreads in fainter and fainter murmurs through the woods.

' But a great revolution is approaching. And time is labouring with wonderful events. A small assemblage of outlaws on the heights of the Tiber have amazingly shot up into a tribe of warriors and a nation of heroes, and are even become the lords of Italy, the masters of Gaul, and the conquerors of half the globe. They land on the island. They reduce the little kingdoms of the Britons. And they advance into Lancashire. They penetrate into our woods. They introduce the tumults of war into our parish. And they take our original Manchester.

' Happiness however results from the misfortune. And the most dreadful of political evils becomes the greatest of public blessings. Civility smooths the brow of Conquest. The Muses wreath his armour with flowers. And the outlaws of Italy, refined by the literature of their conquered nations, become the refiners and the friends of Britain.

' A new spirit now actuates the woodland. A Roman station is constructed on the Castle-field. Another is established about a mile to the north of it. And the site of the present town is begun to be cleared of its woods, and for the first time receives a colony of inhabitants upon it. This is fixed upon the ground at the confluence of the Irke and Irwell. But it is merely transitory in its nature, and exists only for the summer. The most north-westerly part of the forest is appropriated to the seed-
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ing of the Roman cattle, and four little stations are placed for their protection there. And the whole woodland is intersected with large roads on every side, all ranging in right lines through the thickets, and converging to a point at the Castle-field.

‘ One addition more completes the change in the aspect of the whole. A regular town is begun for the first time in the parish. And a neighbouring baron and his clan are settled within it. This is placed about the center of the forest, and in the immediate vicinity of the Castle-field. The station there becomes the citadel of the new Manchester. And both are founded together in the memorable autumn of 79.

‘ Under the auspices of the Roman genius, that principle of population, which had faintly quickened before at the heart of the woodland, now becomes active and vigorous, and diffuses its influence on every side. The beasts are dislodged to a greater distance from the town. The receding forest curves in a larger amphitheatre of woods around it. And all the mechanical arts are transplanted into the wild. Civility, literature, and politeness follow. And Christianity closes the rear.

‘ In this state of intellectual and spiritual refinement, the natural insecurity of happiness begins to operate. War unfolds its wildest horrors to the Britons. Ruin marks its advance. And incivility, ignorance, and barbarism attend its triumphs. A tribe of idolatrous savages make their way from the shores of Germany. They reach, they reduce, Manchester. They settle in the castellated fortrefs on the Medlock. And they tyrannize over the inhabitants with a sanguinary severity. But the illustrious Arthur advances to rescue them. He fights. He conquers. He delivers. And the yoke of barbarian despotism is raised from the necks of our fathers.

‘ It is raised, to be speedily replaced there. Arthur dies. The enemy returns. The sword of the Saxons is edged by the vices of the Britons. Victory attends their battles. Submission waits upon their invasions. And they fix themselves for ever in the parish of Manchester.

‘ To form a settlement for this new colony, the woods are again invaded and the beasts again dislodged. The central opening in the forest is considerably enlarged. And no less than eleven townships are won from the waste.

‘ The new baron does not settle in the town. He fixes his residence about a mile to the north of it, in the summer camp of the Romans. And fate is preparing to lay the foundations of the present Manchester.

‘ *Tantæ molis erat Romanam condere gentem !*

We sympathize with our ingenious author in the distress which he anticipates for the catastrophe of his darling Manchester in the succeeding period of the history. But when his mind is oppressed with sorrow in relating that deplorable event,

event, let him be consoled with the reflection, that his beloved Mancunium will yet rise with greater splendor from its fall, to shine forth in the flourishing days of the British empire, renowned for the cultivation of the arts and sciences, and for commercial industry.

‘ His ego nec metas rerum, nec tempora pono.’

To this volume, which is ornamented with several plates of Manchester in its different stages of improvement, the author has added an Appendix, of which No. I. is a continuation his Remarks on the Histories of Mr. Carte and Mr. Hume, begun in the first volume. No. II. presents us with the Doom-day Book for Lancashire, South of the Ribble. No. III. contains the Charter of Manchester; and No. IV. a Number of Records.

In this volume, as in the preceding, Mr. Whitaker, while he traces the history of Manchester, enters into a variety of investigations of a general nature, and makes many judicious remarks, which throw great light on the British antiquities. He likewise has, as formerly, subjoined to each section the authorities on which his history is founded. His ingenuity and learning are no less conspicuous in the present volume than in the first, and we have the pleasure to observe, that he has now avoided in a great measure those blemishes arising from affectation, with which the former part of the work was somewhat disfigured. He seems, however, to be still much attracted with the charms of a flowery diction, which lead him sometimes into declamatory redundancy, and sometimes into laconic brevity. Nor can we acquit him entirely of opposing the evidence of other writers with such an air of decisiveness, as, perhaps, is not always supported by sufficient testimony; a fault which is common to authors who mix the conjectures of the antiquarian with the scrupulous narrative of history. It must be acknowledged, at the same time, that his remarks on preceding writers, discover an elaborate and minute investigation into the subject of which he treats; and that he has detected many historical errors, which have been received upon prescriptive authority.

Since the publication of the first volume of this work, the author has added a Supplement to it, consisting of some minute corrections of the history, embellished with elegant engravings of near forty British coins, which tend to elucidate his subject. He has also subjoined an Appendix, containing some Remarks on the Histories of Carte and Hume: and informs the public, that the corrections of the second volume, which may hereafter be made, shall be printed in a quarto pamphlet, to

accommodate the purchasers of the work. The great industry which Mr. Whitaker discovers, by his diligent researches into the antiquities of this country, deserves the warmest approbation: and it affords us pleasure to understand, that the encouragement he receives from the public, is such as animates him with unwearied perseverance in the prosecution of his laborious undertaking; a work which, when completed, will be regarded as a valuable acquisition by the lovers of British history and antiquities.

II. An Inquiry into the Real and Imaginary Obstructions to the Acquisition of the Arts in England, By James Barry. 8vo. 3s. 6d. in Boards. Becket.

EVERY Briton who is interested in the reputation of his country, must receive particular pleasure in beholding the time arrive, when the polite arts are cultivated in our island with a degree of success, which had never been anticipated, even by the most zealous assertors of the national genius. To the glory of Britain it must be acknowledged, she was the first that taught to trace the sciences through the tedious labyrinth of inquiry, and that pointed out the way which leads to the attainment of natural knowledge. Intent on the pursuits of philosophy, she made, indeed, but little progress in those elegant manual arts which depend on the vigour and regularity of the imagination; and though she could boast of illustrious names that rivalled, in speculative and useful learning, the most celebrated sages of the Portico, she never had given birth to any competitor for the fame of a Praxiteles, or an Apelles. It was even affirmed by foreign writers of eminence, that the British genius was incapable of great exertions of fancy. Happily, however, for the honour of the nation, this reproach is now proved to be groundless, and even within the reign of his present majesty, several of our artists in sculpture and painting have discovered such extraordinary imitative talents as approximate to the renowned models of Athenian perfection. So much may be effected in a short time, under the auspicious influence of royal patronage and public encouragement!

This ingenious author begins with animadverting on those writers who have alledged a national incapacity in the inhabitants of Britain for the arts of sculpture, painting, and architecture; and he exposes the injustice of the reproach with a spirit becoming not only an artist whose character is involved in this false and indiscriminate charge, but likewise becoming an impartial inquirer after truth.

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In the second chapter he shews, that the history of the arts furnishes the best view of the causes of their rise and perfection; and he afterwards clearly evinces, that the progress of the arts in Italy has been owing to a combination of moral causes. In support of this proposition, Mr. Barry produces the testimony of Vasari, who treats of the subject at considerable length; and he observes, that the same causes operated upon the genius of the ancient Greeks.

The fourth chapter is employed in proving, that the different Styles of Art in the several Schools, are not owing to climate, but to moral or accidental causes. That our readers may be satisfied with the justness of Mr. Barry's reasoning on this subject, we shall extract a part of the chapter.

* The abettors of this notion about the influence of climates, not content with accounting, in general for the capacity or incapacity of different people, are inclined still further to make out, by the same induction, that the schools and societies of artists were particularly qualified to succeed in some parts of the art and not in others. They instance the fine colouring and bad taste of design of the Venetians; the grand but rigid drawing and bad colouring of the Florentines; the dignity, grace, and elevated style of the Romans; the clumsiness of the Flemings; and the poverty and vulgarity of the Dutch. Let us examine this.

* Art was considerably advanced in Italy before any difference was visible in the pursuits and styles of the different schools, and then the difference was owing to accident. The first painters of Florence, Venice, &c. were all of them of the same leaven, although there be better and worse amongst them, yet the style is the same, they set out from the same point, and were in the same road; their pictures appear the work of the same people, and to be taken from the same objects; they are dry, cold, meagre, and wooden: they improved as they went on, some faster, some slower, according as their education and other advantages furnished them with opportunities. Andrea of Pisa, who flourished so early as 1337, studied the basso relievo of Meleager and Atalanta, and other antiques, which the people of Pisa had brought from Greece. Afterwards Ghiberti, the Florentine, possessed many casts from the antique. Squarcione, of Padua, also had amassed, in his travels through Greece and other places, a good collection of antique statues, relievos, &c. upon which his pupils, of whom he had one hundred and thirty-seven, had formed their taste and practice. It is hard to say what became of all these scholars, but many of them must surely have disseminated what they knew about Lombardy; and Andrea Mantagna, one of them, had in all Italy, at that time, no competitor who was so well studied in the antique. On the other hand Masaccio, the Florentine, born in 1417, was independent

pendent of his other excellencies) the best colourist and most natural painter of the time he lived in. L. da Vinci, and Fra. Bartolomeo, also were both Florentines; the former was a most excellent colourist and the actual discoverer of that fine manner of rilievo and colouring, which afterwards distinguished the Venetian school; and Fra. Bartolomeo's colouring is very little inferior to Titian himself. But the Florentines, by their very general application to statuary, have been more particularly led into the study of form, anatomy, and such parts of the art as were common to painting and sculpture; and M. Angelo, whose superior skill and power in all the parts of drawing and knowledge of the figure, had fixed the style and taste of his countrymen, was, as all the world knows, a sculptor, and had never made colouring an object of his study.

The Venetian painters who fixed the style of their countrymen were Giorgione and Titian. Giorgione took the hint of that fine manner of colouring which (as we observed before, became the distinguishing characteristic of the Venetian school) from L. da Vinci, the Florentine; and Titian carried it to the greatest possible perfection: but as Titian adopted this search into colouring at an early period of his life, (and, comparatively speaking,) knew but little of any thing else that might tempt him into other pursuits; he gave up almost his whole time in improving colouring to the utmost perfection it was capable of receiving: therefore, if Titian is more remarkable as a colourist than as a draftsman, the climate has nothing to do in it. And M. Angelo, like the great and judicious artist that he was, did not ascribe Titian's excellence at colouring, or his defects in the other parts, to any particular direction of genius which might enable him to succeed in any one part of the art more than in the others: no, he well knew that the acquisition of art, in the whole together, or in the particular parts and divisions of it, will always, in the hands of a man properly qualified, bear a just proportion to the application made, and to the advantages of study enjoyed. After praising Titian's colouring, his remark upon him is: "It is a misfortune that the painters of Venice have not a better manner of study, and that they are not early initiated in the principles of sound drawing, for if this man was as much assisted by art and by the principles of design as he is by nature, no body could go further or do better, being possessed, as he is, with the finest spirit, and with a manner very easy, beautiful, and full of life."

After shewing the causes to which we ought to ascribe the success of the arts in those countries where they had been remarkably cultivated, the ingenious author proceeds to inquire into the circumstances which obstructed their advancement in Britain. The principles of these he justly affirms to have been the accidental change of religion, which happened at the very time when the arts were on the point of being cultivated

vated in this country. By this revolution, he observes, the subjects of Christian story were prohibited, and the artists were naturally led to practise only the meaner branches of their profession. While such was the situation of the arts in Britain, our author observes, that they were introduced from Italy to France in a state of maturity, in the same manner as the good taste of architecture was imported into Venice; and that this is the reason why in those places there have been so few intermediate artists between their states of barbarism and perfection. He then shews the abuses which have been committed, under the mistaken notion of introducing the arts.

In the seventh chapter, the author proves, that the superior style of the Grecian and Italian art is not owing to any natural superiority in the bodily structure of those people: in the eighth, he produces our poets as instances that the English imagination and judgment are capable of great exertions; and in the ninth, he shews the disadvantage to superior art in England, in not having been taken up, whilst the nation was forming its character.

‘ It is a misfortune, says he, never intirely to be retrieved, that painting was not suffered to grow up amongst us, at the same time with poetry and the other arts and sciences, whilst the genius of the nation was yet forming its character in strength, beauty, and refinement; it would then have received a strength and a polish; and it would, in its turn, have given to our poetry a greater perfection in one of its master features, in which (Milton and Spenser excepted) it is rather somewhat defective. But the nation is now formed, and perhaps more than formed; and there is cause to fear that it may be too late to expect the last degree of perfection in the arts, from what we are now likely to produce, in an age when perhaps frothy affectations, and modish, corrupt, silly opinions, of foreign as well as of domestic growth, have but too generally taken place of that masculine vigour and purity of taste, so necessary both for the artist and for his employer. Let us suppose ever so many fortunate circumstances to concur in leading an artist into such a track of study, amongst old stones and old canvass, as that he may be enabled to assimilate this pure, rigid, beautiful, simple taste of the Greeks and the old Italians, with his own substance and observations on nature; yet afterwards if he should unfortunately happen to find that the æra of those qualities has either not arrived, or is long since passed away, amongst the people who are (generally speaking) to be his employers, and that they have but little of that grandeur of idea and elevation of mind, that will encourage him in the pursuit of extraordinary things, what is he then to do? his great advantages over meaner artists will infallibly lie by, mouldring away through disuse, and he must content himself with a context of little value, mere matters

matters of execution, who has the richest colours, who makes the most like pictures, and so forth.

‘ There was about thirty years ago, a shocking instance of this, when Mr. Hussey, after much vexatious struggling, retired with disgust from an art in which no man was ever better qualified to succeed; he actually had talents which would have done honour to the best ages of Greece or Italy. The purity and elegance of his taste, his deep knowledge of all the parts which compose the human figure, and the remarkable fidelity and precision of his drawing ought to have gained him patrons, friends, and admirers, and would have done it in any other country of the world. But though this man was neither fit for the age, nor the age for him, yet I am hardly able to divine how it was possible for the wretched dabblers, his contemporaries, to sap and ruin the credit of such a character, and (if I may be allowed to say so) to cheat the country out of the use and honour of it. He was, indeed, unfortunately called out of Italy before he had completed his scheme of art, by a study of colouring, and a practice of the pencil, adequate to his other excellencies. But notwithstanding all, his *Ariadne*, at Northumberland house, is, even in this respect, not inferior to his contemporaries, whilst I am not afraid to say that in every other, it would be difficult to find any figure superior to it, in the best productions of the best age of Italy. Had he gone on from such a beginning, vigorously pursuing his practice and giving birth to his fancy, what might not the nation have expected by this time? for the man, as I am told, is still alive. It were much to be wished that this may be the last sacrifice of the kind; but if it should not, and if we have actually missed the proper time for a prosecution of art, and are now too far gone in corruption and giddy folly to admit of any great and serious exertions, I will then beg leave to enter this as a caveat in favour of our climate.’

In the tenth chapter, he treats of the disadvantage to the smaller branches in being disjoined from the great stock of Historical Art. He afterwards considers the public encouragement, and exposes some errors in the present state of connoisseurship. We here meet with some judicious reflections on the prejudice entertained by many persons against naked figures, as indecent and tending to lewdness.

‘ It is not on shewing or concealing the naked, says he, that modesty or lewdness depend; they arise entirely from the choice and intentions of the artist himself: a great mind can raise great and virtuous ideas, though he shews all the parts of the body in their natural way: while the Cheapside prints of the Buck and Quaker Girl, the Charms of the Garter and of the High Wind, are proofs that very lewd ideas might be produced, though little or nothing of the naked be discovered; and there is no doubt but that the *Venus of Medicis* might be converted
into

into a very lewd figure by dressing her out, for that purpose : half a breast, or the discovery of a leg, with other little adjuncts, could not fail of success, if the spectator was disposed that way.'

Through the remaining part of the volume, the ingenious author appears chiefly in the character of a philosopher, evincing, however, at the same time, the extent of his technical knowledge. He shews, that temperate climates are more particularly the theatre of moral influence; and that the changes in the taste and character of the Italians are not to be accounted for by the supposed changes of climate. He exemplifies the error of the notion respecting the influence of climates, by an analysis of the different styles of art; shewing that education furnishes a solution of all those difficulties which many writers have found so perplexing; and he makes some sensible observations on religion, so far as it is connected with the mental powers, concluding with a recapitulation of the general arguments advanced in the course of the work.

In this Inquiry Mr. Barry has fully vindicated the genius of the British nation for the polite arts, against the injurious charge of some prejudiced foreign writers, who, though men of learning in other respects, were certainly not adequate judges of a subject of this nature. He appears no less respectable in the capacity of a writer, than in the sphere of an artist; and we congratulate the public on seeing our national honour supported by a person so well qualified, by the variety and extent of his knowledge, to maintain its defence.

III. *Some Thoughts on the Nature of Fevers; on the Causes of their becoming so frequently mortal; and on the Means to prevent it.* By John Curry, M. D. 8vo. 1s. 6d. Johnson.

THIS treatise is divided into two parts; in the first of which the author lays down such rules, as may enable those who are unacquainted with physic to know when any person is seized with a fever, and instruct them how to prevent it from encreasing. In the second part, observations are made on some of the methods of cure which were practised by the ancients in this disease.

Dr. Curry sets out with giving a general idea of the cause of a fever, collected from the obvious appearances which nature exhibits at the invasion of the disease, without any regard to theoretical systems. He approves of the simple description of the fever given by the learned De Gorter; namely, that it (the fever) is something foreign in our bodies, which at first

pro-

produces a shuddering, sickness, and anxiety; afterwards excites heat, dryness of the skin and thirst; and lastly, ends in general sweats. Dr. Curry is of opinion, that all the symptoms of fevers may be rationally deduced from the rigor or shuddering, which is itself to be accounted for from an error in the non-naturals, the original cause of the disease. He then proceeds to explain, in the words of Frederic Hoffman, in what manner the rigor produces those symptoms; and shews, that the sentiments of that author are conformable to the principle on which the practice of the ancients was founded, who endeavoured to remove the supposed spasm by the simple methods of friction, unction, and the warm bath.

After premising the injunctions of Celsus relative to abstinence and rest in the beginning of fevers, Dr. Curry gives the following familiar directions with respect to medicine.

‘ The patient should betake himself to his bed, as soon as he finds himself indisposed; where, after he has lain three or four hours, in as much quiet of body and mind as his sickness will permit; or till such time, as the usual rigor or coldness has ceased, and heat has succeeded to it, he must then, and not before, lose eight or ten ounces of blood; a loss, which the fever itself will, at this time, enable most people to bear. In this situation let him drink plentifully of warm two-milk whey, without drops of any kind. I add this caution against drops, on account of the too frequent use that is made of them, in the beginning of most fevers, especially those that proceed from cold: which practice, I am sorry to find, is countenanced by Dr. Chesne and other authors, much read and followed, in some respects, very deservedly; who, grounding their notion of a cold on an hypothesis of Dr. James Keil, advise the patient to take, in the beginning of it, “large draughts of warm sack-whey, with a few drops of spirit of hartshorn, and a scruple of Gascogne’s powder, morning and evening (with a view, I suppose, of promoting sweat) and to live low upon spoon-meats, pudding and chicken; at the same time that they confess, there is a small fever attending this cold; which, it is much to be feared, such a regimen will be apt to change into a great one; whereas, by plentiful draughts of warm two-milk whey alone, especially after a bleeding has taken off part of the fulness within, the spasms at the surface will be gradually relaxed, and the pores of the skin opened with much more certainty, and without any danger. “In an inflammatory disposition of the blood,” says Dr. Gorter, “more sweat is procured by one bleeding, than by a treble dose of the warmer sudorifics.”

‘ Three or four hours after bleeding, which should be repeated if necessary, let the sick person, still in bed, take a moderate dose of sal polychrest. Glauber’s salt, or any other cooling opener of the body, dissolved in some of the simple distilled waters; not all at once, but by two spoonfuls every second or

third hour; the usual effect of which is, some gentle evacuation by stool or sweat, and often by both, which seldom fails to put a speedy end to the fever.'

The author next considers the propriety of administering cathartics in fevers, and he admits that they are productive of the most beneficial effects, when the bowels are irritated by any acrimonious matter. But he disapproves of vomits, unless there is an actual foulness of the stomach; as they, sometimes occasion rigors, and drive the blood too forcibly to the brain.

Dr. Curry observes, it seems not to be so very clear in practice, as it is in theory, that the cooling regimen is preferable to the heating in these disorders; when we consider the different, and even opposite methods of curing the same fevers, which were practised by Sydenham and Morton. We shall present our readers with what he advances in regard to confining the sick to their beds, in the beginning of fevers.

'A small acquaintance with the animal oeconomy and the state of the body, at that period of them, is sufficient to convince us that such confinement, far from inflaming the blood and increasing the fever, is, on the contrary, one of the most likely means to prevent such evils. For the patient goes into bed, either during the rigor and chilliness, or soon after, when the usual heat and anxiety have succeeded to it; in the first case, the light covering of the bed-clothes, for light it should be, by defending the surface of the body from the circumambient air, will hinder the increase or continuance of the rigor, or constriction of that part; and, consequently, the increase or continuance of the succeeding heat, or fever-fit, which constantly rises in proportion to it. In the latter case, the moderate warmth of that covering, together with the easy supine posture under it tends, by relaxing the whole body, to make way for the eruption of kindly and general sweats; by which the feverish heat is always considerably abated. So that this practice, so agreeable to nature, and to nature's wisest observer, Hippocrates, appertains in the main, rather to the cooling than to the heating regimen. I have known many people who, though at first exceedingly uneasy under this confinement, were soon after the breaking out of these general sweats, perfectly reconciled to it; and being thus made sensible of its benefit, and growing cooler and easier every hour, cheerfully submitted to remain in bed, as long as it was thought necessary to keep them there.

'I will not promise, that the method I have here laid down will be always attended with success. No human mean hitherto devised, or to be devised, for the cure of this or any other distemper, ever was, or will be so fortunate; and this may proceed from divers unknown causes, some of which, although they were known, could not perhaps be removed. For instance,

stance, in the present case of a fever, beginning with the usual rigor or spasm at the surface; when, by reason of some peculiar weakness in any of the vital parts, either connate, or superinduced by accident; or when, by the violence of that rigor or spasm, the blood is driven back from the surface, into those parts, with such force, or in such quantity, as utterly to destroy their tone and elasticity, the consequence must necessarily be either a rupture of some of their vessels, or a stagnation of the blood in them, both which are certainly mortal. But such accidents are extremely rare; and I think it a sufficient recommendation of the method proposed, that it has been found, after long and diligent observation, for the most part, successful; and that without any danger or inconvenience whatsoever; for it consists wholly of those means which, all physicians agree, are not only harmless, but useful and necessary in the beginning of all fevers, viz. evacuation, abstinence, and quiet.

In the second part of the treatise, the author delivers his sentiments concerning the management of fevers in their confirmed state; where his opinion is also guided by plain and rational observation. When the several symptoms continue beyond the third or fourth day, he advises that a physician should be called; greater judgment being then necessary for conducting the patient safely through the disease. From this period, therefore, we may consider his observations as directed chiefly to the faculty, and not to the public, as in the preceding part of the treatise.

Dr. Curry expresses in strong terms his disapprobation of a celebrated fever-powder, to which recourse is frequently had in feverish disorders; and he recommends to the attention of physicians two general maxims, which, when rightly understood, will afford much instruction with respect to the cure of confirmed fevers. The first of these is, that 'it is nature cures disorders;' the other, that 'fevers are the instruments of their own cure.' He then proceeds to shew how the method of cure ought to be regulated in conformity to these maxims; and he is of opinion, that it consists rather in redifying the motions of the solid parts, and in correcting any supposed distemperature of the blood or humours. He considers at great length, the evidence produced by different writers, for and against the practice of administering cold water in fevers; with respect to which, though he gives not a decisive opinion, his observations are worthy of being perused.

The author afterwards makes judicious remarks on the ancient practice of scarifying in malignant and pestilential fevers, and is of opinion, that this method is in many cases highly advantageous, and even preferable to that of blistering. He con-

cludes with some observations on venesection, and an account of Ab Heer's method of raising blisters without cantharides, by means of a cupping glass.

This treatise contains a plain and rational account of the proper management of fevers, both in their incipient and confirmed state. In discoursing of the former of these stages, the author has addressed himself to the people at large; and in treating of the latter, his observations are evidently the result of much practical knowledge and learning. We would therefore recommend this sensible production to the perusal of all who are desirous of information on the subject of fevers.

IV. An Essay on Bath Waters. Vol. II. By William Falconer, M.D. 8vo. 6s. Lowndes.

IN the first volume of this work*, Dr. Falconer treated of the internal use of Bath waters, in which he investigated with great precision both their principal and secondary qualities; ascribing the former of these to a stimulant, astringent, diuretic, diaphoretic, antispasmodic, and antiseptic operation, and the latter to an antacid, cathartic, sialagogue, and emmenagogue effect. In the volume now under our consideration, he proceeds to give an account of the external use of those celebrated waters; and in this supplemental enquiry his diligence, accuracy, and medical knowledge continue to be displayed to great advantage.

He begins with defining warm bathing to be the application of a fluid, heated to such a degree as to feel warm to the touch, to the whole or any part of the body. This definition, he observes, admits of great latitude as to the degree of heat extending from that, when the fluid begins to feel sensibly warm to the touch, to the greatest degree that the human body is capable of sustaining. Dr. Falconer is of opinion, that about 84 degrees of Fahrenheit's thermometer is the lowest point at which we can fix a warm bath; though some physicians have determined its limits between 62 and 90 degrees of heat. He admits, that a bath several degrees below 80, feels warm to the hand, but observes, that it always excites a sensation of cold when applied to the body, and supposes that it only feels warm in the former case from our habit of comparing it with other objects of touch, which are in general below that degree of heat. He remarks, that even water of 80 degrees, and as far as 84 or 85, excites a degree of rigor on its first application, and only exerts the effect of a warm bath,

* See Crit. Rev. vol. xxxiv. p. 428.

if applied for some time. The degree of heat, he observes, may be increased to about 120; but at this point it is scarcely tolerable to the human body. He omits not to mention, that we have accounts of considerable greater degrees of heat being employed among the Russians and some savage nations, even to the 144th degree of Fahrenheit's thermometer; but besides the presumptive inaccuracy of such information, he remarks, that from the peculiar manner of life and climate of those nations, little analogy can be drawn from the practice applicable to the more temperate situations of Europe; especially when it is considered, that among the former warm bathing is used as a customary entertainment as well as medicinally, and they are gradually habituated to sustain greater degrees of heat than we, who use it seldom, can endure.

Dr. Falconer next considers the action of the warm bath on the human body in two lights; first, as mechanical; and secondly, as acting on the nerves or *solida viva*. To these modes of operation he observes, that, perhaps, a third might be added, viz. its chemical effects, when the water of the bath is absorbed into the body, and acts upon the animal fluids by altering their quality or consistence. He then examines the variation of the effects of warm bathing, as dependent on the quality of the fluid, the degree of immersion, and the method of application. In treating of this subject, he first considers simple water, as being most commonly used, and the foundation of baths in general; and he traces the effects produced by the application of it when warm, through the various modes in which it acts upon the body.

After explaining the effects of warm bathing on the body; considered as an inanimate machine, he proceeds to shew the more remarkable effects produced by warm aqueous applications, when the human frame is viewed as possessing a sentient principle; and he accounts theoretically for its effects as a stimulant, a sedative, a diaphoretic, a diuretic, an expectorant, a sialagogue, and an emmenagogue. He then draws some inferences from these various modes of action, relative to the indications to which warm bathing is adapted; and shews, at great length, and with much precision, in what diseases it is indicated as a detergent; in what on account of the fluid absorbed; when it is indicated from the consideration of its rarifying qualities; when as a stimulant; when as an antispasmodic; when in the febrile delirium; when as a diaphoretic; as a diuretic; as an expectorant; as a sialagogue, and as an emmenagogue. After this copious detail, the author inquires into the composition of medicated baths, both of the natural and artificial kind, and compares them with those of simple

water in the various modes in which they act. He then relates the contra indications of the warm bath, and points out the cautions relative to its use, with respect to the degree of heat, the time of immersion, and a variety of other circumstances; concluding, with experiments on the effects of warm bathing, communicated by Dr. Haygarth, of Chester.

Hitherto we have attended Dr. Falconer only through the introductory part of his work, and now come to where he treats particularly of the external use of Bath waters. These he considers as detergent, as relaxing and softening the skin, as antiseptic, and as astringent. He then examines their effects with respect to the quantity absorbed, and their power of rarefying the fluids; after which he produces the following arguments in favour of the opinion that their specific qualities can be absorbed by the skin, from their use as baths.

‘ Some gentlemen of the profession, for whose opinion I have the highest regard, have expressed great doubts to me if the Bath waters, externally applied, could differ in their effects on the body from common water of the same degree of heat. Not to insist at present on the general opinion of mankind, or on any particular comparative facts relative to their respective effects, which shall be afterwards related, I confess, in point of argument, I can by no means see any reason why a fluid, whose effects taken into the stomach are so different from those of common water, might not exert different ones applied to the surface of the body. The absorption of fluids by the skin is a point, I think, as well ascertained as most in physiology; and we find, by the best accounts likewise, that no decomposition or alteration of nature happens in the substances dissolved in the absorbed fluid. Dr. Alexander found nitre more diuretic in this mode of exhibition than when taken by the mouth, and the bark to be equally efficacious in the cure of an intermittent; the first of which experiments I have myself several times repeated, always with success. The particles of cantharides, externally applied, affect the neck of the bladder in the same way as taken internally; and I have even seen this happen in a slight degree from the use of an embrocation, in which tincture of cantharides made a large proportion, although not sufficient to vesicate the skin.

‘ Tinct. Thebaica likewise, externally applied to the pit of the stomach, is a common and efficacious remedy in the stopping of vomiting, as I have myself more than once experienced.

‘ Some of the saturnine preparations also, externally used, have affected the part to which they have been applied, and sometimes the whole system, in the same manner as might have been expected from their internal use.

‘ If the effects of medicated substances have been thus exerted in external topical application, I see no cause to deny our
assent

issent to the possibility of the Bath waters exerting their specific effects when applied to the whole body, where the surface is so much larger, and probably some parts of it more absorbent than those to which topical applications are generally made. The chalybeate, sulphureous, and aerial impregnations, are held in perfect solution by the waters, and therefore as likely to be absorbed together with the fluid, as the solution of nitre before-mentioned, and more so than the specific qualities of the bark, whose union of its active particles with water is much less complete.

‘ It should seem that when we desire to introduce any medicines into the body, to alter the quality or consistence of the fluids, as diluent or antiseptic remedies, or to affect the glandular system, that this method would be preferable to taking them by the mouth, as they would be more immediately conveyed to the parts desired without suffering any alteration from the digestive process.’

The doctor evinces from observations, that Bath waters are more stimulant and antispasmodic than common water; and that they are also more diuretic, but probably less diaphoretic. He next shews at large, the indications of them, a stimulant, in a palsy proceeding from various causes, the chlorosis, jaundice, hypochondriasis, and sterility; afterwards considering in what diseases they are indicated as antispasmodics. Having in the first part of the treatise attributed the good effect of the warm bath in fevers to its antispasmodic quality, and represented the Bath waters as possessing this virtue in a higher degree than common water, the author thus precludes any inference which might be drawn in favour of the use of Bath waters in those disorders.

‘ An increased irritability, which is the general cause of the disorders called by this name, may be produced by different and even opposite means. Thus inflammatory fevers, in which the vis vitæ is præternaturally increased, are often attended with great irritability, and in this case those applications which diminish the vital powers, as bleeding and other evacuations, prove antispasmodic. On the other hand, a great diminution of the strength and tone of the system will produce the same effect, viz. a morbid degree of irritability, to remove which, cordial and stimulating remedies are indicated, and evacuations are hurtful. Fevers indeed sometimes require medicines of the kind last mentioned. But this is generally in their advanced state, when the inflammatory diathesis has ceased, or is greatly abated, and the vital powers are much depressed. At this period the irritability and disposition to spasm which remains, is frequently owing in a great measure to weakness. But although the indication be of this kind, it is well known that all the medicines commonly used with such intention are not equally proper,

per, but that, on the contrary, great delicacy in their choice is necessary. The head is at that time for the most part affected with a degree of delirium, which renders great caution in the use of stimulating remedies very necessary. In relieving this last symptom, the warm bath has generally the most happy effects, being, as has been before observed, mildly cordial without inflaming, gently filling the blood vessels without loading the stomach, and, what is perhaps its most valuable quality, inducing a pleasing sensation on the nervous system without the inflammatory qualities of opiates, &c. and at the same time entirely under our command, as to the continuation of its effects on the body. But I am greatly inclined to believe, that the above account of the good effects of this remedy in such circumstances would not be applicable to the Bath waters, which, as I have before mentioned, act, not only by their general qualities as warm baths, but also by their specific ones derived from the nature of their composition. What leads me to be of this opinion is, that the Bath waters are not only more stimulant than common water, but that their stimulus is more permanent, and (to those who have any disposition to feverish complaints) of an inflammatory kind. This is obvious from their effects internally taken in the hectic fever, in phthises, and several other disorders; and it appears highly probable, that the water exerts the same effects externally applied, not only from reasoning drawn from its being absorbed, and thus acting on the system by its peculiar qualities, but also from fact: for instance, its superior efficacy in palsies and such complaints to common water, in which an inflammatory stimulus is of the greatest service. But the Bath waters are not only more inflammatory than common water, but also particularly affect the head, as is well known to most of those who use them internally, especially at their first trial, which is an additional reason against their use in such circumstances. I have made choice of the above state of a fever, as being one where the Bath waters might have the fairest chance of success, the indication being, in some degree, of that kind. But if their use be improper here, it follows more strongly that they would be so in other states of it, wherein the inflammatory disposition was more prevalent, and consequently their stimulant qualities likely to be more dangerous.

The next object of our author's enquiry is the indication of Bath waters in the scurvy, lues venerea, the colic, habitual diarrhoea, and other disorders; after which he points out in what particular diseases the use of them is contra-indicated. He then delivers a variety of judicious observations on the method of using those waters externally, as relative to their heat, specific qualities, &c. To these he has subjoined, as in the first volume, a list of the diseases, according to Dr. Cullen's system, in which bathing in the Bath waters is likely to prove

serviceable; concluding with fourteen additional experiments to those contained in the first volume.

In this Essay, Dr. Falconer has fully approved himself an intelligent chemist, an accurate experimenter, and a judicious physician. He has not only minutely investigated the principles with which those celebrated waters are impregnated, but likewise applied the result of his various enquiries to the useful purposes of practice; shewing in what diseases the Bath waters may prove dangerous, as well as in what they are salutary. A treatise so copious as the present, and including both the internal and external use of this efficacious remedy, was a desideratum in the medical world; and every person of the faculty cannot fail to receive pleasure at seeing it supplied with so much attention and industry.

V. *Kisses, being an English Translation in Verse of the Basia of Joannes Secundus Nicolaïus of the Hague, accompanied with the original Latin Text; to which is added, An Essay on the Life and Writings of Secundus.* 8vo. 4s. in boards. Davies.

IN this publication we have some of the most admired productions of a writer, who seems to have imitated Catullus with great success. The Basia of Secundus are written with uncommon elegance of style, and warmth of imagination. They present us with a variety of tender sentiments, and captivating descriptions; or, in the words of Catullus,

—meros amores,
Sed quid suavius elegantiusve est.

Secundus was descended from an ancient and illustrious family in the Netherlands. His father, Nicolaus Everardus, was a man of considerable abilities, a great favourite with the emperor Charles V. a member of the grand council, or parliament of Mechelen, and president of the states of Holland and Zealand. He had five sons and several daughters; who were all of a studious turn, and some of them celebrated for their literary productions.

Our poet was born at the Hague in the year 1511, and received the first impressions of virtue and knowledge from his father. Afterwards he was placed under the tuition of some of the most eminent masters. It is said, that he began to write poetry when he was only ten years of age. He likewise amused himself with painting and sculpture. In the edition of his works, published by Scriverius*, there is a picture of

* The first edition by Scriverius was published, Lugdun. Batavorum, 1619. The second in 1631, and the last in 1651.

his favourite Julia, with this inscription round it: *Vatis amoris Julia sculpta manu.* This lady is the peculiar subject of the first book of his elegies. In the beginning of the year 1532, he went to Bourges in France, and studied the law under the famous civilian Andreas Alciatus. Upon his return to Mechelen, he found that his Julia was married. It requires a soul equally impassioned with his, to conceive his uneasiness on this occasion. However, Venerilla soon supplied the place of Julia. This lady was passionately fond of Secundus; but there is reason to suspect, that he was not so much enamoured with her, as with his former mistress, or with his Neera, who succeeded Venerilla in the empire of his affections. Neera was his last favourite, and without doubt had very sensibly touched his heart, since she inspired him with a thousand tender ideas in the most voluptuous part of his writings, his Book of Kisses.

In 1533, he went into Spain, well recommended to people of the highest rank; and became secretary to the cardinal Joannes Tavera, archbishop of Toledo. Here he most probably saw, and commenced an acquaintance with Neera; as she was a native of that country.

He had not been a year in this situation, before the heat of the climate proved too powerful for his constitution, and threw him into a violent fever, which greatly endangered his life. But youth was on his side, and he recovered.

In the year 1535, by the advice of the cardinal, he accompanied Charles V. to the siege of Tunis, against that noted pirate Barbarossa.

After his return from this martial expedition, the cardinal sent him upon a very honourable embassy to Rome, to congratulate the pope, Paul III. upon the success of the emperor's arms. But happening to be seized with a dangerous illness upon the road, he returned to his native country.

Having now quitted the archbishop of Toledo, he was employed by the bishop of Utrecht in the same capacity. And so much he had hitherto distinguished himself by his abilities, that in a short time afterwards he was sent for by the chief prothonotary of the emperor, who was then in Italy, to take upon him the charge of those Latin letters, which are signed by the emperor's own hand. But before he could enter upon this honourable post, death put a stop to his career of glory. He was cut off by a violent fever on the 8th day of October, 1536, before he had completed the twenty-fifth year of his age. His works, as they stand in the edition of Scriverius, are as follow.

Julia,

Julia, Elegiarum lib. i. Amores, Elegiarum lib. ii. Ad Diverfos, Elegiarum lib. iii. Basia, Epigrammata, Odarum liber unus; Epistolarum liber unus Elegiaco, Epistolarum liber alter, Heroico Carmine scriptus; Funerum liber unus; Sylvæ, et Carminum Fragmenta; Poemata nonnulla Fratrum; Itineraria Secundi tria; Epistolæ totidem, solutâ oratione.

These works are mentioned with great encomiums by Gyraldus, Scaliger, Beza, and others equally celebrated in the republic of letters. The following critique, from a certain French writer, inserted in the present edition of the *Basia*, is extremely just.

‘ This young poet has left us three books of Elegies, one of Epigrams, two of Epistles, one of Sylvæ, one of Funera, one of gallant pieces, which he has entitled *Basia*, and some other poetical productions, which no way relate to any of the above-mentioned kinds of poetry. These works altogether prove, that Secundus was possessed of a delicate, pleasing, and lively imagination; which is by so much the more remarkable, as he was born in a climate, that does not appear the most favourable to polite taste, so necessary for all, who would distinguish themselves in elegant poetry. His genius, though extremely fertile, never produced any thing but what was excellent; and that with the greatest ease, and almost instantaneously. He is sweet, calm, and, at the same time, perspicuous in his elegies, delicately subtle in his epigrams, pleasingly noble in his lyric compositions; grave in his Funera, without any thing pompous or bombastic. In short, throughout all his works we may pronounce his style to be full, elegant, and tender; and we may be assured, that had his leisure permitted him to have undertaken, and improved himself in epic poetry, he would have excelled in it. — But his muse is somewhat too wanton.’

‘ *Sa Muse est un peu trop lascive,*’ we are afraid, will be the sentence, which the serious, philosophic reader will pronounce on some passages in this publication.

Mr. Stanley, author of the *Lives of the Philosophers*, published a translation of these pieces in 1651; but he omitted the 8th, 10th, 11th, 12th, and 14th. In the year 1731, a translation of the whole was published by an anonymous writer, who adopted a poetical version of the first and second by Mr. Elijah Fenton; and of the 9th and 16th by Mr. Ward, author of *Phoenix Park, Verses on a Grotto*, inserted in the *Spectator*, N° 632, &c. The translation is accompanied with the original Latin, and embellished with the cuts of Secundus and Julia, from the Scriverian edition.

The publication we are now reviewing contains an Essay on the Life and Writings of Secundus; an Epithalamium, or, accord-

according to the last edition of Scriverius, Sylva V. Nineteen Basia, and some detached pieces by Corn. Gallus, Bonefonius, M. Dorat *, and others. It is ornamented with a beautiful frontispiece, representing the Origin of Kisses, the subject of the first Basium, and a likeness of Secundus from a painting by Seerellius. The Latin text, and the translation, are printed on opposite pages.

• K I S S I.

• When young Ascanius, by the queen of Love,
Was borne to sweet Cythera's lofty grove;
His languid limbs upon a couch she laid,
A fragrant couch! of new-blown v'lets made;
The blissful bow'r with shadowing roses crown'd,
And balmy-breathing airs diffus'd around.

The sleeping youth in silence she admir'd;
And with remembrance of Adonis fir'd,
Her wonted flames in fiercer tides return'd,
Thrill'd in each vein,* and in her bosom burn'd:
How oft she wish'd, as she survey'd his charms,
Around his neck to throw her eager arms;
Oft would she say, admiring ev'ry grace,
"Such was Adonis! such his lovely face!"
But fearing; lest such fond excess of joy
Might break the slumber of the beauteous boy;
On ev'ry rose-bud, that around him blow'd,
A thousand nectar'd kisses she bestow'd;
And strait each open'ng bud, which late was white,
Blush'd a warm crimson to th' astonish'd sight;
Still in Dione's breast soft wishes rise,
Soft wishes! vented by soft-whisper'd sighs!
Thus, 'by her lips unnumber'd roses press'd,
Kisses unfolding in sweet bloom, confess'd;

• Cum Venus Ascanium † super alta Cythera tulisset,
Sopitum teneris imposuit violis;
Albarum nimbos circumfuditque rosarum,
Et totum liquido sparsit odore locum.
Mox veteres animo revocavit Adonidis igneis,
Notus & irrepsit ima per ossa calor.
O, quoties voluit circundare colla nepotis?
O, quoties dixit? "Talis Adonis erat!"
Sed placidum Pueri metuens turbare quietem,
Fixit vicinis Basia mille rosis.
Ecce calent illæ, cupidæque per ora Diones
Aura, susurranti flamine, lenta subit.

* Author of an imitation of the Basia of Secundus, intitled, *Les Baisers*.

† These lines allude to a passage in Virgil, *Æn.* I. 695. Virgil, however tells us, that Venus conveyed Ascanius to Idalia, and not to the island Cythera.

And,

And, flush'd with rapture at each new-born kiss,
She felt her swelling soul o'erwhelm'd in bliss.

Now from this orb to realms of brighter day
The car-drawn goddess speeds her airy way;
As in gay pomp the harness'd cygnets fly,
Their snow-white pinions glitter thro' the sky:
And like Triptolemus, whose bounteous hand
Strew'd golden plenty o'er the fertile land;
Fair Cytherea, as she flew along,
O'er the vast lap of Nature kisses flung;
Pleas'd from on high the view'd th' enchanted ground,
And from her lips thrice fell a magic sound:
He gave to mortals corn on ev'ry plain;
But she, those sweets which mitigate my pain.

Hail then ye Kisses! that can best assuage
The pangs of love, and soften all its rage!
Ye balmy Kisses! that from roses sprung!
Roses! on which the lips of Venus hung!
Lo! I'm the bard who shall your fame rehearse,
Long as the Muses' hill shall live in verse;
And Love transported with the Latian name,
With that dear race from which your lineage came;
In Latian strains shall sweetly sing your praise,
And boast your lofty birth to future days.'

Quotque rosas tetigit, tot Basia nata repente
Gaudia reddebant multiplicata Deæ.
At Cytherea nans niveis per nubila Cygnis,
Ingentis terræ cœpit obire globum.
Triptolemique modo, fecundis Oscula globis
Sparsit, & ignotos ter dedit ore sonos.
Inde seges felix nata est mortalibus ægris;
Inde medela meis unica nata malis.
Salvete æternum, miseræ moderamina flammæ,
Humida de gelidis Basia nata rosæ.
En ego sum, vestri quo vate canentur honores,
Nota Medusæi dum juga montis erunt,
Et memor Æneadum stirpisque disertus amata,
Mollia Romulidum verba loquetur Amor.'

In the ninth line, there seems to be an inconsistent metaphor; or, at least, a very bold combination of ideas.

' Her wonted flames in fiercer rides return'd.'

Eccæ calent illæ, &c. The translator supposes, that this and the subsequent line denote the *soft whispers* and *sighs* of Venus. But the words *aura*, *flamme*, *subit*, &c. rather incline us to imagine, that the author meant, 'a gentle gale, or the balmy spirit of the kiss; rising from the warm roses, breathing on the face of the goddess, and redoubling her rapturous sensations.' The word *susurranti* can be no objection to this explication: for in the subsequent *Basium*, *susurrus* is applied to the *whispering* of

of the zephyrs. 'Crepitante susurro tepidi suavè sibilant Zephyri.'

The following verses are exquisitely beautiful.

'Now from this orb to realms of brighter day,
The car-drawn goddess speeds her airy way;
As in gay pomp the harness'd cygnets fly,
Their snow-white pinions glitter through the sky.

Mr. Fenton has entirely destroyed this beautiful image, which the original—*natans niveis per nubila cygnis*—placed in his immediate view.

'Sudden, her swans career along the skies,
And o'er the globe the fair celestial flies.'

The supreme excellency of poetry consists in that fine, romantic scenery, which the poet successively presents to the reader's imagination.

* K I S S I I.

'As round some neighb'ring elm, the vine
Its circling branches loves to twine;
As round the oak, in many a maze,
The devious-creeping ivy strays:
Thus let me to your snowy breast,
My dear Neæra! thus, be prest;
While I as fondly in my arms,
Neæra! clasp thy yielding charms:
And, with one long, long kiss improve
Our mutual extasies of love.

Should Ceres pour her plenteous hoard,
Should Bacchus crown the festive board,
Should balmy sleep luxurious spread
His downy pinions o'er my head;
Yet not for these my joys I'd break,
For these! thy vermil lips forsake.
At length when ruthless age denies
A longer bliss, and seals our eyes;
One bark shall waft our spirits o'er
United to the Stygian shore:

'Vicina quantum vitis lascivit in ulmo,
Et tortiles per ilicem
Brachia proceram stringunt immensa corymbi;
Tantum, Neæra, si queas
In mea nexilibus proserpere colla lacertis;
Tali, Neæra, si queam
Candida perpetuum nexu tua colla ligare,
Jungens perenne Basium.
Tunc me nec Cereris, nec amici cura Lyxi,
Soporis aut amabilis,
Vita, tuo de purpureo divelleret ore:
Sed mutuis in osculis
Defectos, ratis una duos portaret Amantis
Ad pallidam Ditis domum.

Then

Then passing through a transient night,
 We'll enter soon those fields of light ;
 Where, breathing richest odours round,
 A spring eternal paints the ground :
 Where heroes once in valour prov'd,
 And beauteous heroines once belov'd,
 Again with mutual passion burn,
 Feel all their wonted flames return ;
 And now in sportive measures tread
 The flow'ry carpet of the mead ;
 Now sing the jocund, tuneful tale
 Alternate in the myrtle vale :
 Where ceaseless Zephyrs fan the glade,
 Soft-murm'ring thro' the laurel shade ;
 Beneath whose waving foliage grow,
 The violet sweet of purple glow,
 The daffodil that breathes perfume,
 And roses of immortal bloom :
 Where Earth her gifts spontaneous yields,
 Nor plough-share cuts th' unfurrow'd fields.
 Soon as we enter these abodes
 Of happy souls, of demi-gods :
 The blest shall all respectful rise,
 And view us with admiring eyes ;
 Shall seat us 'mid th' immortal throng ;
 Where I, renown'd for tender song,
 A poet and a lover's praise
 At once shall gain, and claim the bays ;
 While thou, enthron'd above the rest,
 Wilt shine in Beauty's train confess'd :
 Nor shall the mistresses of Jove
 Such partial honours disapprove,
 E'en Helen, tho' of race divine,
 Will to thy charms her rank resign.'

*Mox per odoratos campos, & perpetuum ver
 Produceremur in loca,
 Semper ubi, antiquis in amoribus, Heroinæ,
 Heroas inter nobileis,
 Aut ducunt choreas, alternave carmina lætæ,
 In valle cantant myrtæa.
 Quà violisque, rosisque, & flavi-comis narcissis,
 Umbraculis trementibus
 Illudit lauri nemus ; & crepitante susurro
 Tepidi suavè sibilant
 Æternùm Zephyri : nec vomere saucia Tellus
 Fœcunda solvit ubera.
 Turba Beatorum nobis assurgeret omnis,
 Inque herbidis sedilibus,
 Inter Mæonidas primâ nos sede locarent ;
 Nec ulla Amatricum Jovis
 Prærepto cedens indignaretur honore ;
 Nec nata Tyndaris Jove.'*

This beautiful description of the Elysian fields seems to be an imitation of Tibullus, lib. i. 3. This is so fine a subject, that an admirer of classical elegance cannot fail of receiving a singular pleasure from reading and comparing these two passages of Tibullus and Secundus with others of the same kind, in the Greek and Roman writers, viz. Homer. *Odys.* iv. 564. Pindar, *Olym. Od.* ii. Virgil. *Æn.* vi. 638. Plutarch, *Consol. ad Apoll.* &c.

“K I S S I I I.

“One little Kiss, sweet Maid!” (I cry)—

And round my neck your arms you twine,

Your luscious lips of crimson dye

With rapt’rous haste encounter mine :

Then from my fond embrace you spring,

And snatch your balmy mouth away ;

So from the serpent’s vengeful sting

The rustic starts in wild dismay :

Is this to grant the wish’d-for kiss ?—

Ah ! no my love—’tis but to fire

The bosom with a transient bliss,

Enflaming unallay’d desire.’

“Da mihi Suaviolum (dicebam) blanda puella !”

Libasti labris mox mea labra tuis.

Inde, velut pressio qui territus angue resultat,

Ora repente meo vellis ab ore procul.

Non hoc Suaviolum dare, Lux mea, sed dare tantum.

Est desiderium flebile Suavioli.’

The classical reader will easily discern a beauty in this expression—*PRESSO territus angue resultat*—which is lost in the translation. The most significant circumstance in the comparison is the *pressure* of the serpent alluding to the pressure of the lover’s lips.

The seventh line suggests an absurd idea. Serpents have no *sting*. This expression, which we frequently meet with, both in prose and poetical writers, is founded on a vulgar error.

The last line in the original—*Dare desiderium flebile Suavioli*—is inimitably concise and expressive.

We will, however, venture to affirm, that the author of this new translation has far exceeded his predecessors. He generally expresses himself with grace and spirit, and possesses a very considerable share of the fire and fancy of Secundus.

VI. *An exact and circumstantial History of the Battle of Floddon. In Verse. With Notes, by Robert Lamb. 8vo. 5s. bound. Dilly.*

THE metrical narrative was not an unusual composition among the British ~~condemners~~ of former times, who decorated with verse the truths of history, as well as the fictions of

of romance. From the eleventh to the sixteenth century, we meet with several productions of this kind, the subject of which is commonly either a particular battle, or a series of military exploits performed by some illustrious hero. The battle which is celebrated in the history under consideration, was one of the most important ever fought between the English and Scottish crowns. It happened during the co-temporary reigns of Henry VIII. and James IV. the latter of whom, instigated by the court of France, invaded England, while his brother-in-law, the monarch of that country, was engaged in a war on the continent. The earl of Surrey, commander of the English, met the invaders at Flodden, a field lying a few miles within the borders of the kingdom, where the king of Scotland, who was accompanied with the flower of his nobility, and almost all his army, was killed in the engagement, and, after an obstinate contest, his forces were discomfited.

Mr. Lambe, the editor, supposes this History to have been written by a Yorkshire schoolmaster; a conjecture which is not improbable. But whoever the author was, he seems to have had some knowledge of the ancient poets, and to have possessed a portion of the epic spirit, though the nature of the composition did not admit of giving scope to his fancy. Yet even while under this restriction, his exordium is not unpoetical.

5. For what is he, with haughty style,
Such deeds of honour could contrive;
No, not the learned Virgil great,
If that on earth he was alive.
6. That could reveal in volume short
Great Howard's deeds, who did excell;
Though lovely print made no report,
Fame would not fail the fame to tell.
7. Or thou, O Stanley, wonderful man!
Thou son of Mars, who can proclaim
Thy matchless deeds? Tell me, who can
Paint thy just praise, on wings of fame?
8. Thy doleful day-work still shall be
In Scotland cursed with an outcry:
For Hector's match this man was he
Who climbed the mount of Flodden high.
9. What banners bravely blazed and born
What standards stout brought he to ground,
What worthy lords by him forlorn,
That forlorn in Scotland yet doth sound!
10. Ye heavenly powers, your aid I crave;
My slender muse help to awake;

Grant, this work, which in hand I have,
A fine and lucky end may make.'

The warlike preparations of the Scots for the expedition are described in a natural and lively manner.

- ' 71. Then every lord, and knight each where,
And barons bold in multers met ;
Each man made haite to mend his gear,
And some their rusty pikes did whet.
72. Some made a mell of massy lead,
Which iron all about did bind ;
Some made strong helmets for the head,
And some their grisly gifarings grind.
73. Some made their battle-axes bright ;
Some from their bills did rub the rust ;
Some made long pikes and lances light ;
Some pikeforks for to join and thrust.
74. Some did a spear for weapon wield ;
Some did their lusty geldings try ;
Some all with gold did gild their shield ;
Some did with divers colours dye.
75. The ploughmen hard their teams could take,
And to hard harness them convert,
Their shares defensive armour make,
To save the head, and shield the heart.
76. Dame Ceres did unserved remain,
The fertile fields did lie untilled ;
Outrageous Mars so fore did reign,
That Scotland was with fury filled.'

The author appears not to have been destitute either of genius or judgment. When he is relating the ravages of the Scots, he makes the following sudden transition, in the animated form of an apostrophe, and immediately returns to his subject.

- ' 83. But happy Harwood-church on the hill,
Thou always 'scaped their barbarous rage ;
As thou wert once, so art thou still,
The wonder of the present age.
83. There judge Gascoigne, once wisely grave,
With his fair dame entombed doth lie ;
And there lies Rudimond so brave,
In armour, by his family.
84. With other noble persons too,
For valour famed, and piety ;
Their monuments you now may view,
Most sweet and lovely to the eye.
85. But to return, for I have digrest.'

Our British bards seem to have copied the epic poets of antiquity in describing the levy of an army. This expedient not only

only coincided with the principal object of their narratives, but also served to embellish the history with a pleasing variety of landscape.

286. Now like a captain bold he brought
A band of lusty lads elect,
Whose curious coats, most cunning wrought,
With dreadful dragons were bedeckt.
287. From Pennigent to Pendlehill,
From Linton to Long Addingham,
And they that Craven coasts did till,
All with the lofty Clifford came.
288. All Staincliff hundred went with him,
With striplings strong from Worledale;
And all that Haughton hills did climb,
With Langstroth too, and Littondale.
289. Whose milk-fed fellows, fleshy bred
Were fit the strongest bows to bend;
All such as Horton-Fells had fed,
On Clifford's banner did attend.
339. Most lively lads in Lonsdale bred,
With weapons of unwieldy weight;
All such as Tatham Fells had fed,
Went under Stanley's streamer bright.
340. From Bolland bill-men bold came on,
With such as Bottom banks did hide;
From Wharmore up to Whittington,
And all to Wenning water-side.
341. From Silverdale and Kent Sand-side,
Where soil is sown with cockle-shells;
From Cartmel eke and Conney-side,
And fellows fierce from Furney's Fells.

The following stanza describes in poetical imagery the return of morning.

386. Wherefore as soon as Phœbus fair,
Dame Luna's light and stars did stain,
And burning in the fiery chair,
His startling steeds haled forth amain.

The three succeeding stanzas are taken from the description of the battle; in which the *grey goose* epithet is not forgotten.

485. Then ordnance great anon out-brast,
On either side with thundering thumps,
And roaring guns with fire fast,
Then levelled out great leaden lumps.

* * * * *

492. Then Englishmen, a feathered flight
Sent out anon from sounding bow,
Which wounded many a warlike wight;
And many a groom to ground did throw.

493. The gray-goose wings did work such grief,
And did the Scots so scour and skail;
For in their battle, to be brief,
They rattling flew as rank as hail.

The author of a metrical history is particularly entitled to candour, and it would be unjust to determine his merit by any standard of pure composition. Too frivolous to be approved by the judgment, and too strictly regardful of truth to gratify the imagination, his work is of a mixed and indefinite character, in which we ought not to expect either the fire of a poet, or the gravity of a historian. He has a peculiar claim to indulgence even from his contemporaries, much more from posterity, when the beauty of his language is faded with years, and the fashion of his style become antiquated. There are, perhaps, some passages in this poem which once might have pleased the taste of sir Philip Sydney, though their charms be insufficient to captivate a critic of the present age; but let us not pronounce, that what has now lost its flavour, was in fact originally insipid.

The reverend editor, who appears to be a learned antiquarian, has annexed to the poem a variety of curious and entertaining notes, and has likewise added, in an Appendix, some old Scotch ballads, which are highly worthy of being preserved.

VII. *A Dictionary of the English Language, answering at once the Purposes of Rhyming, Spelling and Pronouncing. On a Plan not hitherto attempted. To which is prefixed, a copious Introduction to the various Uses of the Work, with critical and practical Observations on Orthography, Syllabication, Pronunciation, and Rhyme, &c. By J. Walker. 8vo. 7s. Becket.*

THE plan, upon which this work is conducted, is perfectly new. In other dictionaries the words follow each other in an alphabetical order, according to their initial letters; in this they follow each other, according to their terminations. This scheme may undoubtedly be productive of several advantages: for experience furnishes us with a variety of instances of unexpected improvements arising from new combinations, which are never suspected by the generality of theorists, till some person, more fortunate than the rest, accidentally makes the discovery.

The English language, as this writer observes, has hitherto been seen through but one end of the perspective; and though terminations form the distinguishing character and specific difference of every language in the world, we have never till now had

had a prospect of our own under this arrangement. Yet in this view we easily discover its idiomatic structure, and find its several parts fall into their proper classes, and almost every word as much distinguished by its termination, as its sense. We at one glance perceive the peculiar vegetation of our own language, and the alteration foreign words undergo, by being transplanted into English soil. And thus, by an acquaintance with the specific character of every termination, we are the more readily led to assimilate foreign terms by stamping them with the current impression of our own.

Our orthography is not only an insuperable difficulty to foreigners, but an eternal source of dispute and perplexity to ourselves. Now, says our author, the only clew to extricate us from this labyrinth seems the method here adopted. An immediate view of the similar formation of similar parts of speech, gives us a competent idea of the laws of terminational orthography, and enables us to detect the least violation of them. Thus, when in our best dictionaries I find *saleable*, *tamable*, and a few other words of the same form, retain the silent *e*, I conclude these are either slips of the pen, or errors of the press; for *that* [because] the whole current of similar endings, as *blamable*, *adorable*, *definable*, &c. omit the *e*, and *that* no reason appears for retaining it in the former and not in the latter words.

In treating upon this head, Mr. Walker, in his Introduction, lays down some general maxims in spelling, by which he endeavours to point out some orthographical irregularities in our language. For example;

* Aphorism V. Words ending with a single consonant, preceded by a single vowel, and with the accent on the last syllable, upon assuming an additional syllable, beginning with a vowel or *y*, double the consonant, as *to abet*, *an abettor*; *to begin*, *a beginning*; *a fan*, *feany*; *thin*, *thinnish*, &c. but if a diphthong precede, or the accent be on the preceding syllable, the consonant remains single, as *to toil*, *teiling*, *to offer*, *an offering*, &c.

* Observations. By this rule, which is founded on an intention of ascertaining the quantity of the accented vowel by doubling the consonant, and which would be infinitely useful and agreeable to the analogy of the language, if extended universally, we perceive the impropriety of spelling the adventitious syllables of terminations with double letters, when the accent is not really upon them. Dr. Lowth has justly remarked, that this error frequently takes place in the words *worshipping*, *counselling*, &c. which having the accent on the first syllable, ought to be written *worshipping*, *counselling*, &c. An ignorance of this rule has led many to write *bigotted* for *bigoted*, and from this spelling has frequently arisen a false pronunciation; but no letter

ter seems to be more frequently doubled improperly than *l*. Why we should write *libelling*, *levelling*, *reveiling*, and yet *offering*, *suffering*, *reasoning*, I am totally at a loss to determine; and unless *l* can give a better plea than any other letter in the alphabet for being doubled in this situation, I must, in the style of Lucian, in his trial of the letter *T*, declare for an expulsion.

Another obvious advantage of this author's inverted prospect of our language is, the assistance it affords to pronunciation. In other dictionaries, words of a totally different form promiscuously succeed one another, while in this we find the words sorted by their species, as well as letters. It is recommended by Mr. Sheridan, in his Lectures on Elocution, to select those words, which we find difficult to pronounce, and to repeat them frequently till a habit is acquired. If the difficulty of pronouncing lies in the latter syllable, as is most frequently the case, it must be an immense labour to collect them from a common dictionary. But in this we are readily introduced to the whole species of any termination at once; and by seeing the whole class, gain an intimate acquaintance with its specific orthography and pronunciation.

If I want to know, whether I should place the accent on the second or third syllable in *apostolic*, I look for the word in this dictionary, and I find several others of the same termination, with the accent on the penultima: as, *diabol'ic*, *hyperbol'ic*, *Æol'ic*, *melanchol'ic*, *vitriol'ic*, *parabol'ic*; and therefore analogy seems to require *apostol'ic*, and not *apost'olic*. *Catholic*, with the accent on the first syllable, is an exception; but why it should be so, no reason can be assigned; unless it may be said, that *cath'olic* is pronounced with more facility than *cathol'ic*. We unanimously lay the accent on the second syllable in *catholicon*, and *catholicism*.—Analogy likewise pleads for the accent being placed on the second syllable in the word *bucolic*, and not on the first, as our author has placed it. The words abovementioned, *hyperbolic*, *Æolic*, &c. shew us, that no regard is to be paid to the quantity of the second syllable in *βυκολος* and *καθολικος*.

The last, and certainly not the least advantage arising from the arrangement of the words in this dictionary is, its furnishing us with a collection of rhymes. However insignificant it may seem in this respect, it is at least new. For though Byrte has given us a dictionary of rhymes, at the end of his Art of Poetry, it does not contain six thousand words; whereas Johnson's Dictionary, to which this approaches nearer than any other, has very few short of forty-thousand. Here then, as in the French Dictionnaire des Rimes of Richelot, the whole language is arranged according to its similar endings, and the English are no longer unfurnished with

with an assistance in versification. And lest they, who have been accustomed to Byshe's collection, should find a difficulty in discovering words by this new arrangement, an Index of rhymes, much more copious and correct than any hitherto published, is added, in which the old method of classing the words is continued, and a new and numerous class of allowable rhymes pointed out, with authorities for their usage from our best poets.

The chief defect of this work, considered as a *dictionary of rhymes*, is the separation of all those words, which do not end with the same letters. For example, Mr. Pope, in *Eloisa's Epistle to Abelard*, uses the following rhymes: prays, obeys; grown, stone; uncloze, woes; o'erflow, woe; join, thine; away, they; spare, pray'r; pursue, do; soul, pole; sung, tongue; said, made; groan, alone; possess'd, breast; rise, his; veil, pale; survey'd, made; drew, you; woe, bestow; lie, eye; prize, eyes: abode, God; care, pray'r; stores, floors; trees, breeze; throws, repose; scene, green; stay, obey; resign, thine; pray'r, despair; ought, fault; sense, offence; resign, mine; regret, forget; subdue, you; view, you; eyes, arise; go, woe; repose, glows; view, pursue; roll, soul; resign, mine; view, adieu; fair, care; fear, here; go, glow; eye, die; eye, fly; o'er, more; join, mine; rise, sacrifice, &c. But as not one of these rhymes are to be found together in the Dictionary; the Index is intended to supply this deficiency.

This work, however, is not merely designed to furnish poets, or poetasters, with rhymes; but to answer the purposes of spelling, pronouncing, and explaining all the words of common occurrence in the language. The author has therefore divided every word into syllables, exactly as it is pronounced; he has accented all dissyllables and polysyllables, by an excellent mode of accentuation: he has subjoined a clear and judicious explication, in the manner of Johnson; and lastly, he has attempted to fix a great number of monosyllables, subject to a double pronunciation, in their true sound, by a rhyme; or where this cannot be done, he has spelled the word in such a manner, as to take away all ambiguity. Thus, says he, as the more general sound of the diphthong *ea* is like *e* long and open in *here, mere*, &c. where ever it deviates from this sound, a rhyme is inserted to ascertain its pronunciation; *head* therefore, is rhymed with *bed*, that it may not be liable to the Scotch pronunciation of this word, as if spelled *head*; and *great* is rhymed with *fate*, that it may be distinguished from the sound the Irish are apt to give it, as if spelled *greer*. A *bow* (to shoot with) is rhymed with *go*; and *bow* (an act of

ence) with *bow*; *move*, *love*, &c. are determined in their pronunciation by the univocal orthography, *moove*, *luve*, &c.

In the body of the Dictionary, the author thus endeavours to determine the pronunciation of the following words: *bird* rhymes *curd*, *word*; *fierce* rhymes *verse*; *fur* rhymes *cur*; *baunch*, the diphthong *au* in this word has the sound of *a* in *father* and the word sounds nearly as if written *barnst*; *paunch* rhymes *baunch*; *great* rhymes *fate*; *break*, rhymes *cake*; *dirt*, *girl*, *shirt*, *skirt*, *stirt*, *squirt*, &c. rhyme *hurt*; *birch* rhymes *church*; *soul* rhymes *bole*; *bowl* (a wooden ball) rhymes *hole*; *gate*, the *a* in this word is pronounced like *a* in *father*, and the word nearly as if written *garp*; *once*, rhymes *dunce*; *pust*, pronounced nearly as if written *poest*; *aunt*, pronounced nearly as if written *arnt*; *waist* rhymes *lost*; *value* rhymes *calve*, &c.

We cannot agree with our ingenious author in the manner of pronouncing many of these words. But as there are many nice distinctions of sound, which it is difficult to ascertain in writing with precision, we leave these rhymes to the examination of our discerning readers; and shall only observe, that, notwithstanding some few imperfections, this work is a valuable acquisition to men of letters, especially the poets of the present age; who, as it is of a small size, may keep it very commodiously in their escrutoirs.

VIII. *Galateo : or, a Treatise on Politeness and Delicacy of Manners; From the Italian of Monsig. Giovanni de la Casa, Archbishop of Benevento.* 8vo. 3s. Dodsley,

THIS treatise was originally written about the middle of the sixteenth century, when refinement of manners was less known or practised than in the present age; a circumstance, however, which can neither diminish its value, nor substract from its utility. Good-breeding or politeness, though not absolutely a moral virtue, approaches near to that character. It is the art of practising what are usually called the *petites morales*, which, notwithstanding they be frivolous in comparison of the more essential duties of life, are yet an ornament to the person who possesses them, and conduce much to the happiness of society. The fundamental principle of politeness is, to regulate our behaviour towards others, not according to our own humour, but agreeably to the inclination of those with whom we converse. This obsequiousness, however, is not without its proper limits; for, if carried to an unjustifiable excess, it would undoubtedly make him who practised it appear rather like a parasite, than a well-bred gentleman.

The archbishop of Benevento, after establishing the idea of polite-

politeness, proceeds to enquire what those particulars are, with which mankind are in general pleased; and likewise what those are, which they detest, as troublesome and offensive. From such an enquiry, he observes, we shall discover what kind of conduct in our intercourse with others is to be avoided, and what to be pursued. The following quotation contains a general view of the subject.

‘It is to be observed then, that whatever is offensive or disagreeable to any one of the senses, or contrary to our natural instincts and desires: and further, whatever raises in our minds an idea of any thing filthy or indecent: or what shocks our understanding: I say, that every thing and every action of this kind, as being greatly displeasing to others, is carefully to be avoided. Nothing therefore, either filthy or immodest, nauseous or disgusting, ought not only to be done, but even mentioned, in the presence of others. Nor is it only the acting or mentioning any thing of this kind, that is generally displeasing; but even the representing them, by any motion or gesture, to the imagination of another, is extremely offensive.’

The author begins with mentioning examples of indelicacy, offensive to the senses; after relating an instance of a delicate reproof, he considers such modes of behaviour, though not offensive to any of the senses, yet as are contrary to the natural desires and expectations of the generality of mankind. Nothing, he observes, ought to be said or done, which may discover our want either of love or esteem for those with whom we are in company.

‘It should seem, therefore, proceeds he, not a very decent custom, (which is yet practised by some people) who affect to be drowsy and even fall asleep, (on purpose as it were) where a genteel company is met together for their mutual entertainment. For, certainly, those that behave in this manner, declare in effect, that they do not much esteem those who are present, or pay any regard to their conversation; not to mention, that something may happen in their sleep, (especially if they are any ways indisposed) that may be disagreeable either to the eyes or the ears of the company: for one often sees, in such sleepy folks, the sweat run down their faces; or the saliva down their beards, in no very decent manner.

‘For the same reason, it is rather a troublesome practice, for any one to rise up, in an assembly thus conversing together, and to walk about the room.

‘You meet with some people, likewise, who are continually wriggling and twisting themselves about; stretching and gaping, and turning themselves, sometimes on one side, sometimes on another, as if they were seized with a sudden fever; which is a certain indication that they are tired and disgusted with their present company.

‘In

‘ In like manner, they act very improperly, who pull out of their pockets, first one letter, then another; and read them before the company.

‘ And much worse does he behave, who, taking out his scissars or his penknife, sets himself, with great composure, to cut and polish his nails; as if he had an utter contempt for those that are present; and therefore, to deceive the time, was endeavouring to amuse himself in some other manner.

‘ We ought also carefully to abstain from those little ways, which are much in use, of humming a tune to ourselves, or imitating the beating of a drum with our fingers upon the table, or kicking out our feet alternately in an insolent manner; for these are all indications of our contempt for others.

‘ Moreover, it is by no means decent to sit in such a manner, as either to turn our backs upon any part of the company; or to lift up our legs so as to discover, to the eyes of others, those parts of the body which are usually concealed: for we never act thus, but in the presence of those, for whose good opinion we have not the least regard.

‘ It must be confessed, however, that when any person of rank vouchsafes to do any thing of this kind, before a domestic, or an humble friend, it ought not to be considered as the effect of pride, but of love and friendship for the person, before whom he takes this liberty.

‘ Every man ought likewise to stand with his body erect, and not to loll or lean upon another person, by way of support, or leaning-stock, as we say.

‘ When you are talking to any one, don’t be continually punching him in the side, as some people are: who, after every sentence, keep asking the person they are conversing with: “Did not I tell you so?” “What do you think of the matter?” “What say you, Sir?” And, in the mean time, they are every moment jogging and thrusting him with their elbow; which cannot be considered as a mark of respect.’

The prelate then delivers his sentiments respecting dress, in which point he observes that we ought to conform to the fashion of the time, though it be even inconvenient; admitting, however, such slight variations as may be more suitable to the shape of any particular person. He afterwards makes many pertinent remarks on refractory people, the melancholy or absent, and those of too great sensibility; from which subjects he proceeds to lay down the proper rules for conversation, and makes several sensible remarks on ceremonies, compliments, &c.

‘ There is also, says he, another set of people extremely odious and troublesome; who, in their conversation with others, by their gestures and behaviour, are really guilty of a lie: for though, by the confession of every one, the first, or at least a more honourable place is justly due to them, yet they perpetually seize upon the very lowest; and it is an intolerable plague to
force

force them up higher: for, like a startlish or refractory horse, they are every moment running back; so that, in genteel company, there is an infinite deal of trouble with such people, whenever they come to a door; for they will by no means in the world be prevailed upon to go first; but run, sometimes across you; sometimes quite backwards; and with their hands and arms defend themselves, and make such a bustle, that at every third stair you must enter into a regular contest with them; by which means all the pleasure of your visit, or sometimes even the most important business, must be necessarily interrupted.'

In a subsequent article, he treats of the government of the tongue, giving advice, censure, ridicule, jingling puns, buffoonery, and story-telling. For attaining a polite manner of expression, he gives the following directions.

'First, by never discoursing upon low, frivolous, dirty, or immodest subjects.

'Secondly, by making choice of such words, in your own language, as are clear, proper, well-sounding, and such as have usually a good meaning annexed to them, and do not suggest to the imagination the idea of any thing base, filthy, or indecent.

'Thirdly, by ranging your words in an elegant order, so that they may not appear confused, and jumbled together at random, nor yet, by too laboured an exactness, forced into certain regular feet and measures.

'Farther, by taking care to pronounce carefully and distinctly, what you have to say; and not join together things entirely different and dissimilar.

'If, moreover, in your discourse, you are not too slow, like a man, who, at a plentiful table, does not know what to chuse first; nor yet too eager, like a man half-starved; but if you speak calmly and deliberately, as a moderate man ought to do.

'Lastly, if you pronounce each letter and syllable with a proper sweetness, (yet not like some pedagogue, who is teaching children to read and spell,) neither stifling your words between your teeth, as if you were chewing them; or huddling them together, as if you were swallowing them. By carefully attending to these precepts then, and a few more of this kind, others will hear you gladly and with pleasure; and you yourself will obtain, with applause, that degree of dignity which becomes a well-bred man, and a gentleman.'

After making some observations on taciturnity, he enters upon the consideration of grace, gait or motion, and behaviour at table. We shall present our readers with a short extract from the subject last mentioned.

'If

‘ It is very rude, when at table, to scratch any part of your body.

‘ You ought to take care, also, if possible, not to spit during that time; or, if you are under a necessity of doing it, it ought to be done in some decent manner. I have sometimes heard, that there were whole nations formerly, so temperate, and of so dry an habit of body, from frequent exercise, that they never spit or blew their noses on any occasion. Why cannot we, therefore, contain our spittle for so short a space of time, at least, as is spent at our meals?

‘ We should likewise be careful not to cram in our food so greedily, and with so voracious an appetite, as to cause us to sickup, or to be guilty of any thing else that may offend the eyes or the ears of the company; which they do, who eat in such an hurry, as, by their puffing and blowing, to be very troublesome to those who sit near them.

‘ It is also very indecent to rub your teeth with the tablecloth or napkin; and to endeavour to pick them with your finger is more so.

‘ In the presence also of others, to wash your mouth, and to squirt out the wine with which you have performed that operation, is very unpolite.

‘ When the table is cleared, to carry about your tooth-pick in your mouth, like a bird going to build his nest, or to stick it behind your ear, as a barber does his comb, is no very genteel custom.

‘ They also are undoubtedly mistaken in their notions of politeness, who carry their tooth pick cases hanging down from their necks: for, besides that it is an odd sight for a gentleman to produce any thing of that kind from his bosom, like some strolling pedlar, this inconvenience must also follow from such a practice, that he who acts thus, discovers that he is but too well furnished with every instrument of luxury, and too anxious about every thing that relates to the belly: and I can see no reason why the same persons might not as well display a silver spoon hanging about their necks.

‘ To lean with your elbows upon the table, or to fill both your cheeks so full, that your jaws seem swelled, is by no means agreeable.

‘ Neither ought you, by any token or gesture, to discover, that you take too great pleasure in any kind of food or wine; which is a custom more proper for inn-keepers and parasites.

‘ To invite those who sit at table with you to eat, by expressions of this kind: “What! have you proclaimed a fast to-day?” or, “Perhaps here is nothing at table you can make a dinner of:” or, “Pray, sit, taste this or this dish.” Thus to invite people, I say, is by no means a laudable custom, though now become familiar to almost every one, and practised in every family: for though these officious people shew, that the person whom they thus invite is really the object of their care; yet they give

give occasion, by this means, to the person invited, to be left free in his behaviour, and make him blith at the thought of being the subject of observation.

For any one to take upon him to help another to any thing that is set upon the table, I do not think very polite; unless, perhaps, the person who does this is of much superior dignity, so that he who receives it is honoured by the offer: for if this be done amongst equals, he that offers any thing to another, appears, in some measure, to affect a superiority over him: sometimes too, what is offered may not be agreeable to the palate of another. Besides, a man, by this means, seems to intimate, that the entertainment is not very liberally furnished out; or, at least, that the dishes are placed in a preposterous order, when one abounds and another wants. And it is possible that the person who gives the entertainment may not be very well pleased with such a freedom. Nevertheless, in this respect, we ought rather to do what is usually done, than what we may think would be better done: for, it is more adviseable, in cases of this nature, to err with the multitude, than to be singular even in acting rightly. But whatever may be proper or improper in this respect, you should never refuse any thing that is offered you; for you will be thought either to despise or to reprove him that offers it.*

This ingenious treatise contains a minute detail of the rules of good-breeding, occasionally illustrated with entertaining anecdotes; and the author has happily qualified the dryness of the didactic style of writing, by the lively and facetious humour, with which the whole is interspersed.

IX. *Moral Tales. Translated from the French of Madame La Princesse de Beaumont. Four Vols. 12mo. 5s. Nourse.*

HISTORY and fables, when the latter are conducted with a due regard to probability, are equally subservient to the purpose of instructing in the government of life. Each being a representation of human nature, they tend to enlarge our knowledge of mankind, by furnishing us with a variety of situations, incidents, and characters, which never perhaps occurred within the sphere of our own observation. Hence, to the experience which ourselves have derived from our personal intercourse with the world, we are enabled to add that of others who have lived in former ages, and even the well regulated imagination of writers is rendered necessary to our improvement. Compositions of the historical kind, with which we again join those that are fictitious, have this further advantage, of inculcating morality by example; a method of instruction

struſtion which is univerſally admitted to be more ſoftible than dry philoſophical precepts.

The Tales now before us are the production of an ingenious lady, already well known for her excellence in this ſpecies of writing. The firſt Tale is entitled, *The Judge of her own Failing*, and is ſaid to be founded on real facts. Olimpia, a girl of a moſt amiable diſpoſition, at the age of ſixteen married an old gentleman that had been her guardian, who contrived the match to afford him a pretence for leaving her his whole eſtate, which was very conſiderable. He ſurvived this event but two years, after which time Olimpia lived in a ſtate of widowhood, equally beloved and reſpected by all who had the pleaſure of her acquaintance. She had two nieces, Zirphila and Julia, the latter of whom was placed in a convent; and Zirphila, who was the eldeſt, lived conſtantly with her aunt. Being extremely cunning and ſelf-intereſted, ſhe laboured perpetually to inſtil into Olimpia an opinion that her youngeſt ſiſter was fit only for a recluſe life, thinking thereby to ſecure to herſelf the ſucceſſion to her aunt's fortune, whoſe temper ſhe artfully managed for her own purpoſes. In the neighbourhood of a country-houſe which Olimpia had hired for her reſidence, there lived a gentleman, named Dorantes, a perſon of a contemplative turn of mind, and ſtrict notions of honour, but whoſe fortune was very ſmall. He was about the age of thirty, and Olimpia at this time ſeveral years older. The eſteem which ſhe conceived for him at his firſt viſit, ſoon improved into real affection, and ſhe made him an overture of marriage. Dorantes received the propoſal with the moſt profound reſpect, though Olimpia was ſuſpicious that he accepted it rather from gratitude than love.

Mean while Julia, who is brought from the convent in conſequence of the representations made in her favour, by Marthon, one of Olimpia's maids, who was ſenſible of the artiſices which Zirphila practiſed with her aunt to the prejudice of her ſiſter, arrives at Olimpia's houſe. A mutual paſſion unfortunately ſoon takes place between Dorantes and Julia; but ſuch is the honour by which they are actuated, that rather than fruſtrate the inclinations of Olimpia, it is determined by them, that Dorantes ſhall marry the aunt, and Julia return to the convent, ſacrificing thereby their paſſion to the dictates of honour and gratitude. Zirphila, who was ſecretly deſirous of preventing her aunt's marriage with Dorantes, which ſhe foreſaw would tend to the prejudice of her own fortune, artfully diſcovers the love that ſubſiſted between Dorantes and her ſiſter; and, upon this intelligence, enters into a deep plot for inducing them to marry, in order that by rendering them both

obſc.

obnoxious to the resentment of Olimpia, she might herself remain unrivalled in her aunt's affection. Happily, however, the infernal stratagem is discovered, and Zirphila meets with such a retribution as her treacherous conduct deserved. Olimpia, on finding the violence which Dorantes and Julia had offered to their mutual passion, from a regard to her happiness, is struck with admiration of their virtue, and in return for such an heroic instance of their attachment, not only insists that they shall be married, but generously secures them in the possession of her own fortune.

Such are the outlines of this history, which is related in a lively and interesting manner. We shall lay before our readers a part of the conclusion of the narrative, though they will be able to form only a faint idea of the work, from this imperfect specimen.

‘ I will not deprive myself of the pleasure of doing an act of justice in exposing the impostors to shame, said Olimpia: the very thought of it restores the tranquillity of my heart. I shall immediately cause Dorantes and Julia to come up stairs: you shall see what you do not think of, niece; that I can dissemble as well as another, when I think proper. Then, without giving Zirphila time to reply, she rung the bell, and desired Marthon to call Dorantes and Julia, ordering also that the notary should come up as soon as they arrived. Whilst the servant was gone to call them, Olimpia added: the scene will last longer than they expect, and will end in such a way that they will not be very desirous of making their escape, I am going to my closet, to sketch upon paper the deed to which you have advised me: you will entertain them a few moments till I return. The notary is very intelligent, and two words will be sufficient to make him comprehend my intention.

‘ Zirphila, now left alone, congratulated herself on a degree of success that succeeded her most sanguine expectation; for she had not flattered herself with the hope of being able, at one stroke, to bring her aunt to the resolution of disposing her whole fortune in her favour, by a deed from which she could not recede. Dorantes, Julia, and the notary arrived almost at the same time; Zirphila could not refrain from saying to Dorantes: every thing proceeds in the most desirable manner; don't be afraid of signing your name; I have a sure way of turning to your advantage the deed which is about to be passed. Dorantes answered her only by a bow, and seated himself at one end of the room: Julia placed herself at the other end; and Zirphila, who knew that her aunt could hear her from her closet, walked up and down at a great pace, without daring to open her mouth. What means this profound silence! said Olimpia, coming out of her closet, where she left the notary? This is the happiest day of my life; and yet every face around me wears the appearance of

of sorrow : come, partake of my joy, and let us all congratulate Dorantes ; call up Marthen ; I would not upon any account that she should not be present at a spectacle which has for a long time been the object of their most ardent desire.

• Dorantes, making an effort which did not escape the notice of the three persons who beheld him, threw himself at the feet of Olympia, and in such incoherent terms as resembled the speech of a lover transported with his passion, thanked her for what she had done for him. A malignant smile, which Zirphila could not restrain, gave her aunt the most convincing testimony of the badness of her heart ; and the thought of the confusion which she was on the point of experiencing, put Olympia into such a good humour, as dissipated the clouds which appeared on the face of Dorantes and Julia.

• The notary having entered with the paper which he had been writing, proposed that it should be read. Oh, that is unnecessary, said Olympia ; Dorantes and my nieces, I hope, will rely upon me with respect to what it contains. The reading it would be to no purpose at present, because it ought to be done before the two witnesses whom I have just now sent for ; but my impatience to sign it will not permit me to wait for them. On speaking these words she took the pen from the hand of the notary, and, after signing, presented it to Dorantes, saying, let this at least be done willingly. He answered her only by kissing her hand ; and Zirphila did not wait to be asked twice to sign her name after his.

• Olympia afterwards turning to Julia, said to her : and you, my little girl, will not you likewise sign it ? With all my heart, aunt, said she : may heaven grant you as much happiness by this engagement as you deserve, and your felicity will be unequalled. Scarcely had she signed, when throwing herself at the feet of her aunt, she said to her : your wishes, and those of Dorantes, are now completed, madam ; shall I remain the only person whose desires must not be gratified ? You know my taste for retirement, permit me to indulge it. The entertainments attending your marriage will but ill suit the inclination of one who is devoted to solitude.

• Zirphila being now disconcerted, blushed prodigiously ; and Olympia, after looking at her with such an air as if she asked the meaning of that request, turned towards Julia, and said : what you require of me, my dear niece, is no longer either in your own power or mine. By signing this contract, each of us has lost a right ; I that of disposing of my fortune, and you of your person. It is to Dorantes that we both have made the renunciation : see whether he will be in the humour to acquiesce in the proposal, that he shall retire into a convent who has just now accepted him for her husband.

• As for you, Zirphila, continued Olympia, beholding her with a look in which indignation was mixed with contempt, I command you to quit my house, and leave you to console your-

self with the worthy friend to whom you wrote this letter which has fully displayed to me your character. Judge in your own cause; you have yourself pronounced your sentence: I can pardon in those whom you have seduced, a fault, which the violence of passion urged them to commit, and which they detested almost in the same instant; but a malignity of heart is a disease which nothing can eradicate; and your aunt, however weak you imagine her to be, is not so silly as to expose herself twice to your treachery. Your dependence shall be upon this sister, whom you have done all in your power to ruin: and the goodness of her heart will secure you in a subsistence which I could scarcely have been induced to allow you.'

The next is a short tale, entitled the History of Celestia' founded likewise upon facts, and equally interesting with the preceding.

The title of the third moral history is, The True Point of Honour. It is written in a series of letters, which are not less entertaining by the incidents, than instructive by the sentiments and observations with which they abound: in particular, they exhibit a striking contrast between the characters of a young lady educated in religious principles, and one who has been brought up in a contempt of every precept that tends to restrain fashionable indulgence.

These histories may be read both with profit and pleasure. While destitute of the extravagance, they are interspersed with the agreeable incidents of romance; the persons introduced are marked with natural and discriminating features, and every narrative is conducted in such a manner as to promote the interest of morality and virtue.

X. Letters from Yorick to Eliza. 8vo. 2s. Kearsly and Evans, Strand.

THE authenticity of these Letters is so well supported, that we cannot entertain the least doubt of their being the production of the author of *Tristram Shandy*. The lady to whom they are addressed, is Mrs. Elizabeth Draper, wife of Daniel Draper, esq. counsellor at Bombay, and at present chief of the English factory at Surat. She is by birth an East Indian, but coming to England for the recovery of her health, by accident became acquainted with Mr. Sterne.—'He immediately, says the editor, discovered in her a mind so congenial with his own, so enlightened, so refined, and so tender, that their mutual attraction presently joined them in the closest union that purity could possibly admit of; he loved her as his friend, and prided in her as his pupil; all her concerns became presently his; her health, her circumstances, her reputation, her chil-

dren, were his; his fortune, his time, his country, were at her disposal, so far as the sacrifice of all or any of these might, in his opinion, contribute to her real happiness.—What further confirms the authenticity of this publication is, that mention is frequently made in it of Mr. and Mrs. James, a respectable family in London, to whom the parties were well known.

These Letters are sometimes subscribed Sterne, sometimes Yorick, and to one or two the author signs Her Bramin. In the third letter we meet with an account of the commencement of Mr. Sterne's acquaintance with Lord Bathurst.

‘ I got thy letter last night, Eliza, on my return from Lord Bathurst's, where I dined, and where I was heard (as I talked of thee an hour without intermission) with so much pleasure and attention, that the good old lord toasted your health three different times; and now he is in his eighty-fifth year, says he hopes to live long enough to be introduced as a friend to my fair Indian disciple, and to see her eclipse all other nabobesses as much in wealth, as she does already in exterior and (what is far better) in interior merit. I hope so too. This nobleman is an old friend of mine.—You know he was always the protector of men of wit and genius; and has had those of the last century, Addison, Steele, Pope, Swift, Prior, &c. &c. always at his table.—The manner in which his notice began of me, was as singular as it was polite—He came up to me, one day, as I was at the princess of Wales's court. “ I want to know you, Mr. Sterne; but it is fit you should know, also, who it is that wishes this pleasure. You have heard, continued he, of an old Lord Bathurst, of whom your Popes, and Swifts, have sung and spoken so much: I have lived my life with geniuses of that cast; but have survived them; and, despairing ever to find their equals, it is some years since I have closed my accounts, and shut up my books, with thoughts of never opening them again; but you have kindled a desire in me of opening them once more before I die; which I now do; so go home and dine with me.” —This nobleman I say, is a prodigy; for at eighty-five he has all the wit and promptness of a man of thirty. A disposition to be pleased, and a power to please others beyond whatever I knew: added to which, a man of learning, courtesy, and feeling.

‘ He heard me talk of thee, Eliza, with uncommon satisfaction; for there was only a third person, and of sensibility, with us.—And a most sentimental afternoon, 'till nine o'clock, have we passed! But thou, Eliza, wert the star that conducted and enlivened the discourse.—And when I talked not of thee, still didst thou fill my mind, and warmed every thought I uttered; for I am not ashamed to acknowledge I greatly miss thee.—Best of all good girls! the sufferings I have sustained the whole night on account of thine, Eliza, are beyond my power of words.’

The

The following passage gives us some faint idea of the nature of those personal qualities in the lady which so much captivated this extraordinary genius.

‘ I am just returned from our dear Mrs. James’s, where I have been talking of thee for three hours —She has got your picture, and likes it : but Marriott, and some other judges, agree that mine is the better, and expressive of a sweeter character. But what is that to the original ? yet I acknowledge that hers is a picture for the world ; and mine is calculated only to please a very sincere friend, or sentimental philosopher.—In the one, you are dressed in smiles, and with all the advantages of silks, pearls, and ermine ;—in the other, simple as a vestal—appearing the good girl nature made you ; which, to me, conveys an idea of more unaffected sweetness, than Mrs. Draper, habited for conquest, in a birth-day suit, with her countenance animated, and her dimples visible.—If I remember right, Eliza, you endeavoured to collect every charm of your person into your face, with more than *common* care, the day you sat for Mrs. James.—Your colour too, brightened ; and your eyes shone with more than usual brilliancy. I then requested you to come simple and unadorned when you sat for me—knowing (as I see with *unprejudiced* eyes) that you could receive no addition from the silk-worm’s aid, or jeweller’s polish. Let me now tell you a truth, which, I believe, I have uttered before.—When I first saw you, I beheld you as an object of compassion, and as a very plain woman. The mode of your dress (though fashionable) disfigured you.—But nothing now could render you such, but the being solicitous to make yourself admired as a handsome one.—You are not handsome, Eliza, nor is yours a face that will please the tenth part of your beholders,—but are something more ; for I scruple not to tell you, I never saw so intelligent, so animated, so good a countenance ; nor was there, (nor ever will be) that man of sense, tenderness, and feeling, in your company three hours, that was not (or will not be) your admirer, or friend, in consequence of it ; that is, if you assume, or assumed, no character foreign to your own, but appeared the artless being nature designed you for. A something in your eyes, and voice, you possess in a degree more persuasive than any woman I ever saw, read, or heard of.—But it is that bewitching sort of nameless excellence, that men of nice sensibility alone can be touched with.

‘ Were your husband in England, I would freely give him five hundred pounds, (if money could purchase the acquisition) to let you only sit by me two hours in a day, while I wrote my Sentimental Journey. I am sure the work would sell so much the better for it, that I should be reimbursed the sum more than seven times told.’

In another letter the enamoured author thus proceeds :

• Talking of widows—pray, Eliza, if ever you are such, do not think of giving yourself to some wealthy nabob—because I design to marry you myself.—My wife cannot live long—she has sold all the provinces in France already—and I know not the woman I should like so well for her substitute as yourself.—’Tis true, I am ninety-five in constitution, and you but twenty-five—rather too great a disparity this!—but what I want in youth, I will make up in wit and good humour.—Not Swift so loved his Stella, Scarron his Maintenon, or Waller his Sacharissa, as I will love, and sing thee, my wife elect! All those names, eminent as they were, shall give place to thine, Eliza. Tell me, in answer to this, that you approve and honour the proposal, and that you would (like the Spectator’s mistress), have more joy in putting on an old man’s slipper, than in associating with the gay, the voluptuous, and the young.—Adieu, my Simplicia!’

The most passionate lover in romance, perhaps, never took leave of his mistress in a strain of more fervent affection than is testified in the last of these letters, when the lady is about sailing for the East Indies.

• And so, this is the last letter thou art to receive from me; because the Earl of Chatham (I read in the papers) is got to the Downs; and the wind, I find, is fair. If so—blessed woman! take my last, last farewell!—Cherish the remembrance of me; think how I esteem, nay, how affectionately I love thee, and what a price I set upon thee! Adieu, adieu! and with my adieu—let me give thee one freight rule of conduct, that thou hast heard from my lips in a thousand forms—but I concenter it in one word,

• REVERENCE THYSELF.

• Adieu, once more, Eliza! May no anguish of heart plant a wrinkle upon thy face, till I behold it again! May no doubt or misgivings disturb the serenity of thy mind, or awaken a painful thought about thy children—for they are Yorick’s—and Yorick is thy friend for ever!—Adieu, adieu, adieu!

• P. S. Remember, that Hope shortens all journies, by sweetening them—so sing my little stanza on the subject, with the devotion of an hymn, every morning when thou arise, and thou wilt eat thy breakfast with more comfort for it.

• Blessings, rest, and Hygeia go with thee! May’st thou soon return, in peace and affluence, to illumine my night! I am, and shall be the last to deplore thy loss, and will be the first to congratulate, and hail thy return.—

• FARE THEE WELL!’

• Though the cast of these letters places the character of Mr. Sterne in a *very unaccountable* point of view, it is but justice to observe, that they contain no sentiment which impeaches the purity

purity of his attachment. For amidst the effusions of his affection he frequently inculcates the practice of virtue and piety. His passion appears to have been chiefly founded on the endowments of mind, which Eliza inherited from nature. He mentions particularly the beauties of her epistolary style in a strain of such enthusiastic admiration, as excites our regret that this accomplished lady cannot be prevailed upon to present the public with those elegant compositions, which could affect the heart of a man of sentiment in so extraordinary a manner.

IX. Cn. Julii Agricolaë Vita, Scriptore C. Cornelio Tacito.

The Life of Agricola, by Tacitus; with a Translation by J. Aikin. 8vo. 2s. in 6s. dds. Johnson.

THE purpose of this small volume is to give a specimen of an elegant edition of a classic, as well as a translation of the life of Agricola. With respect to the former of these objects, Mr. Aikin thinks, that it is rather disgraceful to the state of literature and the arts in this country, that our northern neighbours should for several years past have borne away, almost unrivaled, the honours of so well directed a species of ornament. The design of giving a new translation of this excellent, and, to an English reader, peculiarly interesting piece of biography, will, he apprehends, be justified by the consideration, that an English version of all the works of Tacitus is still a literary desideratum. The person, who last undertook the task, seems to have been well acquainted with his author, and even to have possessed something of a congenial spirit; but, as the present translator observes, the harsh constructions, unnatural transpositions, and vulgarisms, with which his work is replete, render it highly displeasing to a reader of taste. Mr. Aikin seems to have executed his design with greater success. We shall give our readers a specimen of his translation. But first, it may not be improper to mention two or three circumstances, relating to Agricola. This great commander was governor of Britain under Vespasian, Titus, and Domitian. Upon his first appointment to this important office, he formed a regular plan for subduing the whole island, and rendering the acquisition useful to the conquerors. He carried his victorious arms northward, defeated the Britons in every encounter, pierced into the almost inaccessible forests and mountains of Caledonia, reduced every thing to subjection in the southern parts of the island, and chased before him all the men of a fiercer and more intractable spirit, who deemed war and death itself less intolerable than servitude under the victors.

tors. He defeated them in a decisive battle, which they fought under Galgacus, their leader, on the Grampian hills*. Galgacus is supposed to have harangued his army immediately before his engagement with the Romans, in the following animated speech.

“ When I reflect on the causes of the war, and the circumstances of our situation, I feel a strong persuasion that our united efforts on the present day will prove the beginning of universal liberty to Britain. For none of us are hitherto debased by slavery; and we have no prospect of a secure retreat behind us, either by land or sea, whilst the Roman fleet hovers around. Thus the use of arms, which is at all times honourable to the brave, here offers the only safety even to cowards. In all the battles which have yet been fought with various success against the Romans, the resources of hope and aid were in our hands; for we, the noblest inhabitants of Britain, and therefore stationed in its deepest recesses, far from the view of servile shores, have preserved even our eyes unpolluted by the contact of subjection. We, at the farthest limits both of land and liberty, have been defended to this day by the obscurity of our situation and of our fame. The extremity of Britain is now disclosed; and whatever is unknown becomes an object of importance. But there is no nation beyond us; nothing but waves and rocks; and the Romans are before us. The arrogance of these invaders it will be in vain to encounter by obsequiousness and submission. These plunderers of the world, after exhausting the land by their devastations, are rising the ocean: stimulated by avarice, if their enemy be rich; by ambition, if poor: unsatiated by the East and by the West: the only people who behold wealth and indigence with equal avidity. To ravage, to slaughter, to usurp under false titles, they call empire; and when they make a desert, they call it peace.

“ Our children and relations are by the appointment of nature rendered the dearest of all things to us. These are torn away by levies to foreign servitude. Our wives and sisters, though they should escape the violation of hostile force, are polluted under names of friendship and hospitality. Our estates and possessions are consumed in tributes; our grain in contributions. Even the powers of our bodies are worn down amidst stripes and insults in clearing woods and draining marshes. Wretches born to slavery are first bought, and afterwards fed by their masters: Britain continually buys, continually feeds her own servitude. And as among domestic slaves every new comer serves for the scorn and derision of his fellows; so, in this ancient household of the world, we, as the last and vilest, are sought out to destruction. For we have neither cultivated lands, nor mines, nor harbours, which can induce them to preserve us for our labours; and our valour and unsubmitting spirit will only

* In Scotland.

render us more obnoxious to our imperious masters; while the very remoteness and secrecy of our situation, in proportion as it conduces to security, will tend to inspire suspicion. Since then all hopes of forgiveness are vain, let those at length assume courage, to whom glory, to whom safety is dear. The Brigantes, even under a female leader, had force enough to burn the enemy's settlements, to storm their camps, and, if success had not introduced negligence and inactivity, would have been able entirely to throw off the yoke; and shall not we, untouched, unsubdued, and struggling not for the acquisition, but the continuance of liberty, declare at the very first onset what are the men whom Caledonia has reserved for her defence?

“ Can you imagine that the Romans are as brave in war as they are insolent in peace? Acquiring renown from our discords and dissensions, they convert the errors of their enemies to the glory of their own army; an army compounded of the most different nations, which as success alone has kept together, misfortune will certainly dissipate. Unless, indeed, you can suppose that Gauls, and Germans, and (I blush to say it) even Britons, lavishing their blood for a foreign state, to which they have been longer foes than subjects, will be retained by loyalty and affection! Terror and dread alone, weak bonds of attachment, are the ties by which they are restrained; and when these are once broken, those who cease to fear will begin to hate. Every incitement to victory is on our side. The Romans have no wives to animate them: no parents to upbraid their flight. Most of them have either no habitation, or a distant one. Few in number, ignorant of the country, looking around in silent horror at the woods, seas, and a heaven itself unknown to them, they are delivered by the gods, as it were imprisoned and bound, into our hands. Be not terrified with an idle shew, and the glitter of silver and gold, which can neither protect nor wound. In the very ranks of the enemy we shall find our own bands. The Britons will acknowledge their own cause. The Gauls will recollect their former liberty. The Germans will desert them, as the Usipii have lately done. Nor is there any thing formidable behind them: ungarrisoned forts; colonies of invalids; municipal towns distempered and distracted between unjust masters, and ill obeying subjects. Here is your general; here your army. There, tributes, mines, and all the train of servile punishments; which whether to bear eternally, or instantly to revenge, this field must determine. March then to battle, and think of your ancestors and your posterity.”

There seems to be an inconsistency in some passages of this speech. In the translation, Galgacus says, ‘none of us are hitherto debased by slavery; we have preserved even our eyes unpolled by the contact of subjection’ (which, by the way, is a sentiment very inelegantly expressed;). ‘we are untouched, unsubdued, and struggling not for the acquisition, but for the continuance of liberty.’ How then can he say, ‘our estates

and possessions are consumed in tributes; our grain in contributions: even the powers of our bodies are worn down amidst stripes and insults, in clearing woods, and draining marshes." —The truth, we believe, is this: the inconsistency only appears in the translation. The whole passage in the original, from *Liberis cuique*, down to *Britannia servitutem*, seems only to point out the situation and circumstances of others; not of those, who were at that time under the conduct of Galgacus.

This point at least deserves the consideration of the ingenious translator. At the same time, we entirely agree with him, when he observes, that they, who are best acquainted with the original, and the difficulties attending such a work as this, will be the readiest to make all due allowances for imperfections.

XII. *A Discussion of some important and uncertain Points in Chronology, in a Series of Letters, addressed to the rev. Dr. Blair, Prebendary of Westminster.* By John Kennedy. 8vo. 11. L. Davis.

FROM the jumble of inconsistencies which appear in this little pamphlet, it is not easy to comprehend the author's intention. He begins the preface, indeed, by declaring, that 'the primary design of the following calculations is to prove, not only that there is a metachronism of four years in archbishop Usher's Chronological Computations, but, which is more especially to be observed, of just four years; neither one year more, nor one year less; so that this seemingly small mistake, in the collection of the years, being rectified, the true year of the world will be immediately established; and by this means, a most perplexing difficulty, in the general system of chronology, which for ages past has been productive of so many fruitless wranglings and disputes, will be happily and finally solved.' But, after the second page of the preface, we meet with nothing farther concerning the archbishop, nor his chronology, in the whole pamphlet, nor have the calculations in it any reference to the four years. And besides the above, which he calls his primary design, and of which, as we have observed, he takes no farther notice, we are not told what his other design or designs may be: but if we may guess from the contents of the pages, they seem to be, to abuse some respectable characters, and to shew that the epoch of Nabonassar commenced on the 28th of February, instead of the 26th, as used by the astronomers.

Accord-

According to Mr. Kennedy, we may be said to have no astronomical tables that can be of any use for calculating times antecedent to the Christian æra; if so, Mr. Ferguson, Dr. Blair, the Astronomer-Royal, &c. have been acting a ridiculous farce, and even committing shameful impositions on the public.

As to the points respecting the degree of accuracy of the present solar and lunar tables, and the æra of Nabonassar, whether the 26th or 28th of February, though no very proper subjects here to be treated on and settled in the review of a small pamphlet, yet whenever it is done, we will venture to pronounce, that it must be by other arguments than what are contained in this pamphlet, and by some other person than the author of it.

In support of such invidious charges, we might expect to meet with some convincing proofs, something more than bare assertions, than *'the mere play of a prolific imagination,'* and, with at least consistency in the author with his own principles. But instead of all this, we find little more than ungentleman-like language and abuse, contending for one radix and calculating from another, &c.

With regard to Mr. Kennedy's arguments for the inaccuracy of the Astronomical Tables, we are of a different opinion from him, and think they have quite the contrary effect, by proving the truth or accuracy of them. For, in the example which he gives, by shewing that the result differs by very nearly, if not just, two days from the same as calculated from his *supposed* true radix, he thereby proves, so far as his calculations are to be depended on, that the Tables afford accurate computations according to their own adapted astronomical radix.

In his comparison of the results of the two methods, in the above example, he is so far consistent with himself in calculating from the radix he assumes and defends, although he draws a wrong inference; but in most, or all his other calculations, he seems unluckily to have assumed a still different radix, and then added or rejected such arbitrary numbers as would make the results just as he would have them come out. So of the two calculations, p. 5. and 23, which he has given of his true time of the equinox, in the 27th year of Nabonassar, in the former of these, p. 5. he makes it Paophi 6 d. 15 h. 57 m. p. m. and in the latter he determines the same equinox to be March 27 d. 15 h. 57 m. p. m. and consequently, according to Mr. Kennedy's calculations, the 6th of Paophi connects with the 27th of March, Julian style. If then the 6th of Paophi, coincide with March 27, by tracing the days back, it
must

must needs be that Paophi 1, connects with March 22, and so Thoth 30, with March 21, Thoth 9 with March 1, (it being leap year, and the 6th of March twice counted); and lastly, the 1st of Thoth, with the 21st of February. Thus then Mr. Kennedy's calculations make Thoth 1d. agree with February 21d. anno ær. Nabonassar 27. Let us now try if his assumption of Thoth 1d. connecting with Feb. 28 d. anno ær. Nabon. 1, will bring out the same conclusion. As the third year of Nabonass. was leap-year, the 1st of Thoth for the 1st, 2d, and 3d years, will still connect with the same 28th of Feb. (because, that the intercalary day in the 3d year is not added till after the 1st of Thoth); and it is not till the 4th of Nabon. that, by falling 1 d. back, the 1st of Thoth falls on the 27th of Feb. Again, in the 5th, 6th, and 7th of Nabon, the 1st of Thoth will still be the 27th of Feb. but in the 8th year, by falling back another day, the 1st of Thoth will agree with the 26th of Feb. In like manner, it appears, that in the 12th year of Nabonass. Thoth 1. agrees with Feb. 25; in the 16th year Thoth 1 agrees with Feb. 24; in the 20th year, Thoth 1, with Feb. 23; in the 24th year, Thoth 1 with Feb. 22; and the same in the 25th, 26th, and 27th years; wherefore by thus assuming the æra of Nabonass. to commence on Feb. 28 d. it is undeniable that the 1st of Thoth will connect with the 22d of Feb. in the 27th year. But, by his calculation above, the same Thoth 1 connects with Feb. 21.

Wherefore in his calculation abovementioned, and most of his others, he has supposed the æra of Nabonass. to be on the 27th of February. And thus his calculations refute his own principles!

XIII. *Matilda: A Tragedy. As it is performed at the Theatre-Royal in Drury-Lane. 8vo. 1s. 6d. Cadell.*

THIS play, which is generally supposed to be the production of Dr. Francklin, a gentleman well-known in the literary world as the translator of Sophocles, has given every sensible auditor the highest entertainment in the representation; and after an impartial review of it we are inclined to think, that it will afford every judicious reader no less pleasure in the perusal. The plot is founded on historical fact. A duke of Brittany, in the year 1387, commanded the lord of Bavalan to assassinate the constable of Clifton. Bavalan, the day after, told the duke, that his commission was executed. The duke becoming sensible of the atrociousness of his crime, and apprehensive of its fatal consequences, abandoned himself to the most

most violent despair. Bavalan, after giving him time to repent, at length informed him, that he had loved him well enough to disobey his orders, &c.

The celebrated Voltaire was so much pleased with this subject, that he made it the foundation of two plays, *Adelaide*, and the *Duke of Foix*. But he seems to have executed his plan in a very imperfect manner. These pieces are only mere outlines, without any interesting situations, any striking sentiments, or any proper delineation of characters.

The author of *Matilda* has availed himself of these productions, whenever he had an opportunity; though, for reasons sufficiently obvious, he has domesticated the fable, and brought his heroes into England. We cannot help thinking, but that he might have fairly and publicly acknowledged his obligations to Voltaire, without any prejudice to his own reputation. He is indeed indebted to him but very little; and from an imperfect sketch, has produced an excellent picture. If he has not therefore all the merit of an original, he has, at least, shewn the taste and judgment of a good copyist, who has not only faithfully represented, but greatly improved the model, upon which he has worked.

The following brief analysis may be sufficient to shew our readers, in what manner the fable is conducted.

Act I. *Matilda*, the heroine of the piece, supposed at this time to be a prisoner in the camp of *Morcar*, who is deeply enamoured with her, comes on, as from her tent, accompanied by *Bertha*, a faithful friend and companion, to whom she intrusts the secret of her passion for *Edwin*, *Morcar*'s younger brother, who had espoused the cause of *William the Conqueror*, in opposition to *Morcar*, who had taken up arms against him.

The brothers being of different parties are represented as strangers to each other's passion for the same object. In this situation *Matilda* expresses her fears of their meeting, and her apprehensions of a fatal discovery, which must take place, when they come together. *Bertha* is sent away with letters; and while *Matilda* is alone, *Siward*, the intimate friend of *Morcar*, enters, and endeavours to persuade her to give her hand to *Morcar*. *Matilda*, unwilling to acknowledge her passion for another, and particularly *Edwin*, objects to *Morcar*'s vehemence of temper, and his rebellion against *William*. This serves as a basis for the conduct of *Siward*; who resolves to persuade his friend to quit all thoughts of *Matilda*, or to give up his resentment, and join the conqueror. The conversation is interrupted by the arrival of *Morcar*. *Matilda* retires, and the friends are left together. In the following scene
a slight

a slight quarrel ensues between Morcar and Siward, wherein the author has judiciously displayed and contrasted these two characters. An officer enters to acquaint them, that a part of William's forces are advancing to attack them. The friends are immediately reconciled, and go out to prepare for the battle.

Act II. Between the first and second act a battle is supposed to have been fought, and Edwin, whose forces were routed by Morcar, taken prisoner. He enters in chains, and laments the loss of Matilda, whom he had not seen for three years. Siward, to whom his person is not known, appears, gives him hopes of pardon and protection from Morcar, and desires him to retire to his tent. Morcar enters to Siward, who persuades him to quit the cause in which he is engaged, and make peace with William, as the sure and only means of gaining Matilda. To this Morcar consents. He enquires after the prisoner, and sires to see him. Seward retires, and sends Edwin in to Morcar. Edwin discovers himself, and they are reconciled. The lovers are now, without their knowledge, brought very near each other; and the author contrives to give them an interview, by making Morcar propose to his brother, that he should carry to Matilda, whom he does not name, the joyful news of his conversion, and make an offer of his hand; which he doubts not but she will accept, on being informed of his change in William's favour. Edwin, though unwillingly, promises to go to her, Morcar engaging him to plead his cause, and telling him, that he shall soon follow him.

Act III. Matilda enters with Bertha, and relates to her a dream, which she had dreamt the preceding night, and which had greatly disturbed her. As they are talking, an officer enters, who acquaints her, that a person from William's camp desires to see and speak to her. She orders him to be admitted. The surprize of both parties, at this unexpected meeting, renders the ensuing scene extremely interesting. Her situation in the camp of Morcar, and seeming consent to marry him, alarms the jealousy of Edwin, which produces a short quarrel between the lovers, ending as the quarrels of lovers generally do, in a perfect reconciliation; when Morcar enters to receive the reward of his conversion, the hand and heart of Matilda. This brings on an explanation. Matilda acknowledges she is in love with another, and Edwin confesses himself to be the object of her affection. This is the great hinge, on which the whole fable turns.—Morcar is astonished and enraged at the supposed contrivance of the lovers. He orders Matilda to her tent, and calls the guards to seize on Edwin. But Siward entering, and acquainting him, that his soldiers, on hearing of his desertion

to

to William, had mutinied, he goes out to quell the insurrection, and leaves Edwin in the custody of his friend, with strict orders to confine him. Siward, who is described as a man of the most extraordinary generosity of soul, strikes off his chains, receives his word of honour, that he will appear when called upon, and gives him leave to remain in *his* tent, till Morcar can be reconciled to him.

Act. IV. Edwin being permitted by Siward to see Matilda, they enter together. He endeavours to persuade her to fly, and leave him behind. She refuses, unless he will accompany her; which, as he is bound by his honour to Siward, he cannot attempt. As they are consulting the means of their future safety, Morcar enters, having received intelligence of their private meeting. He is enraged, and remands Edwin to prison. Morcar is at length worked up by Matilda's reproaches to the height of passion and despair, which is increased by Siward's informing him, that William is just at hand. This drives him to the desperate resolution of destroying his brother; and after extorting a promise from Siward, that he will do any thing he requires, he enjoins him to murder Edwin privately in the tower; adding, that if he refuses to perform the office, he shall employ another hand to execute it. This alarms Siward; who, after many endeavours to dissuade him from his cruel purpose, gives him an ambiguous answer, which makes Morcar believe he will certainly dispatch him; Siward telling him, that when he hears the curfew-bell, he may conclude, that Edwin is dead.

Act V. Morcar enters with all the horrors of the intended murder strongly impressed on his mind. An officer informs him, that the mutiny amongst his troops had most probably been stirred up by the prisoner in the tower, whom he advises him therefore, as soon as possible, to dispatch. This confirms Morcar in the resolution of destroying his brother. But conscience severely reproaching him, he feels the deepest remorse; and resolves, if possible, still to save Edwin; when a messenger acquaints him, that a dead body had been drawn forth from the tower, by order of Siward. The bell then rolls, and confirms him in the opinion, that his brother is dead. His agitation of mind on this occasion is warmly and pathetically described. Siward enters to him. Morcar reproaches his friend for so readily executing his commands. Siward retorts, and Morcar endeavours to destroy himself; but Siward wrests the dagger from him, and promises to bring him a cordial draught, which will put an end to his sorrows. Siward goes out, and Matilda enters to petition for Edwin's life. Morcar, by ambiguous speeches, for some time soothes and flatters her;

her ; but at length acknowledges, that he had given orders to Siward to destroy Edwin, which he had too faithfully performed. Matilda, shocked at the news of Edwin's death, attempts to kill herself, but is prevented by Morcar, who expresses, in the strongest terms, his abhorrence of the deed, to which he had consented ; and tells her, he would gladly give Edwin to her arms, if it were possible to restore him. As he is struggling with, and endeavouring to get the dagger from her, Siward unexpectedly enters with Edwin, telling Morcar this was the cordial draught he had reserved for him. Morcar then joins the hands of Edwin and Matilda ; and expresses his resolution of retiring into some distant solitude, in order to dedicate the remainder of his life to penitence and sorrow for his rashness.

The plot of this tragedy, as our readers will perceive by the foregoing analysis, is simple, clear, and artfully conducted ; rising gradually in every act, and preparing for the catastrophe, which is striking and judicious.

The author has very happily excited our warmest concern and sympathy for the distresses of Matilda, on a supposition that Edwin was really assassinated ; and has displayed the deepest horrors of guilt, distraction, and despair in Morcar, without any scene of carnage, or the death of any one person in the drama.

The sentiments are just and noble. The characters, particularly those of Morcar and Siward, are well drawn, and finely contrasted. The diction is pure, easy, flowing, and harmonious.

The author, perhaps, with more propriety, might have substituted some other signal in the room of the *Curfew-bell* ; as it is scarce probable, that Morcar, the avowed enemy of the Conqueror, would have adopted this custom. The solemnity of the sound has, however, a good effect in a scene of horror.

As this tragedy is already in the hands, we suppose, of three parts of our readers, many extracts from it are unnecessary. We shall only therefore, in support of our opinion, lay before them a few lines from the latter part of the fourth act, where Morcar endeavours to persuade Seward to destroy his brother privately ; which seems to be one of the most striking passages in the play.

* *Mor.* ——— If thou lov'st me, Siward ;
For now I mean to try thy virtue ; swear
By all the pow'rs that wait on injur'd honor,
What e'er my anxious soul requests of thee,
Thou'lt not refuse it.

* *Siw.* By the hallow'd flame
Of sacred friendship, that within this breast,

Since

Since the first hour I seal'd thee for my own,
With unremitted ardor still hath glow'd,
I will not—Speak, my Morcar, here I swear
To aid thy purpose.

• *Mor.* 'Tis enough ; and now
Come near and mark me : Thou command'st the tow'r
Where Edwin is confin'd.

• *Siw.* I do.

• *Mor.* Methinks
It were an easy task—you understand me—
Justice is slow, and—William comes to-morrow.
Thy friendly hand—

• *Siw.* My lord !—

• *Mor.* Thou trembl'st—Well another time, my Siward,
We'll talk on't—shall we not ? Thou mean'st to do
As thou hast promis'd ?

• *Siw.* Certainly.

• *Mor.* Then speak,
And do not trifle with me.

• *Siw.* Sure my lord,
You cannot mean to—

• *Mor.* Is he not a villain ?

• *Siw.* I fear he may be so.

• *Mor.* A hypocrite ?

• *Siw.* He hath, perhaps, deceiv'd you, and deserves—

• *Mor.* To perish.

• *Siw.* No ; to suffer, not to die ;
Or, if to perish, not by Morcar's hand,
Or Siward's—O ! 'tis horrible to shed
A brother's blood—

• *Mor.* A rival's.

• *Siw.* Nature—

• *Mor.* Love—

• *Siw.* Humanity—

• *Mor.* Matilda—

• Siward (*aside.*)

Gracious heav'n !

That passion thus should root up ev'ry sense
Of good and evil in the heart of man,
And change him to—a monster.

• *Mor.* Hence ! away,
And leave me—From this moment I will herd
With the wild savage in yon leafless desert,
Nor trust to friendship—but another hand—

Siward. (*musg.*)

Ha ! that alarms me—then it must be so ;
And yet how far—

• *Mor.* You pause.

• *Siw.* I am resolv'd.

Mor.

Mor. On what?

To serve, to honour, to—obey you.
Edwin shall ne'er disturb thy peace again.

Mor. O glorious instance of exalted friendship!
My other self, my best, my dear-lov'd Siward—
Conscience! thou busy monitor, away
And leave me—Siward, when shall it be done?
To night, my Siward, shall it not?

Siw. Or never.

Mor. Let me but see the proud Matilda weep;
Let me but hear the music of her groans
And sate my soul with vengeance—For the rest
'Tis equal all. But tell me, Siward, say,
How shall I know the bloody moment? What
Shall be the welcome signal?

Siw. When thou hear'st
The solemn curse sound, conclude
The business done—Farewell. When I return
With tears of joy thou shalt my zeal commend,
And own that Siward was indeed thy friend.

This scene is masterly. The short expressive speeches of both
—'A rival's'—'nature'—'love'—'Matilda,' &c. are strokes
of the pathos, which we do not remember to have met with
in any modern writer.

This play is, in general, one of the best which has appeared
for some years past; and as such we recommend it to the pe-
rusal of our readers.

FOREIGN ARTICLES.

XIV. *Précépes sur la Santé des Gens de Guerre, ou Hygiène Mi-
litaire.* Par M. Colombier, Docteur Regent de la Faculté de
Med. de Paris. 8vo. Paris.

IT has been remarked of the celebrated John de Wit, that
he was more solicitous for the preservation of his health
than of his life. Nor need we wonder at the practice of this
maxim, by a man so eminent for wisdom, and so deeply involved
in important and delicate affairs, that demanded the free ex-
ercise of all his mental powers.

The same maxim cannot be too strongly recommended to soldiers
and mariners of every rank. Their diseases are doubly pernicious
to the service in which they are engaged: an army, or a fleet,
are not only weakened in proportion to the numbers of their
sick, but also of those in health, who must necessarily attend
them; and the health of their commanders is invaluable.

It was therefore a very meritorious attempt in Dr. Colombier
to trace the diseases of armies to their source, and to collect
with the most scrupulous attention, the best preservatives against
them, into one volume.

Hic

His work consists of seven chapters. In the first, he explains the most common causes of the diseases incident to the military of all ranks, especially officers.

In the second he considers the influence of their cloathing, diet, air, positions, marches, manners, discipline, and reviews, on their health.

In the third he treats of their situation in times of peace; of garrisons, and winter-quarters, exercises, duties, marches, hospitals, furloughs, mineral waters, and invalids.

In the fourth he attends the troops, from the beginning of a war to the conclusion of a peace, through all their various situations, and points out their respective dangers and preservatives.

The fifth contains an account of the several countries into which the French armies are most frequently sent; and their respective climates, soils, waters, manners, customs, productions, and dangers; with many useful remarks on the regimen and discipline suitable to each.

In the sixth he considers the destructive effects of war with regard to health and population, and proposes the necessary preservatives or remedies proper to each.

The seventh and last chapter treats of the several provisions of armies, and especially of their compositions, and repartition in exigencies; with an account of the expedients and resources proposed by several writers, in times of want and scarcity.

The whole work concludes with advices concerning the preservation of the health of mariners; an article so exceedingly interesting to every maritime or commercial nation, that it ought to be treated in the minutest detail, and with the most accurate attention, in particular works.

Of the *Cade de Médecine Militaire*, formerly published by the same judicious author, we have already taken notice. His present performance has been submitted to the judgment of the Parisian faculty of physic, and honoured with their warmest approbation.

KV. Voyage fait par Ordre du Roi en 1768 et 1769, en différentes Parties du Monde, pour éprouver en Mer les Horloges Marines. Par M. d'Éveux de Fleurieu, Enseigne des Vaisseaux de S. M. de l'Académie Royale de Marine, &c. Two Vols. Quarto. With Plates. Paris.

FROM a concise account of the necessity of exactly finding the longitude, and of the facility of succeeding in that important observation, by means of time-keepers, M. de Fleurieu proceeds to an enumeration of the successive attempts made by several celebrated artists, and especially by the very ingenious M. Ferdinand Berthoud, who in 1754 first presented his design, with its description, to the Parisian Academy of Sciences.

At that time M. de Fleurieu resided at Toulon, and was employed on a similar attempt. His essays gained him the notice of the administration, and the confidential friendship of M. Berthoud, who communicated his inventions and proceedings to him,

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and urged the great utility of ascertaining the real merit and importance of these inventions, by the most rigorous and complete trial. His desire was granted by the minister, who approved his plan of instructions, and appointed him and M. Pingre for its execution.

In November, 1768, they were ordered to embark on board the *Isis*, a frigate of twenty guns, at Rochfort, and to sail from thence to Cadiz, to the Canaries, the coast of Africa, the Cape Verd Islands, to America, to St. Domingo, to turn up from thence to the soundings of the great banks off Newfoundland, and to return by the way of the Canaries and Cadiz to France; in order that, by thus alternately traversing cold, hot, and temperate climes, the respective merits of the several time-keepers on board, might be tried by all the variations and vicissitudes of the air, and all the agitations of the sea, during the roughest and most tempestuous season.

On this expedition they were employed from November 10, 1768, to November 21, 1769. They passed through all the variations of the air from the freezing point, to the 25th degree of heat, by Reaumur's thermometer; navigated for many days through the mists of the great bank off Newfoundland; verified their observations and accounts of the time-keepers with the most judicious precautions, and in the most authentic manner, in fourteen different ports; and concluded their experiments, at their return, near the Isle of Aix. In all these long and severe trials they found M. Berthoud's time-keeper, Number 8, in point of precision, superior to all the others, and excelling even their most sanguine expectations. The same time-keeper was, however, by that indefatigable artist still further improved, and in a subsequent trial found to be brought to a yet higher degree of perfection.

During this expedition, M. de Fleurieu was very attentive to apply the time-keepers to the improvement of geography. He observed a great number of errors in the sea-charts, and even in those of the late Mr. Bellin. His corrections are enumerated in an alphabetical list of twelve pages; and the work is enriched with new charts, equally valuable for their accuracy and neatness, and originally drawn and divided by him, not on paper, but on the same copper-plates on which they were afterwards engraved.

The theory of the variations of the needle has also been improved: and the first volume concludes with a table of thirty pages of longitudes and latitudes, observed by him.

The second volume contains the several verbal processes of all the astronomical observations, and the calculations of each. A table of the longitudes, as given by the pilots from the ship's reckoning, compared with those given by the time-keepers, and the ephemerides of the declination of the sun, and the equation of time, calculated, with great exactness, by M. Pingre, for every day during the voyage; with a great variety of instructions, by way of appendix.

This

This work extends to sixteen hundred pages in quarto. It is well written, and correctly printed; will prove very interesting and useful for future navigators, and remain a lasting memorial of the ingenuity, learning, skill, and experience of the author.

XVI. J. C. Lavater *von der Physiognomik*; L— *On Physiognomics*. 8vo. Leipzig. German.

THIS small tract was originally intended for a society of naturalists at Zurich in Switzerland; and at its first publication attracted so much notice, that within a few weeks it was reprinted.

It consists of five sections:

In Sect. I. the author gives his definitions of physiognomy and physiognomics, and their respective divisions.

Physiognomics is the science of discerning the character (not the accidental fates of man) in its most comprehensive sense, by his externals. Physiognomony, in its comprehensive sense, therefore, consists of all the externals in the body of man, and in its motions, so far as any part of his character can be descried from them.

As many distinct characters as a man may have at the same time, that is, from as many points of view as he may be considered, so many distinct physiognomics that same man has.

Physiognomics, therefore, comprize all the characters of man, which, taken together, constitute a complete total character. They descry the physiological character, that of his temper, the medicinal, the physical, the intellectual, the moral, the habitual, the social character, that of skill, &c.

The simple or compound, corporeal or external, expression peculiar to each of these characters, is found by physiognomics. So far as physiognomics may merely discern the character by its correspondent expression, they ought to be styled empyrical physiognomics; and so far as they could shew the immediate connection between the character and its expression, they ought to be styled theoretical, or transcendental physiognomics.

There are also anatomical physiognomics.

Physiognomics, therefore, consist of two distinct principal parts; the historical, and the philosophical. These must be well distinguished: the philosophical will probably for a long time remain the most difficult object of human investigation, &c.

In Sect. II. he zealously endeavours to prove physiognomics to be, not an imaginary, but a real science, by arguments drawn from the nature of bodies, from experience, and from history.

In Sect. III. he displays their usefulness to mankind, and to individuals.

In Sect. IV. he gives and exemplifies his opinion of the method in which that science ought to be learned.

In Sect. V. he enumerates the qualifications, and draws the character of a good physiognomist.

Some months after, the same author published,

XVII. *Von der Physiognomik, zweytes Stück, welches einen in allen Absichten sehr unvollkommenen Entwurf zu einem Werke von dieser Art enthält*; or, *On Physiognomics, Part II. Containing a very imperfect Sketch of a Work of that Kind.* 8vo. Leipzig, German.

THIS Sketch, though a mere skeleton, and though, as the author himself protests, drawn up and published in haste, and in every respect exceedingly imperfect, contains, in one hundred and seventy-two pages, only the general heads and subdivisions of a theory of physiognomics, pointed out in single words.

That of this plan, however, some parts at least are actually executing abroad, we are informed by a printed prospectus, the contents of which we will here communicate to our readers.

The editors begin with observing, that 'whatever the learned and the ignorant may object to the truth and certainty of physiognomics, and how disdainfully soever philosophical pride may smile on all who appear to think, that all in the human body is significant; yet there is nothing more interesting, and more intimately concerning ourselves, nothing more worthy of observation than *Man*; and that there could not exist a more curious and useful work, than such a one as should discover to man the beauty and perfections of his nature.' That these are the proper terms of the author of a work, of which they can confidently assert, that it will be entirely new, and even single in its kind.

That it is, indeed, not a complete work, or a whole system; that it consists only of fragments, observations, conjectures, detached reflections, fit to contribute something towards an intimate and immediate knowledge of human nature:

That its author's purpose is to make man more attentive to man; to make him observe in his externals, in very plain characters, the internal beauties and perfections of his nature; with a discrete hand to draw away the veil with which our inadvertency has covered so many luminous and striking characteristic features of man; finally, to analyze that confused sensation which every body has of the expression of physiognomics, and so establish it on more certain and determinate principles.

That since in this work all depends on its execution, they will content themselves for the present with announcing its most essential part—consisting in a series of engraved copper-plates, which may be arranged under the following classes:

(a) Particular lineaments of the face, and features singularly expressive; (b) contours of faces in profile; (c) *Silhouettes* drawn from life, and others drawn from fancy; (d) unshaded contours of whole faces of some of the most remarkable persons of different nations and characters; (e) shaded portraits in profile and in face, representing skilful, wise, and virtuous persons, living and dead; (f) passions, and other affections of the soul, and particular situations; (g) whole figures of man, and various attitudes; (h) national physiognomies; (i) detached parts of the human body, such as eyes, ears, noses, mouths, hands, cranes, &c. (k) animals, and heads of animals; (l) various writings en-

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graved after nature; (m) ancient heads; (n) new and very expressive ideals after the best masters; (o) several heads of Jesus Christ, gradually approaching to the most perfect ideal, some of which are designed by the greatest artists in Europe.

‘ To these plates, about two hundred vignettes, partly relating to physiognomics; and partly allegorical, will be added.

‘ That these plates, and part of the vignettes, will constitute the principal part, and, as it were, the basis of the whole work; which will consist of four volumes, at least; that every volume will open with some general discourses; and these be succeeded by detached critical observations and reflections on sundry plates in particular.

‘ That a glance on this series of plates will be sufficient to form some idea of the originality and importance of his work; and perhaps also to make us sensible of its usefulness, not to the vulgar, but to the learned, the thinking, and the wise; to all painters; to those, whose duty or delight is to study man; to all great men, princes, kings, philosophers, physicians, clergymen, directors of consciences; in short, to all who are capable of feeling the importance of an immediate and intuitive knowledge of man.

‘ That the work will be published in German and in French; and the French translation be made under the eye of the author: that they hope to be able to publish one volume at every Leipzig fair, and to begin with the Easter fair, 1775.

‘ That the work will be printed in large quarto, on the best Dutch paper; that though its price cannot as yet be ascertained, yet, as each volume will contain 25—36 printed sheets, 80—100 plates; and 40—50 vignettes, it may easily be conceived that they cannot afford to sell a volume for less than two or three new louis d’ors.

‘ That since all the copies of the plates cannot be equally good, those who chuse to encourage this undertaking are requested to subscribe in time, at the book-sellers of their respective capitals; since the copies will be distributed according to the dates of the subscription, and the first subscribers have the best; that at the subscription, no money, but only the names of the subscribers, are desired.

‘ That the first volume will contain ten or twelve sheets of preliminary discourse; plates exhibiting animals, and heads of animals; *Silhouettes*; contours of male and female faces; and 20—30 portraits *designed* of remarkable persons, some of them yet living, with reflections on their physiognomies; reflections, however, by which nobody can be offended.’

Their proposals conclude with the following words, borrowed from the preface to the work.

‘ We do not, and indeed could not, without absurdity, promise to provide our readers with the means of decyphering all the characters of the language of nature impressed on the face, and on all the external parts of man, or even to point out to
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him all the beauties and perfections of the human face; but we promise to draw *some letters*, at least, of this divine alphabet, in so plain and legible a manner, that every person of sound eyes will discern and know them wherever he shall meet with them.

As difficulty is confessedly a term merely relative, and as we freely own ourselves unacquainted with any scientific theory of physiognomics, we will not venture on any previous positive opinion on the merits or success of the main design. In justice to the author, we have confined ourselves to a faithful translation of his own words; and in justice to the public, we leave our readers to judge for themselves, as to the degree of merit, difficulty, probability, and success, of his arduous and delicate undertaking.

Yet as the author's chief design of tracing the various human characters by their external characteristics, so completely coincides with the main purpose, and the most difficult task of painters, statuaries, and engravers, to hit and express the same; we are confident that this work will prove a very interesting and capital performance for artists and connoisseurs, if the plates are executed in a masterly manner: and that no care nor expence will be spared for that end, we are persuaded by several reasons; the author himself is fully sensible of all the importance of this part of his plan, to the success of his undertaking. The plates are actually engraving by several of the most eminent artists in Europe: and the work is undertaken by Mr. Reich, a man, whom, from the elegance and correctness of his editions of a great number of valuable works, and from his connections with a great number of the best writers of Germany for many years, we conclude to be a man of sense, integrity, and honour.

FOREIGN LITERARY INTELLIGENCE.

18. *Traité des Rivieres et des Torrents, par le R. P. Fris, Barnabite, Prof. Royal de Mathematiques à Milan, &c. Augmenté du Traité des Canaux navigables. Traduit de l'Italien. 4to. Paris.*

THIS valuable work consists of three books; the first of which treats of rivers and torrents flowing on gravel-beds; the second, of the various degrees of rapidity and declivities of rivers; the third, of sandy and slimy rivers. Each book is subdivided into chapters, replete with excellent observations on some rivers of Italy, alike applicable to those of other countries; and the whole concludes with an useful treatise on navigable canals.

* — *Motus animorum et corde repositos*

Exprimere affectus, paucisque coloribus ipsam
Pingere posse animam, atque oculis præbere videndam;
*Hoc opus, hic labor est: pauci quos æquus amavit
Juppiter, aut ardens evexit ad æthera virtus,
Dis similes, potuere manu miracula tanta.*

Fresiby, de Arte Graphica, v. 230, seq.

19. *Milanges*

9. *Mélanges Historiques, Politiques, Critiques, et Philosophiques.*
Par M. Ducrot. Two Vols. 8vo. Paris.

This heterogeneous compilation is made up of three parts : of which the first is a collection of short histories indifferently drawn from all nations, from the beginning of the Christian æra, to the peace of Utrecht, with some anecdotes of the private life of Lewis XIV. The second is an abstract of the life of Lewis XV. from the commencement of his reign, to the preliminaries of the peace in 1763 ; with general maxims concerning gunnery. The third contains an historical account of the kingdoms of Siam, Abyssinia, Tripoli, Tunis, Algiers, of the empire of China, and of America.

20. *Observations sur les Moyens que l'on peut employer pour préserver les Animaux sains de la Contagion et pour en arrêter les Progrès.* Par M. Félix Vicq d'Azir, Docteur Régent de la Faculté de Paris, &c. Bourdeaux.

This gentleman was sent by the French government to make physical and medicinal enquiries into the epidemic disease prevailing among the cattle in the generalities of Bourdeaux, Bayonne, Auch, and Montauban. The present performance is the fruit of his zeal and attention. It was instantly distributed over all the country afflicted by the disorder, whose progress is said to be almost entirely stopped in the districts of Bourdeaux and Auch.

In this valuable publication he examines, 1. the best preservatives in a country not yet infected, but bordering on an infected country. 2. The proper preservatives in a country where the first symptoms of contagion has only began to appear. 3. The preservatives in a country, where the contagion has already made a progress.

His proceedings appear to be simple, plain, and practicable on every farm.

21. *Considérations sur l'Esprit Militaire des Gaulois, pour servir d'éclaircissemens préliminaires aux mêmes Recherches sur les François, et d'Introductions à l'Histoire de France.* Par M. * * * Capitaine de Cavallerie, &c. 12mo. Paris.

This very learned and judicious writer has confined his disquisitions on the military spirit of the Franks and the French, to a chronological account of their character, genius, and spirit, their natural and acquired qualities, their tastes, principles, or prejudices, their laws or customs, vices or virtues, so far only as they relate to the art or practice of war, from the origin of these nations, to the end of the reign of Henry the fourth.

22. *Robinson dans son Isle.* 12mo. Paris.

De Foe's well known narrative, abridged and improved.

23. *Essai sur les Comètes en general, et particulièrement sur celles qui peuvent approcher de l'Orbite de la Terre.* Par M. Dionis du Séjour, de l'Académie Royale des Sciences, &c. Paris.

The preface to this work contains an account of the various opinions of the ancient and modern philosophers, concerning the nature and influence of comets. The work itself is divided into

eleven sections, in which the author considers all the comets that may approach the orbit of the earth, with regard to every circumstance of their motions, and the reciprocal attractions of the earth and the comets; and proves, from all the principles of probability, that we have nothing to fear from them. The work concludes with an excellent notation of all the comets that have hitherto been observed, with an accuracy sufficient to enable us to calculate their orbits. It has been examined and warmly applauded by a committee of the Parisian Academy of Sciences.

24. *Atlas Élémentaire, ou l'on voit, sur des Cartes & des Tableaux relatifs à l'Objet, l'Etat actuel de la Constitution Politique de l'Empire d'Allemagne, &c. Par l'Abbé Courtalon. 4to. Paris.*

This geographical and historical Atlas of Germany, appears to be composed from some of the best German maps and books, and well adapted to the purposes mentioned by the author in his introduction.

25. *Mémoire sur la meilleure Méthode d'extraire & de raffiner le Salpêtre. Par M. Tronfon du Coudray, Capitaine au Corps de l'Artillerie. 8vo. Paris.*

After having acquired all the physical and chemical knowledge necessary for his design of improving the fabrication of salt-petre, M. du Coudray has visited and examined the several salt-petre works in France, observed and compared their different proceedings, and then made a variety of experiments, by which he has improved upon them all. His labours have deserved the approbation of the Academy of Sciences.

26. *Mémoire sur la Manière dont on extrait en Corse le Fer de la Mine d'Elbe, d'où l'on déduit une Comparaison de la Méthode Catalane en général avec celle qui se pratique dans nos Fergis. Par M. Tronfon du Coudray, &c. With Cuts. 8vo. Paris.*

The different methods and operations in extracting iron, appear in this Memoir to be minutely and accurately described, compared, and appreciated.

27. *Examen du Ministère de M. Colbert. 8vo. Paris.*

This Examen of M. Colbert's administration was occasioned by the several late panegyrics on that great and patriotic minister. The author has entered into some very interesting discussions, and proved, that husbandry cannot prosper but by the support of arts; and that in order to arrive at its highest degree of usefulness, agriculture must be encouraged by home consumption, rather than by the exportation of its products.

28. *Traité de la Construction théorique et pratique du Scaphandre, ou bateau de l'Homme, approuvé par l'Académie Royale des Sciences. Par M. de la Chapelle, Censeur Royal, &c. 8vo. With Cuts. Paris.*

For an accurate detail of this invention, we must refer to the work, and confine ourselves to an enumeration of its various uses: 1. For the amusement of both sexes; 2. for their health; 3. in the sports of the field; 4. in fishing; 5. in crossing large rivers

rivers with troops ; 6. against dangers or shipwrecks, at sea, and on rivers ; 7. for caulking ships, at sea ; 8. for facilitating the descent of troops on a coast ; 9. for watering ; 10. for constructing rafts, at sea, for a refuge after shipwreck ; 11. for learning the art of swimming.

The treatise is illustrated with cuts, and notes relating to the subject, explaining the physical causes of the singular and interesting effects intended by the author.

MONTHLY CATALOGUE.

P O L I T I C A L.

- 29 *The Administration of the British Colonies. Part the Second.* By Thomas Pownal, late Governor of Massachusetts-Bay, &c. 8vo. 2s. 6d. Walter.

AN improved edition of the first part of this work was published some years ago *, in which Mr. Pownal investigated the rights and constitution of the colonies. He now carries his enquiry into the nature and fundamental principles of colonial government ; and from a view of the political relation between the colonies and the mother country, endeavours to draw such a line of pacification, as neither violates the constitutional liberty of the one, nor the legislative power of the other. This line he traces with an air of mathematical precision, and in the drawing of it he has recourse to many venerable authorities on the subject of law and government, he supposes to lie between the two extremes of *national* and *provincial* government, each of which he describes. In other words, he is of opinion, that the colonies ought to have the free exercise of *internal* government.

30. *Traet V. The respective Pleas and Arguments of the Mother Country, and of the Colonies, distinctly set forth ; and the Impossibility of a Compromise of Differences, or a mutual Concession of Rights, plainly demonstrated.* 8vo. 1s. Cadell.

In the preceding Traets † published by this ingenious writer, he discovered a peculiar force of argument through several interesting disquisitions on political and commercial subjects ; and in the present, which relates to some points of the greatest national importance, he continues to attract our attention with equal abilities.

The epistle dedicatory contains a spirited sarcastic comment on the behaviour of the Americans, exposing the erroneous principles by which they are avowedly actuated.

In the first section of this Traet, he demonstrates the right of the parliament of Great Britain to govern every part of the British empire : in the second he enquires into the plea alledged by the colonies in support of their pretensions : and in the third he examines and compares the respective pleas of the

* See Crit. Rev. vol. xxvi. p. 212. † Ib. vol. xxxviii. p. 36.

parent state, and of the colonies ; maintaining the impossibility of their making any mutual concessions, consistently with the respective claims. On this subject, Dr. Tucker argues in the following manner.

‘ We will suppose for argument’s sake, and because such a scheme has been publicly recommended—we will suppose, I say, that some well-wisher to both countries, of a better heart, than head, should propose a plan of reconciliation after the following manner.

“ Let Great Britain allow the colonies the sole right of taxing themselves : and on the other hand, let the colonies allow to Great Britain the exclusive right of regulating their external commerce : and then the antient harmony between them will be restored, and all will be peace again.”

‘ These words, it must be owned, look fair, as far as they go ; but they are fallacious even at first setting out. For there is a palpable deception in the very terms here made use of, *allow the right* ; which fallacy is easily discovered by substituting other words in their stead. For example, let Great Britain *renounce* the right of taxing the Americans without their own consent : and then the Americans will—what ? *Renounce* the right of regulating their own commerce ? No, by no means : the Americans will never make any such renunciation. Indeed they say, they cannot : and they say truly, on their principles. For if such a right be founded, as they expressly declare it is, in the *immutable laws of nature*, if it be *unalienable, unalterable, and indefeasible*, it is impossible to renounce it : and every attempt of this sort must be judged foolish and preposterous, null and void. Nay, the utmost which can be expected from them, according to this hypothesis, is what they declare in their 4th resolve, page 35, they are ready to do, viz. “ *That from the necessity of the case, and a regard to the mutual interests of both countries, they will cheerfully CONSENT to the operation of such acts of parliament, as are bona fide restrained to the regulation of their external commerce.*” So that here you plainly see, they still maintain their right, and the interpretation of that right ;—only consenting to suspend the exercise of it for the present—on condition, nevertheless, that such an use shall be made of this concession as they shall approve of. In short, it is evident according to their ideas, that were you to allow them the sole right of taxing themselves, you would grant them—Nothing ; nothing, but to what they had a prior, and even an INDEFEASIBLE right to enjoy, whether you granted it them or not ;—but which you had from the beginning very injuriously attempted to rob them of. Whereas, were they to allow you the privilege of making acts to regulate their commerce either by land or sea, they would thereby grant you a favour, to which of yourselves you had not the least claim or pretension. And consequently as this permission would always remain a mere act of grace and favour on their part, there would likewise always exist an unalienable right of limiting,

limiting, circumscribing, and of interpreting it, in what manner they thought proper ;---and at last of totally withdrawing it, when they believed it to be abused, or perverted to their prejudice.'

It cannot be denied, that according to the expression of the abovementioned compromise, the concession of the Americans would not be decisive with respect to the plea of right ; but if we consider, that there is no bond of political union or dependence, especially between countries widely separated from each other, which particular interest may not induce the parties to infringe, perhaps such a concession as implies only an acquiescence, may prove equally valid in effect with a formal renunciation. In the present crisis, however, the remarks of this sagacious writer certainly merit attention.

31. *Plan offered by the Earl of Chatham to the House of Lords, entitled, A provisional Act for settling the Troubles in America, &c.* 4to. 1s. Almon.

It would be superfluous to say any thing further of this Plan, than that it proposes an accommodation with America upon the following terms : that it be declared, that the colonies of America are, and of right ought to be, dependant upon the imperial crown of Great Britain, and subordinate unto the British parliament. That the British legislature has full power and authority to enact laws for the government of the colonies, in all matters touching the general weal of the whole dominions of the crown. That no tax shall be levied from the Americans without their consent, given by act of provincial assembly. That it shall be lawful for the delegates from the respective provinces, lately assembled at Philadelphia, to meet in general congress in May next, in order to take into consideration the making due recognition of the supreme legislative authority, and superintending power of parliament over the colonies ; and that the delegates be required to take likewise into consideration (over and above the usual charge for support of civil government in the respective colonies) the making a free grant to the king, his heirs and successors, of a certain perpetual revenue, subject to the disposition of the British parliament.

32. *Journal of the Proceedings of the Congress held at Philadelphia, Sept. 5, 1774.* 8vo. 1s. 6d. Almon.

This Journal is published as a supplement to a pamphlet mentioned in our last Review, under the title of "Extracts from the Votes and Proceedings of the American Continental Congress." The contents of each are already well known to the public.

33. *The Congress canvassed.* 8vo. 1s. Richardson and Urquhart.

The sensible author of this examination continues to expostulate with the Americans, in a warm and forcible manner, concerning the late congress at Philadelphia. He clearly shews, that the appointment of the delegates was a capricious, unauthorized act of the representatives of the respective provinces ; totally void of the sanction of the legislature necessary to its validity,

and

and therefore unconstitutional. He then exposes the false and arbitrary principles upon which the congress acted, and points out their fatal tendency to the interests and liberties of the colonies. The whole of the expostulation is judicious and animated ; and we sincerely wish that the Americans would pay that attention which is due to the sensible admonitions of this sagacious and prudent writer.

34. *Remarks on the New Essay of the Pennsylvania Farmer.* 8vo. 1s. Becket.

With respect to the Essay, which is the subject of these Remarks, we observed, that it was an indecisive discussion of the so much agitated question relative to the extent of the authority of the British legislature ; in treating of which, the author had produced more opinions than arguments, and cited authorities not properly connected with the subject. Such being the character of that performance, it affords ample scope to any writer who may be disposed to display his penetration in exposing its defects.

35. *A Letter to the People of Great Britain, in Answer to that published by the American Congress.* 8vo. 1s. Newbery.

The intention of this letter is to guard the public against the partial representations and fallacious arguments produced by the Americans in their own behalf. For which purpose the author's reasoning is, in general, fair and conclusive.

36. *The other Side of the Question : in Answer to a late friendly Address to all reasonable Americans &c.* 8vo. 1s. Richardson and Urquhart.

We are glad to find that, amidst the general discontent which prevails among the partizans for America, some of her advocates have yet so much good humour left, as to reply to their opponents in a strain of pleasantry. The author of the present defence has had recourse to this method ; but the arguments of the writer whom he criticizes were too *reasonable* to be totally invalidated.

37. *Observations on the prevailing Abuses in the British Army, arising from the Corruption of Civil Government.* 8vo. 1s. 6d. Davies.

The custom of obtaining military preferment by means of parliamentary interest, to the prejudice of those who are not patronized by men in power, has long been a subject of complaint among the veteran officers of the army ; and the author of these Observations exposes the abuse in the strongest and most sarcastic terms. He afterwards enters into a nervous detail of the incompetency of the military pay at present for the support of the army : shewing that it bears not any reasonable proportion to the advanced expences in every article of life, since its original establishment. Having insisted on this subject at considerable length, he proposes that all the officers in the army should subscribe a petition to the king and the house of commons, request-

* See Crit. Rev. for January last, p. 71.

ing an augmentation of their pay; and he has drawn up a form for each of these applications. The whole is conceived in a strain of dutiful, affecting, and manly sentiment, expressed with all the energy of language.

38. *A Letter to Dr. Johnson, occasioned by his late Political Publications. With an Appendix, containing some Observations on a Pamphlet lately published by Dr. Shebbeare.* 8vo. 1s. 6d. Towers.

The former of these gentlemen is here accused of having changed his political principles, and the latter, of sacrificing historical truth to the gratification of a certain class of readers. From the general strain of the pamphlet, however, the circumstance that renders them most obnoxious to the author, seems to be their differing from him in opinion with respect to public measures: and it is probably an additional aggravation in his eyes, that they are said to have obtained pensions from the crown.

39. *A Letter to Dr. Shebbeare, containing a Refutation of his Arguments concerning the Bolton and Quebec Acts of Parliament, and his Aspersions upon the Memory of King William, &c.* By Hugh Baillie, LL.D. 8vo. 2s. Donaldson.

A person who writes on the subject of politics seldom fails of meeting soon with an antagonist; and if both parties be tolerably well supplied with arguments and facts, the controversy may long be maintained with vigour, and at last the victory prove doubtful. The truth is, that with respect to the character of king William, which is the principal object in question, the one of these doctors appears to be influenced by prejudice, and the other by equal partiality.

40. *A Speech in the Lower House of Convocation, Jan. 23, 1775.* By James Ibbetson, D.D. 4to. 6d. White.

A short speech, containing some general encomiums on the king's supremacy, as established by the laws of England; representing this branch of the royal prerogative, as 'the *decus et ornamentum* of our civil and religious rights;' and recommending the insertion of a clause to this effect, in the address to his majesty, then under the consideration of the clergy assembled in convocation.

41. *An Impartial Review of the Proceedings of the late House of Commons.* By one of the late Barons of the Cinque Ports, 12mo. 2s. 6d. Wits.

The baron of the Cinque ports, good soul! is too honest a man to be swayed by partiality, and he therefore descants only on such acts of administration as were the most unpopular.

42. *An Address to the Public, occasioned by the extraordinary Behaviour of the Mayor and Corporation of Southampton, &c.* By William Andrews, Attorney at Law. 4to. 1s. Beecroft.

We find nothing in this address that merits the attention of the public; for it relates entirely to transactions of a private and personal nature, which happened during the late election at Southampton.

43. *Obser-*

43. *Observations on Mr. Andrew's Address to the Public.* 8vo. 6d. Beecroft.

These Observations are written in such a strain of candour and decency, as not only adds greatly to their force, but reflects honour on the dispassionate regard to truth with which the author appears to be actuated.

Ordered to be burnt by the Hands of the Common Hangman :

44. *The Present Crisis, with Respect to America, considered.* 8vo. 1s. Becket.

This writer zealously maintains the supreme authority of the British legislature over the colonies. His arguments for the most part are well founded in the general principles of government; but his meaning is frequently obscured by an abstruse manner of reasoning, an uncouth style, and ungrammatical expression. The most remarkable position we find him advance is with respect to taxes; of which he affirms, that the idea of their being free gifts is erroneous and contradictory to the nature of their institution. The king, he observes, possesses the right to declare war against a foreign power, if his dominions are invaded, or are in danger, even though it might be contrary to the inclinations of the commons. 'Should they refuse subsidies, says our author, is he (the king) not warranted to levy them? otherwise of what consequence is the right? it would be negatory and void. It would be a contradiction in terms, and make the constitution, instead of being founded on truth and principle, a jargon of inconsistencies.'—Whether this argument in favour of the royal prerogative might be admissible, even upon the supposition that the *salus populi* was absolutely in danger, we will not presume to determine; but as it is morally impossible that a majority of the commons can ever be so much actuated by caprice or prejudice, as to refuse reasonable grants to the crown, for the preservation of their country, in the general ruin of which their own must inevitably be included, a case which would justify the exertion of such a power in the crown, cannot be supposed ever to happen. Besides, arguments drawn from supposed cases of the greatest imaginable urgency, are by no means conclusive of the limits of legal authority. The British constitution has eternally separated from the crown the power of imposing taxes; and if ever any king of these realms should attempt to transgress this inviolable barrier of public liberty, the nation would undoubtedly be again involved in all the horrors of a civil war.

P O E T R Y.

45. *A Dialogue between a Southern Delegate and his Spouse.* 8vo. 1s. Richardson and Urquhart.

A ludicrous dialogue in verse, without much humour.

46. *The Association, &c. of the Delegates of the Colonies, versified.* 8vo. 1s. Richardson and Urquhart.

Another poetical jeu d'esprit, nearly of the same stamp; to which is subjoined a copy of the association, in the original prose.

47. *The*

47. *The Land of Liberty: an allegorical Poem.* 4to. 2s. 6d. Davies.

The imitation of Spenser in this poem is far from being close; but the versification is smooth, and tolerably correct. Some of the descriptions are well executed; but the allegory becomes tedious, although extended through no more than one hundred and twenty stanzas.

48. *Modern Midnight Conversations.* 8vo. 1s. Evans.

Those who have a relish for the nuptial dialogues of Ned Ward, will not fail of finding entertainment in the perusal of this volume. To say the truth, the present writer ought to take the wall of honest Ned; but we hope the pre-eminence we assign him will not make him so far forget himself, as to omit to doff his bonnet, when any legitimate son of Phœbus comes in his way.

49. *Duelling.* A Poem. 4to. 1s. Davies.

Thanks to good fortune the author of this poem has a mortal antipathy to cold iron—we, therefore, may venture to inform him that his piece is totally void of poetical merit.

50. *Leonora.* An Elegy. 4to. 1s. Davies.

We have read many elegies far inferior to this.

51. *A short Essay on Charles Churchill.* Written in 1764. With Notes and Alterations in 1774. 4to. 1s. Flexney.

If Mr. C. Churchill was really a motley eccentric character, as here represented, the essayist has certainly described him in a congenial strain of poetry. For he has compounded a curious hodge-podge of English, Greek, and Latin. We may say of it in the author's own words,

‘flesh and fish
To be’d up together in a dish.’

52. *The Genius of Britain.* An Ode. 4to. 1s. Almon.

After searching in vain for the genius of ancient Britain through different parts of Europe, the Muse at last describes the fugitive beyond the Atlantic. The various countries visited are described with a degree of poetical beauty, and the versification of the ode is not unharmonious.

53. *The Genius of Ireland.* A New Year's Gift to Lord Clare. 4to. 1s. 6d. Wilkie.

We know not whether the genius of Ireland be also fled from her native country; but if she be, we wish her a more honourable reception in her exile, than she is likely to obtain by this production.

54. *Verses addressed to the ———, with a New Year's Gift of Irish Potatoes.* 4to. 1s. Almon.

A burlesque imitation of lord Clare's Verses to the Queen, but executed with so little humour, that if the potatoes which are said to have accompanied it, were not better of their kind, they were certainly a sorry new year's gift.

55. *Particular Providence; a Poetical Essay.* By Mr. William Woty. 4to. 1s. Flexney.

The poet, after some general reflections on the comforts arising from

from the doctrine of a particular providence, appeals to the dictates of nature.

— ' To pagan climes repair,
O son of doubt ! and thou wilt hear it there ;
There, where the Christian hath not taught to pray,
Nor heav'nly Truth diffus'd her gladd'ning ray ;
Th' unletter'd native in his painful hour,
Looks to some great, some interposing pow'r ;
And fondly thinks THAT mighty Pow'r will save,
Or make his passage easy to the grave ;
And nature's dictates rather than disown,
Kneels to a stock, or humbles to a stone.'

In the latter part of the poem the author endeavours to shew, that, notwithstanding many seeming irregularities, Providence is uniformly wise and good in all his dispensations, and frequently sends his blessings in disguise.

The following reflection is unnecessary, and a little too much in the strain of enthusiasm.

' Ye book-learn'd students——
As well as you, the right from wrong I know ;
Nor want philosophy to tell me so.'

We are extremely indebted, in a moral sense, to philosophy, or, in other words, to reason properly cultivated and improved ; and all i'vectives against the use of it in theological enquiries are injudicious.

The general tendency of this piece is laudable ; and the language plain and unaffected.

56. *Kien Long. A Chinese Imperial Eclogue. Inscribed to the Author of an Heroic Epistle to Sir William Chambers, Knight.* 4to. 1s. Almon.

We are no advocates for pieces of satire on the conduct and character of a virtuous and amiable monarch. On this account we cannot applaud the performance we are now considering. It is written in the style and manner of the Heroic Epistle. But the subject has no longer the recommendation of novelty.

57. *Sibylline Leaves.* Fol. 1s. Evans.

A satirical poem on Mr. Wilkes's succession to the mayoralty, written in Hudibrastic verse, and not void of humour.

58. *Ode on the Institution of a Society at Liverpool, for the Encouragement of Designing, Drawing, Painting, &c. Read before the Society, Dec. 13, 1773.* No Publisher's Name.

It affords us pleasure to see the imitative arts meet with so much encouragement at Liverpool, as the cultivation of them is a never failing criterion of the flourishing state of commerce. From the merit of this ode, there is ground to imagine, that the Muses likewise are not disregarded amidst the bustle of traffic.

59. *Poems, by Robert Fergusson,* 12mo. 2s. 6d. Murray.

There is a natural ease in these poems which renders them in general agreeable ; though this quality is more apparent in what
may

may be called the author's *vernacular* compositions, than in those of a more polished strain.

D R A M A T I C.

50. *The Rivals, a Comedy. As it is acted at the Theatre-Royal in Covent-Garden.* 8vo. 1s. 6d. Wilkie.

This comedy affords a singular proof of the ingenuity of the writer, and the candour of an English audience. Some parts of it were much disliked on the first representation: the author therefore instantly withdrew his performance, altered a great part of it, and in a few days produced, as it were, a new play; which was immediately brought on the stage, and received with applause.

There is variety, and some degree of novelty, in the following characters: Sir Anthony Absolute, a hasty, peremptory old gentleman. 'My son Jack, says he, knows that the least demur puts me in a phrenzy directly. My process was always very simple—in their younger days, 'twas, Jack, do this. If he demurred—I knocked him down—and if he grumbled at that, I always sent him out of the room.'

Captain Absolute, the son of Sir Anthony, in love with Miss Lydia Languish, a young lady of a romantic turn, who has an aversion to a regular humdrum wedding, with consent of friends; and is therefore, above all things, charmed with the idea of an elopement. The captain, in concurrence with her singular taste, addresses her under the character of Beverley, a half-pay ensign.

Faulkland, in love with Miss Julia Melville, of a fretful and jealous disposition—'I fear, says he, for her spirits, her health, her life. My absence may fret her: her anxiety for my return, her fears for me, may oppress her gentle temper. And for her health—does not every hour bring me cause to be alarmed? If it rains, some shower may even then have chilled her delicate frame! If the wind be keen, some rude blast may have affected her! The heat of noon, the dews of the evening, may endanger the life of her, for whom I value mine.—There is not a feature in the sky, not a movement of the elements, not an aspiration of the breeze, but hints some cause for a lover's apprehension.'—In one of his fits of jealousy, he says, 'Her whole feelings have been in opposition with mine! I have been anxious, silent, pensive, sedentary; my days have been hours of care, my nights of watchfulness... She has been all health! spirit! laugh! song! dance!—Oh! d—n'd, d—n'd levity!'

Acres, a rough country squire, the rival of the supposed Beverley, without knowing, that his friend Capt. Absolute ever saw the lady in question. One trait of his character consists in the following humorous manner of swearing: 'Warm work on the roads, Jack, odds nobs and wheels! I have travelled like a comet, with a tail of dust all the way as long as the Mall.'—
'Miss Melville: odds blushes and blooms! she has been as healthy

as the German Spa.'— '*Odds minnims and crotchets!* how did she chirup at Mrs. Piano's concert!---*Odds flints, pans, and triggers!* I'll challenge him directly.---*Odds crowns and laurels!* your honour follows you to the grave," &c.

When Captain Absolute takes notice of this new method of swearing, Acres replies. 'Ha! ha! you've taken notice of it: 'tis genteel, isn't it? I didn't invent it myself though; but a commander in our militia, a great scholar, I assure you, says, that there is no meaning in the common oaths, and that nothing but their antiquity makes them respectable; because the ancients would never stick at an oath or two, but would say, by Jove! or by Bacchus! or by Mars! or by Venus! or by Pallas! according to the sentiment.---So that to swear with propriety, "the oath should be an echo to the sense;" and this we call the oath referential, or sentimental swearing---ha! ha! ha! 'tis genteel isn't it?'

Sir Lucius O'Trigger, an Hibernian, carrying on an amorous correspondence with Mrs. Malaprop, supposing the lady to be her niece, Lydia Languish.

Mrs. Malaprop, aunt to Miss Lydia Languish. The singularity of her character chiefly consists in her penchant for the Irish baronet, and the ridiculous misapplication of her words: 'Observe me, says she to sir Anthony Absolute, I would by no means wish a daughter of mine to be a progeny of learning; I don't think so much learning becomes a young woman: for instance---I would never let her meddle with Greek, or Hebrew, or algebra, or simony, or fluxions, or paradoxes, or such inflammatory branches of learning---neither would it be necessary for her to handle any of your mathematical, astronomical, diabolical instruments. But, sir Anthony, I would send her, at nine years old, to a boarding school, in order to learn a little ingenuity and artifice.---Then, sir, she should have a supercilious knowledge in accounts;---and as she grew up, I would have her instructed in geometry, that she might know something of the contagious countries. But above all, sir Anthony, she should be mistress of orthodoxy, that she might not mispell, and mis-pronounce words so shamefully as girls usually do: and likewise that she might reprehend the true meaning of what she is saying. This, sir Anthony, is what I would have a woman know; and I don't think there is a superstitious article in it.'

Julia Melville, engaged to Faulkland.

The rest of the characters are Fag, servant to Capt. Absolute; sir Anthony's coachman; David, servant to Acres; and Lucy, Lydia's maid.

The principal persons abovementioned are thrown, by their caprice, folly, or mistake, into several perplexities and ludicrous situations, which produce some entertaining scenes of comic humour.

61. *The*

61. *The Rival Candidates. A Comic Opera.* 8vo. 1s. Becket.

The two rival candidates, from which this Comic Opera derives its title, are Byron and fir Harry Muff, who are competitors for the borough of Tipplewell, and the affections of a rich heiress, called Narcissa. Byron is a man of worth and spirit; fir Harry a fop and a coward. The baronet is therefore of course defeated in all his pretensions.

In this light, fugitive performance, there are strokes of ingenuity; but nothing new in the characters, or interesting in the plot. It has chiefly owed its success on the stage to the songs and the music.

NOVELS.

62. *Memoirs of the Count of Comminge. From the French of M. d'Arnaud.* 8vo. 2s. 6d. Kearsly.

Stories of romantic love carried beyond the bounds of probability, and inferior to some of the publications of M. d'Arnaud.

63. *Edwin and Julia. Two Vols.* 12mo. 5s. sewed. Wilkie.

However plentiful the follies and vices of mankind are, the numerous representations which have been made of them seem to have almost exhausted the subject; at least in the present Novel, as in many others which we have lately perused, we have met with scarcely any thing but what is grown thread-bare by repetition.

MEDICAL.

64. *Medical and Philosophical Commentaries. Two Vols.* 8vo. 12s. in boards. Murray.

Every three months, for two years past, this work has been regularly published in parts, and it seems to meet with encouragement. The contents of it are, an account of new books on medicine, and those branches of philosophy most intimately connected with it; medical cases and observations; medical news; and a list of new medical publications. In the account of books, the authors restrict themselves to the giving a summary detail of the subjects of which they treat, without interposing any remarks. The cases and observations alone are sufficient to render the work useful to every practitioner.

65. *Remarks on the final Cessation of the Menfes.* 8vo. 6d. Donaldson.

This pamphlet is written with the view of recommending a nostrum, entitled Balsamic Pills. The author expatiates on the inefficacy or prejudicial effects of secret medicines in general, but affirms that, by following the directions which are given with these pills, their operation may be so regulated as to suit the particular circumstances of different persons.

CONTROVERSIAL.

66. *A Gospel Defence of the Unitarian Doctrine.* 12mo. 1s.
Robinson.

This publication consists of sixteen letters, in answer to some essays, in favour of the Trinity, printed in an Irish Journal, under the signatures of Lucius, Fidelis, and Philalethes. The purport of these letters is to shew, that three persons cannot be one God; and that, however highly God has been pleased to dignify Jesus Christ, yet every thing implied in his most exalted character falls infinitely short of an equality with the Father of the Universe.

In the first chapter of St. John, *the beginning*, he thinks, refers to no æra sooner than the commencement of our Saviour's preaching: see 1 John i. 1. ii. 7. The *Λόγος*, he apprehends, denotes the gospel. What St. Mark evidently means, by this expression, *The beginning of the Gospel of Jesus Christ, the Son of God*, St. John, he thinks, intends by these words, *In the beginning was the word*.—Even God, he supposes, may be called *word*, in the same sense in which he is called *love*.—Jesus designed no more by the phrase, *I am*, John viii. 58. than that he was *the Christ*.—The highest confession of faith, made by the apostles concerning Jesus was this: *Thou art the Christ, the son of the living God*.

These are some of the principles, which the author maintains with a laudable degree of temper, seriousness, and learning. His work would have been more agreeable, if it had been better printed, and not so prolix.

67. *Human Authority in Matters of Faith repugnant to Christianity.*
8vo 1s. 6d. Johnson.

In the controversy concerning the XXXIX Articles, no text of Scripture has been so frequently produced as these words of our Saviour, *one is your master, even Christ*, &c. Matt. xxiii. 8. Our author takes this passage for his text; and endeavours to prove, first, that our Lord had the unquestionable authority of heaven for claiming the high and distinguishing pre-eminence, which he here assumes, namely, that of being our one master, or only infallible teacher of religion; secondly, that we should acknowledge no other man, or body of men whatever, considered either as in competition with him, or in conjunction with him, to be our master.—Most of our author's observations have been anticipated by preceding writers.

68. *A Sermon on the Nature of Subscription to Articles of Religion.*
By A. Burnaby, A. M. 8vo. 1s. Payne.

This discourse breathes a spirit of benevolence, candour, and moderation. The author's principal aim is to prove, that general belief and approbation, with acquiescence and conformity, is all that either is, or can be required; all that the church has a right to require; and, in a word, all that the spirit of her acts and injunctions seem to require.

DIVI-

D I V I N I T Y.

69. *Mistakes in Religion exposed: in an Essay on the Prophecy of Zacharias.* By H. Venn, M. A. 8vo. 3s. Crowder.

The points, upon which this writer chiefly insists, are such as these: the mistake of those, who assert man's native innocence; and of those who recommend the excellency of moral virtue, to the neglect of the power and grace of Christ; the error of those, who imagine, that peace of conscience towards God is the reward of virtue, and those who suppose, that heaven will be open to all men; the mistake of those, who deny, that the perfect righteousness of Christ is imputed to his people, &c.—A pious performance, on the principles embraced by the methodists.

70. *A Liturgy on the Principles of the Christian Religion. With Services for Baptism, the Lord's Supper, &c.* 8vo. 2s. Sewed. Kearsly.

This liturgy, as we are told in the preface, is not the work of one man; it is not designed to serve the interest of any preacher, or any party; it was drawn up some time since; and is now offered to the public, as the best book of Common-Prayer, which the editor has ever seen on the rational principles of the Christian religion.

The editor, without doubt, is a person of liberal sentiments, an enemy to 'bigotted orthodoxy.' For, with respect to public worship, we find him entertaining an opinion, which can only be embraced by a free thinker.

'Public worship, says he, is not only a *superstitious custom*, arising from the *early mistakes* of men, and therefore to be indulged to the common people, who cannot be reasoned out of their prepossessions; but it is a duty of moral obligation, and capable of being improved to moral purposes.'

The reader will undoubtedly ask: how is it possible, that public prayer should be a duty of *moral obligation*, and at the same time a *superstitious custom*?—To our apprehension these ideas appear inconsistent.

This collection of prayers seems to be drawn up on the plan recommended by the author of *Essays on Public Worship* †. All sentiments and doctrines, but those of piety and morality, are excluded. The services are short; the language plain and simple.—We have observed, indeed, some few expressions, which have not that air of unaffected simplicity every where observable in our established liturgy. The following petition is of this kind: 'that it may please thee to *preside* in the high court of parliament at this time assembled.'—This expression reminds us of one Evans, a preacher of the last century, who

† See Crit. Rev. vol. xxxvi. p. 77.

prayed for the parliament in this familiar language : ' When, O God, when, I say, wilt thou vote amongst the honourable commons ? Thine own commons, who are so zealous for thine honour ? O Lord, when wilt thou take a chair, and sit in the house of peers ? ' Dissent. Sayings, collected by Sir R. L'Estrange, p. 12.

71. *Meditations and penitential Prayers, written by the Duchesse de la Voltaire, Mistress of Lewis XIVth. Translated from the French, with some Account of her Life and Character, extracted from Valliere, Seigné, &c. By Mrs. Lennox.* 8vo. 2s. 6d. Doddsley.

These meditations are formed upon the model of the Psalms, and breathe somewhat of the spirit of religious enthusiasm. But with respect to the situation in which they are dictated, they cannot much influence the heart : for the duchess's contrition was too much founded upon necessity to be considered as very meritorious.

72. *Methodism, a Farce. In a Second Letter to a Reader in the University of Salamanca.* 8vo. 1s. Meighan.

About two years ago a mean performance was published, entitled, *Religion, a Farce* * ; consisting of a series of letters, which had appeared into the *Gazetteer* and the *London Packet*. The author seems now to have so far lost his credit with the editors of the Newspapers, that the present letter is chiefly employed in expostulating with them for their neglect of his correspondence. He certainly affords a striking instance of the partiality of a writer to his own productions : for his style is the most ridiculous perversion of natural arrangement of any we remember to have seen.

MISCELLANEOUS.

73. *The Will of King Henry VII.* 4to. 3s. 6d. sewed. Payne.

The editor of this piece justly remarks, that in testamentary dispositions we may find the real judgment which men form of their own actions ; and may perceive the condemnation which they pass upon their faults, in the care which they express to repair, to expiate, or to cover them, when they are expecting to appear before the great tribunal ; consequently the will of Henry VII. a monarch, whose avarice is represented by all our historians to be so prevalent as to govern all his transactions, foreign and domestic, must afford entertainment to the curious. The present copy is taken from the original, preserved among the archives of the abbey, in the Chapter-house at Westminster.

74. *Plan and Reports of the Society instituted at London in the Year 1774. for the Recovery of Persons apparently drowned.* 8vo. 1s. Kearsly.

This laudable society is actuated by the most benevolent principles, and it is to be wished that the method they have introduced,

* See Crit. Rev. vol. xxxv. p. 236.

ced were generally adopted. Several cases are here related, of persons who have been recovered by the use of the means which they prescribe, within the last year. At the late general election of the sixteen peers for Scotland, it was proposed to send a copy of this plan, and to recommend the execution of it over all that part of Great Britain. Humanity strongly urges the universal practice of such a measure.

75. *An Award of King Charles I. under his Broad Seal, settling Two Shillings of the Pound out of the Rents of the Houses in Norwich, for the Maintenance of the Parochial Clergy of that City, in lieu of Personal Tithes. With a Treatise vindicating the Legality and Justice of that Award.* By Humphrey Prideaux, D. D. 8vo. 1s. Robinson.

This Award having been made a little before the civil wars broke out, the power which the parliament, from the first beginning of those unhappy commotions, obtained in the associated counties, of which Norfolk was one, quashed it, before it was ever thoroughly put in execution. The learned Dr. Prideaux, after it had lain hid for many years, unexpectedly found it in the office of the chapter clerk of Norwich, and published it in 1706, with the Vindication annexed; in which he shews the legality and reasonableness of the said award; and also that personal tithes (in lieu of which the payment of two shillings in the pound out of the rents of houses was decreed by this award) are still due by the law of the land; and that there is a necessity of again restoring them, or settling something else in lieu of them, for the maintenance of ministers in the cities and larger towns of the realm.

To this edition the editor has subjoined the substance of the statute of the 4th and 5th of Philip and Mary, for the payment of tithes (viz. two shillings in the pound) in the city of Coventry; and offers the whole to the serious and candid consideration of the inhabitants of that city, as tending to throw some light upon their case of tithes.

76. *A New Scheme of Short-Hand; being an Improvement upon Mr. Byrom's Universal English Short-Hand.* By John Palmer. 8vo. 10s. 6d. Half-bound. Johnson.

The advantage which, in a variety of instances, a short-hand writer has over others, is so great, that we are not surprised so many attempts should have been made to render the art of short-writing complete. Many of these attempts have certainly been far from answering the purpose intended. The present author has done much towards perfecting the art, and shunned the rocks on which some of his predecessors have split. In his alphabet of consonants, however, we think some of the characters rather too similar; and in making the vowels by dots in different situations, although he has varied those situations very ingeniously, it requires, in many cases, great exactness in placing a dot so as to distinguish which vowel it denotes. He writes every word separately,

parately, justly looking on the saving of *time*, not of *paper*, as the main object aimed at in short-writing. Perhaps his characters by frequent use might appear to us less similar than they do at present; and with the assistance of connection, on which all short-hand writers must in their abbreviations greatly rely, his writing might be easily intelligible. We may also remark that some modes of contraction, which he recommends in short hand, and which are explicable only by the connection of phrase, may be equally well made use of by those who are conversant with only the common method of writing.

77. *Remarks on the English Language with Rules of Spelling and Accention, &c.* By J. Jones. 4to. 1s. (Birmingham, for the Author.)

Before the author had entered on the province of teaching, he ought certainly to have applied himself to the study of grammar; for in this essential article he is egregiously deficient.

78. *A New Dictionary of French Idioms: being a Select Collection of several Thousand idiomatical Phrases most usual in the best French Writers, with the English adapted.* By A. de Treitorrens. 8vo. 1s. Harris.

M. de Treitorrens has collected the greatest part of these idioms out of Boyer's Dictionary. But his work may nevertheless be of use to those who are learning French; as it comprehends, in a small compass, some of the principal difficulties attending the study of that language.

79. *A Philosophical Essay on Space, &c.* by Richard Yate. Gent. Author of several learned and ingenious Pieces, which have received the Sanction of the most eminent Professors of the Liberal Arts. 8vo. 1s. Smagg.

We are glad to know that Mr. Yate is considered as an author of learned and ingenious pieces, though in our opinion, this essay will never be ranked among productions of that class.

80. *Duelling and Suicide repugnant to Revelation, Reason, and Common Sense.* 8vo. 1s. Meighan.

A confusion of ideas, incoherence of sentiment, and ungrammatical expression, render this production so unintelligible, that the most we can say of it is, we presume it is well intended.

81. *Le Courier François. An Account of the Regulations concerning the Prices and Manner of travelling Post in France, &c.* 12mo. 1s. 6d. Faden and Jefferys.

This being published by authority of the intendant-general, we shall admit it to be an accurate account.



THE CRITICAL REVIEW.

For the Month of *March*, 1775.

ARTICLE I.

The History of France, from the Commencement of the Reign of Henry III. and the Rise of the Catholic League; to the Peace of Vervins, and the Establishment of the famous Edict of Nantes, in the Reign of Henry IV. 4to. 1l. 1s. in Boards. Becket.

IN the year 1769, this author published two quarto volumes, containing the History of France, during the reigns of Francis II. and Charles IX. to which was prefixed, A Review of the General History of the Monarchy, from its Origin to that Period. We expressed our opinion, that a work, of which the principal object was a recital of the reigns of two princes, the one so despicable, and the other so extremely odious, was not likely to prove interesting to English readers * ; as this portion of history is more explicitly authenticated, and, we believe, more generally known, than any other part of the French annals. The latter of these circumstances, is, perhaps, equally applicable to the volume under consideration, which comprises a period rendered almost universally familiar by the popular Memoirs of Sully. These, it must be acknowledged, are objections which affect the design of the author, rather than the execution of the work ; and at most, they can only be resolved into misapplication of industry.

The most singular transaction in this period, and what influenced the subsequent events in the reigns of Henry III. and IV. was the Catholic League, of the origin of which Dr. Anderson gives the following account.

* See Crit. Rev. vol. xxvii. p. 98, and 161.

‘ The origin of the famous Catholic League, which proved such a phaenomenon in France, as was seen in no other kingdom, has been investigated with much curiosity by the French historians. In the particular associations of the catholics, in several provinces, and even amongst some nobles at court, emblems of it had already appeared, during the course of the former wars; and it was plain, that the seed of it had been, for a long time, collected in the bowels of the kingdom. But, as it now issued forth, all at once, in a time of public peace, and assumed directly that bold political form which it never resigned till its final overthrow; it is, with appearance of reason, supposed to have been planned and digested by some able and daring contrivers. At this period, not only the rumour of a general league among the catholics was spread, but the scheme of it seemed to be propagated through many cities and provinces, and to be sufficiently understood. The publication of the papers of the Advocate David, soon after this, tho’ the authenticity of them should not be admitted, affords a proof, that the strange import and aim of the catholic league were well known. From these arguments, many of the historians have assigned some higher origin of the league than that of the intrigues of the catholics in Paris, or of the open and formal confederacy that soon followed them at Peronne. Though no authentic act relative to it, but that of the latter, could be found, they have, without vouchers, ascribed the first device and inditement of it, to the Cardinal of Lorain, at the council of Trent: to the jesuites at Rome; and, more especially, to the scroll of a treaty formed between Don John of Austria, and the Duke of Guise; from the discovery of which, it is said, that Philip II. adopted it in his cabinet. All these vague conjectures show, that the first political forgers of this memorable conspiracy against the king and state of France, could not be ascertained. Without espousing such uncertainties, historical authority permits us to fix no other particular birth of it, than what appeared by the cabals of the partizans of the Duke of Guise, with the fanatical and the turbulent in Paris. Upon what political materials the former of them now proceeded, and who were their chief agents, cannot be determined. But having long maintained a correspondence with the bigotted Parisians, it is most probable that, as has been related, they tried, among them, the first experiment of that master-piece of factious policy, the league; when the king’s alledged neglect, or desertion of the Catholic cause by the peace, could be turned to their advantage among the people.’—

‘ It was introduced with that solemn preamble, often profanely accommodated to human inventions: “ In the name of the Holy Trinity, Father, Son, and Holy Ghost, our only true God, to whom be glory and honour.” Its general composition showed a mixture of religion and policy, ill connected together.

The

The professions of loyal obedience, and due submission to the king, were contrasted by obligations of unlimited devotion and adherence to the league. The service of God and the church, was to be settled upon the primitive basis; and the several orders of the kingdom were to be re-instated in the privileges enjoyed by them in the reign of Clovis. Though nothing could be more indefinite and obscure than these premisses, the ties of holy union were marked in the most precise and strict terms. A chief or head of the confederacy was to be elected. All who refused to join themselves to it, were to be accounted enemies, and treated as such. Fortune, life, and every thing dear, or valuable, were to be consigned to the service of the league. A power to punish apostates, and to determine controversies, was declared to be inherent in the association, and its chief; and leave was to be obtained of the latter, for having recourse to the ordinary magistrates. In taking the oath of union, they laid their hands on the gospel, and swore constant adherence to it, under pain of excommunication from the church, and suffering its dreadful consequences in a future state.

‘Such was the import and contexture of the catholic league, which, to superficial observers, might appear only an accidental eruption of discontent, joined with fanatical extravagance in a particular corner of the kingdom; yet its spirit and tendency, when attentively considered, might well be dreaded as ominous and pestilential to the state and nation. The party-rage, and enthusiastic spirit of the violent catholics, that had long strove to act without controul, was seen, by this effort, to surmount all restraint. Attracted to a center of union among themselves, their confederacy was likely to increase, and a war with the Hugonots might be undertaken and prosecuted upon lawless motives, without regard to the determinations of the King and state. In the place of loyalty, zeal for the league would become the general principle, and the allegiance sworn to its head predominate above all other political ties. From its spreading quickly into Tourain and Anjou, the contagious influence of the league of Peronne was manifest. Supported by the turbulent spirit of the times, it could not fail to extend itself, and gradually, perhaps, acquire a power superior to any other in the monarchy.’

The expedient of Henry III. of declaring himself the head of the Catholic Union, was one of the most humiliating acts that ever were submitted to by a sovereign, from a principle of policy; and, unless we admit the rage of fanaticism to have been extremely ungovernable, the unsuccessful issue of that event must reflect the imputation of imprudence on the counsels of the cabinet. But the fact is, that in those ages of religious extravagance, no moderate and conciliatory measures could be productive of any salutary effect; and to restrain the impetuosity of furious zeal, required a degree of exertion, for which,

at that time, all the force of the regal power was insufficient. They who imagined that their conduct was directed by the influence of heavenly illuminations, could be little dazzled with the splendor of a crown, or the example of royalty. It is certain, however, that the concessions made by Henry to the league at the treaty of Nemours, were such, as nothing less than extreme necessity could justify; as they afforded the royal sanction to a plan of prosecuting measures, which were equally disgraceful to humanity, and the dignity of the crown.

Our author gives a just representation of that mixture of politics and gallantry which characterised the court of queen Catharine; though we are far from thinking the anecdotes so *entertaining* as he seems to consider them. But that our readers may judge for themselves, we shall lay before them the following extract.

‘ Upon this subject, some anecdotes are well calculated to fill up the pages of memoirs; or to bestrew the margins of facetious histories. Such is the story of old Uffac’s untimely fit of love, which diverted the court, though the king of Navarre lost the town of Reole by it. In his youth, the example of gravity, prudence; and wise behaviour, to other officers of the army, and, from his character promoted to be governor of Reole; he suffered himself, when worn with years, and weakened and disfigured with scars, to be overtaken with a desperate passion for one of Queen Catherine’s maids of honour. He betrayed his trust, by the surrender of Reole; he forsook his party; and he renounced his religion. How hapless was the destiny of Uffac, to exemplify, at his age, all the tyranny of love; to pay so dear for his extravagance in this passion; and to be ridiculed for what all men of honour accounted worthy to be idolized! For various months Queen Catherine persevered in this campaign; so agreeable to her taste, from the intermixture of pleasure, politics, and petty stratagems of war. Expert in managing every incident, in extending the intrigues, political and amorous, and exciting emulations and jealousies among the king of Navarre’s chief officers and confidants; she was sure of gaining some advantage, and, besides the sensible delight she had in the scene itself, of adding such a trophy, as it afforded, to her other political triumphs. In the misunderstanding between the king of Navarre and the prince of Condé, in the challenge given by the latter to the viscount of Turenne, and in the combat that ensued upon it, between this commander and de Duras, and Rosan, and in the seduction of Lavardin, and others, from the court of Navarre, the energy of queen Catharine’s genius was sufficiently apparent; together with the motives of her long stay in Gascony, which, to many, appeared inexplicable.

‘ Before the queen-mother quitted this field of action, another essay of her artifices was beheld; which, from its singularity,

and on account of the personages concerned in it, may be reckoned no less entertaining than what has been related. Among her other projects, she had conceived that of inducing the protestant chiefs to give up some of the towns pledged to them for the execution of the king's edict; or, at least, to abridge the time fixed for their delivery. Upon this head, the king of Navarre's reply to her was, that, without the cognizance of a general assembly of the protestant deputies, the question could not be entered upon. Presuming that nothing was insuperable by her artificial management, and capable of adapting it to every scene, she determined to repair to Montauban in Languedoc, where she understood that the convention of them was soon to be held. Having carried along with her Pibrac, and others, whom she judged fit to address those provincial chieftains; she instructed them in the proper arguments to be used upon the delicate subject. By her direction, they opened it only in separate conferences with particular deputies, and insinuated to them, rather than argued, that the situation of the protestants was rendered unequal by the possession of those surety-towns; while some of them were defended, and in a capacity of annoying their neighbours, and others were exposed to violence, and incursions. Finding, not only that the argument was endured, but that several of the deputies piqued at others, who had attained the government of the towns, expressed themselves with coolness and moderation upon it; she ventured to convene a number of them together in her lodging. During her stay in Gascony, it had been part of her diversion with her domestics, to learn and imitate the peculiar diction, tone of voice, and gestures in discourse, which were common to many of the protestant provincials. This elocution was called by her, the Consistorial Dialect; and, more ironically, the Language of Canaan. Ussac's mistress is said to have been a great adept in it. Being culled from the scriptures, this phraseology was too much affected by the protestants in France, and other countries, as the grave decoration of their ordinary discourse. Pibrac was now called upon to practise his lessons in it, in order to his haranguing, with efficacy, the meeting of the deputies, who were called by Catharine, and her train, the Iron Visages. Being a genius in such imitations, Pibrac made his speech to them, a pattern of this style. He used for the name of king, the scriptural phrase of *The anointed of the Lord*. He obtested the assembly, before God, and his angels; and gave the whole of his oration so much of the hyperbolic pathos, that the deputies stood amazed. Queen Catharine, upon the conclusion of it, arising from her seat, with her eyes bedewed, and her hands lifted up, cried out, *Ab! my friends, let us give glory to the living God; and beseech him to lay aside the rod of iron*. Addressing them, then, in a calmer tone, she asked, "What can any of you object to the reasoning you have heard?" All of them remained speechless, until La Meausse, the governor of one of the surety-towns, recovering from sur-

prise, made answer, in his blunt manner, and broad accent, "I say, Madame, that the gentleman, verily, is an extraordinary proficient in his studies; but why we should pay for his improvements, with our throats, it is impossible for us to conceive a reason." By this reply, and a subsequent conference she had with La Metairie, Catharine found, that the understandings of these unfashionable provincials were not so much to be ridiculed, as she might imagine, from their expressing themselves in the dialect of Canaan. Having shown, abundantly, by such essays of it, the reach of her versatile genius, and settled, with the king of Navarre, some explications of the late edict, which served, afterwards, for the basis of a new peace, rather than any sure establishment of the present one; she proceeded to finish her long circuit, through the southern provinces, by a conference with the duke of Savoy, and returned to Paris, in the spring of the following year.

Henry III. of France, like James I. of England, was almost entirely governed by favourites, who were called in derision his *minions*; an epithet which has ever since been familiarly applied to those who enjoy the ascendancy of princes. The English monarch, however, had his Somerset and Buckingham only in succession; but the sovereign of France retained, at one and the same time, the two favourites Joyeuse and Epernon. When it is considered that these men were likewise his principal counsellors, and that mutual jealousy perpetually divided them in their ministerial measures, we may readily imagine what fluctuation and irresolution must have frequently prevailed in the breast of their royal master; and from hence there arises a strong presumption, that the political balance was generally turned by the influence of queen Catharine over her son; which she seems to have maintained till near the time of her death.

The most culpable act of this prince was his permitting the assassination of the duke of Guise. We shall present our readers with the author's account of the motives to this transaction.

Under sensible agitation of spirit, Henry now called, to a private audience, the marshal d'Aumont, de Rambouillet, and Beauvais-Nangis, as the only persons he could trust with the secret of his resentment; and made a pathetic recital to them, of the many indignities he had suffered from the duke of Guise. He required them to tell him, what was to be done with so insolent a subject, who degraded his authority, in the sight of all France. They asked a short space of time to deliberate by themselves; and soon returning into his presence, they all declared that the duke ought to be treated as one guilty of high treason. But, in considering how they should proceed against him, the marshal d'Aumont proposed, that he should be arrested,

ed, together with all of his family that were at Blois, and be brought to a capital trial. Though a regard to the king's honour, a sense of public justice, and a fear of the consequences of a more irregular, and violent resolution, recommended this opinion; it appeared to labour under strong objections. Besides the difficulty of arresting him, it could not be said, with certainty, that there was any city, or province in France, where he could be kept in custody. The principal forces, then on foot, being under the command of his brother the duke of Mayenne, he could not even be conducted, with security, into any distant place of strength; and it might well be supposed, from the general connections, and great interest, which he and his friends had with people of all ranks in the state, that no judges, ordinary, or, particularly commissioned, would dare pronounce sentence against him. It was, therefore, determined, that his death should be procured in the surest and speediest way, and by any means. "Such an audacious and powerful criminal, said they, cannot be dealt with according to the stated forms of justice. It is enough, that the king judges him to have forfeited his life, by repeated acts of treason." The scruple, about violating the king's oath of protection to the states, was likewise overcome. To the objection from the public resentment, and commotion his death might occasion, it was replied, that the chief pillar being removed, the fabric of the league itself would fall to the ground. Lastly, with respect to the pope's supposed displeasure with such a deed, Henry was put in mind, that Sixtus had wrote to his legate, Morisini, after the baricades, that the king would be in the right, if he showed himself, at all all hazards, master of his kingdom, at the assembly of the states.

Thus far the assassination of the duke of Guise, though not justifiable, may appear to be alleviated by considerations of political expediency: but, perhaps, the most unerring rule for determining the rectitude of the king's motives, would be to take a view of the conduct on which he was resolved in consequence of the event; and by this principle, Henry cannot be acquitted of having sacrificed Guise to pride and resentment, rather than to justice and necessity. For immediately after the murder, he exclaimed in triumph, 'It is now that I am a king. Let all such as would subvert my authority, learn from this day's act, what they may expect. My resolution is still to wage war with the Hugonots, though the incendiaries of the league have lost the power of compelling me.' The duke of Guise, however, was undoubtedly a turbulent subject, and history affords innumerable instances of the violent removal of great delinquents, who could not safely be brought to a legal trial.

The assassination of Guise was soon followed by the death of the queen-mother, whose character is thus related by the historian.

' In the estimate of so uncommon a character, it is no wonder that the historians should disagree. A real prodigy of her sex, for political abilities; she appeared capable of composing, or over-ruling the commotions of the kingdom. With the lust of power, predominant in all her aims, she increased the public discord. Never weary of the exercise of her artificial genius, nor of the civil broils which displayed it, she desired no more than the most turbulent chieftains, to live in tranquillity. In a state, so full of distraction, perhaps no other woman, who was not a sovereign, ever acted so important a part, for such a length of time. Her sons were indebted to her, much more than the crown, or state of France. In no other character, were vigorous passions more amazingly combined, with the faculty of dissimulation. Her love of pleasure and gallantry, was almost equal to her turn for political affairs. Magnificent and profuse; she left behind her several pieces of costly building unfinished. Her person and address, were majestic; and she commanded respect and attention, by a masculine elocution.'

To the character of Catherine de Medicis, we shall subjoin that of the three Guises, as the portraits with which the author presents us, are the most entertaining part of the work. These brothers were, the duke of Guise, the duke of Mayenne, and the cardinal of Guise.

' In the first of them, a variety of endowments, both of person and mind, were united. His stature and aspect were stately, and noble. His mien and air, expressive both of dignity and sweetness, rendered his address the most courteous, and insinuating, that can be imagined. He appeared to be formed alike for the life of a courtier and of a soldier; by his polished manners; by the vivacity of his temper; and the vigour of his constitution. With every symptom of a liberal and generous spirit; the indications of the powers of his mind, and the strength of his natural genius, were no less conspicuous. Elevated in his aims, bold and steady in the pursuit of them; he joined, to signal penetration and fortitude, a surprising coolness and patience in expecting distant events to favour them. In another view of his character; the merit of such remarkable ingredients of it was diminished, and the lustre of several of them effaced. With little veracity in his words, and artificial in his courtesy; it required that confidence he had in the powers of his address to support his habitual dissimulation. Boundless in his ambition, licentious, but crafty in the means of promoting it; he contrived to aggravate the misfortunes of his country, and of his sovereign; without being able to reach the object he had in view. As a great captain and a politician, he might be ranked with the first of his age: but the history to be

be given of his enterprises will mark his character, more as an illustrious than a laudable one.

In the character of the duke of Mayenne, fewer exterior attractions, less brilliancy of parts, but, perhaps, equal fortitude and more moderation, and a greater share of virtue, were combined. The qualities in which his brother was deficient, were eminent in him. Prudent, careful, and delicate of his honour, reserved in his promises, religiously strict in the performance of them; he appeared to prescribe the proper limits to his ambition. Slow in resolution, as his brother was prompt and decisive; he was no less firm, though not so vigorous in his purposes. Reckoning little on fortunate accidents, his schemes were the result of deliberate judgement and circumspection. Carried by peculiar circumstances beyond his political scope; he appeared capable of performing more than he inclined to undertake. As his character was different, so was his fortune from that of his brother. While the temerity of the latter made his exit tragical, the duke of Mayenne acted long in that field which the other had only opened; and brought it to a conclusion advantageous to his interest, and not dishonourable to his fame.

Lewis the cardinal of Guise resembled his elder brother in some traits of his character; but, in one of his profession, this partial likeness appeared disadvantageous. His pride less concealed, his indignation against the court more open and violent; he was thought turbulent from ferocity of nature. Excessive in his ambition, precipitant in his undertakings; his boldness wanted its proper sphere of activity; and his quick parts irregularly exercised, acquired him small regard or reputation. The instigator of his brother's opposition to the court, and of his enmity to the favourites; he drew upon himself that special resentment which personal investives generally excite against their authors; and it was his fate to suffer, as none of his order had, for a long time, done in France, in consequence of it.

Dr. Anderson has added to the work, a Supplement, containing A Sketch of the Reign of Henry IV. from the Peace of Vervins to the death of that celebrated prince; and likewise an explication of Henry's design for establishing the equilibrium of the powers of Europe, and fixing them in a durable state of peace. The author has neglected no means that could be devised, for swelling the volume to a considerable bulk, by introducing, occasionally, a view of the cotemporary history of other countries, and even such as had no connection with his subject. But the history of the catholic league, is, indeed, so uninteresting, that these digressions may not prove unacceptable to the reader.

II. *Political Disquisitions : or, an Enquiry into public Errors, Defects, and Abuses. Illustrated by, and established upon Facts and Remarks, extracted from a Variety of Authors, ancient and modern. Vol. III. 8vo. 6s. Dilly.*

WE have already examined the two preceding volumes * of this work, which the judicious author seems now to have brought to a conclusion. From treating largely of the abuses in what is more immediately the scene of government, he proceeds at last to inquire into those defects which operate on the public in general, by influencing the national manners; and he begins the present volume with considering the importance of manners in a state. On this subject a great variety of valuable observations is here collected, drawn from the most eminent political writers of ancient and modern times; displaying the natural effect of different manners, in advancing the prosperity or producing the ruin of nations. These observations are alternately mixed with the author's own remarks, in which he exposes in a satirical, but just and faithful view, the present depravity of the British manners, and shews, by argument and the example of former states, their tendency to a fatal termination.

The second chapter is employed in proving that luxury is hurtful to manners, and dangerous to states. From this subject, the author passes to the consideration of the public diversions, and of gaming, and inquires into their influence on manners. He particularly inveighs, with an honest indignation, against masquerades, which he regards not only as a puerile entertainment, but as highly dangerous to good morals.

In the fourth chapter the author stigmatizes the practice of duelling; and in the fifth, directs the severity of his censure against lewdness. The following passage on this subject partakes of the manner of Swift.

‘ Philip le Bel of France had three sons, whose wives were all suspected of infidelity. Their supposed gallants were slayed alive. If this were the punishment for gallantry in England, I should advise, that the hides be confiscated, and disposed of by public auction. They would sell at a great rate, and the money might be of service, when the house was upon ways and means. Nay, I do not know whether this elegant vice might not, supposing a due attention paid to the revenue arising from it, go some considerable length toward paying the debt of the nation. Let it be considered, at what a rate a rich virtuoso, or a person of taste, would value a pair of gloves made of the

* See Crit. Rev. vol. xxxvii. p. 89. and vol. xxxix. p. 28.

hide of a lady of quality, or a blood-royal hide. They must indeed be much more beautiful than the finest French kid. I know not whether a pin-cushion made of such rich stuff, might not fetch 100 guineas. And a hide of any size would make a great many pin-cushions. It is true, the frequency of adultery among us would bring to the market a prodigious glut of the article. But our engrossers of corn would presently shew us the way of keeping up the price, notwithstanding the plenty of the commodity. I am likewise aware of another obvious objection to my project, viz. That hides of rank are generally liable to be tender, occasioned by a polite malady very epidemical among the great, which would render the manufacturing of them difficult. But I have not the least doubt, but a premium proposed would presently find us out a method of getting over that difficulty. It would be natural for the ministry to turn this scheme to their advantage by setting up a hide-office, with commissioners at 2000*l.* a year, clerks at 500*l.* a year, &c. And I doubt not, but slaying our adulterers and adulteresses (not alive; that would be too severe) would soon bring into the treasury as much clear revenue as we are like to get by taxing our colonies. And though our governments are not used to shew much zeal in suppressing vice, on account of the mischiefs it produces, perhaps the prospect of somewhat to be got by checking of the polite sin, might excite them to exert themselves.

In the succeeding division of the volume, we are presented with a view of the influence of education upon manners; where, by the word Education, the author understands not only what is taught at the seminaries of learning, but likewise the impressions which youth receive from parents, and from the world. He justly observes, that education ought to be a principal object of statesmen, as upon the right direction of it the welfare of a community chiefly depends.

The seventh chapter treats of punishments; in the eighth the author shews that able ministers apply themselves to forming the manners of the people; and in the ninth he argues for the liberty of speech, and writing on political subjects.

A great part of this volume is comprised under the title of a Conclusion, addressed to the independent part of the people of Great Britain, Ireland, and the colonies. As the exordium contains a retrospect of what the author endeavoured to evince in the two preceding volumes of the work, we shall present it to our readers.

‘ My dear Countrymen and Fellow-subjects,

‘ I have in these volumes laid before you a faithful and a dreadful account of what is, or is likely soon to be, the condition of public affairs in this great empire. I have exposed

to your view some of the capital abuses and grievances, which are sinking you into slavery and destruction. I have shewn you, that as things go on, there will soon be very little left of the British constitution, besides the name and outward form. I have shewn you, that the house of representatives, upon which all depends, has lost its efficiency, and, instead of being (as it ought) a check upon regal and ministerial tyranny, is in the way to be soon a mere outwork of the court, a French parliament to register the royal edicts; a Roman senate in the imperial times, to give the appearance of regular and free government, but in truth, to accomplish the villainous schemes of a profligate junto, the natural consequences and unavoidable effects of inadequate representation, septennial parliaments, and placemen in the house. All which shews the absolute necessity of regulating representation, of restoring our parliaments to their primitive annual period, and of disqualifying dependents on the court from voting in the house of commons.

I am mistaken, if there be not many persons of consequence in the state, who, by reading these collections, will see the condition of public affairs to be much more disorderly than they could have imagined. For my own part, though I have long been accustomed to look upon my country with fear and anxiety, I own frankly, that till I saw the abuses and the dangers displayed in one view, I did not see things in the horrid light I now do. Nor can I expect the readers of these volumes to see them in the same light, because these volumes do not contain all the abuses I have collected, though they contain enough to put out of all doubt the necessity of redress; as a prudent person, if he observed one of his out-houses on fire, would extinguish it in all haste, though he did not think his dwelling house in immediate hazard. I wish we could say, it is only an outwork that is in danger. The main body of the building, the parliament itself, on which all depends, is in a ruinous condition. Accordingly, I have not in the foregoing part of this work amused you, my good countrymen, with a set of frivolous or trifling remarks upon grievances which, though removed, would still leave others remaining, to the great distress and disadvantage of the subjects. The grievances I have pointed out, are such as all disinterested men must allow to be real; and such as, if redressed, would insure the redress of all other grievances of inferior consequence; which is more than can be said of many of those that have been pointed out in our late petitions and remonstrances. Concerning them, wise and good men, and true friends to liberty, have differed; but no wise and good man, or true friend to liberty, can doubt, whether England can be safe with a corrupt parliament, and the various other disorders and abuses above pointed out, remaining unredressed and uncorrected.

The volume concludes with a solemn address to the Almighty, praying, that through his divine assistance, these
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kingdoms may be preserved from the dangers which threaten their liberty, and that a stop may at length be put to the prevailing corruption of manners.

The whole of this valuable work, which consists of important political observations and remarkable anecdotes, evinces the author to be not only a person of extensive knowledge, and sound judgment, but a keen moral satirist, and a zealous friend to the liberty of his country. The detached manner in which these Disquisitions are written, would not admit of giving our readers a connected view of the author's own observations, without including quotations from other writers. For which reason we declined the attempt: but we cannot also decline, consistently with justice, to recommend these volumes to the perusal of those who take pleasure in political inquiries, or who are desirous of beholding a faithful delineation of the present state of manners in these kingdoms. Such readers will, we doubt not, receive both entertainment and instruction; and may perhaps be induced to wish, that on some future occasion, the intelligent author would resume the continuation of his design, which we are sorry to find that he has abridged on account of indisposition.

III. *An Essay on the Demoniacs of the New Testament.* By Hugh Farmer. 8vo. 5s. in Boards. Robinson.

IN a late Dissertation on Miracles, this learned writer attempted to shew, that all effects produced in the system of nature, contrary to the general laws by which it is governed, are proper miracles; and that all miracles are works appropriate to God. But the case of the gospel demoniacs is by many considered as an objection against the general principle of that Dissertation, as well as against what is there advanced, with respect to demons in particular. Supernatural possessions, it may be truly said, suppose the power of evil spirits to inflict diseases, and to deprive men of their reason; and, being effects produced in the system of nature, contrary to the general laws by which it is governed, are therefore proper miracles; provided the account of these works here referred to be just.

In the work before us, the author endeavours to solve this objection, by shewing, that the disorders imputed to supernatural possessions proceed from natural causes, not from the agency of any evil spirits. This indeed has been attempted before by several eminent writers, particularly by Mr. Joseph Mede, Dr. Sykes, Dr. Lardner, and Dr. Mead. But the subject is more accurately discussed by Mr. Farmer than by any of his predecessors.

Whatever is necessary to our forming a just idea of the gospel demoniacs, may be comprised, he thinks, under the ten following propositions.

Prop. I The spirits, which were thought to take possession of men's bodies are called in the New Testament *demons*, not *devils*.—Strange as it may seem, it is, he says, an undoubted fact, that there is not a single passage in the New Testament, in which the devil or devils are spoken of, in reference to the present subject. Though *possessed persons* are so very frequently mentioned in the gospel, they are not, on any occasion whatever, said to have, or to be *possessed by the devil*. They are uniformly and invariably described as having, or being possessed by a demon or demons.

Prop. II. By Demons, whenever the word occurs in reference to possessions, either in the scriptures or other ancient writings, we are to understand, not fallen angels, but the pagan deities, such of them as had once been men.—With regard to the heathens, it is well known, that they advanced human spirits to the rank of gods and demons. Plato commends Hesiod and other poets, who affirmed, that when any good man dies he *becomes a demon* *. Varro asserted, as St. Austin informs us, that one would be at a loss to find, in the writings of the ancients, gods, who had not been men †. Cicero contends, “that the whole heaven was almost entirely filled with the human race; that even the greater deities were originally natives of this lower world; that their sepulchres were shewn in Greece, and the traditions concerning them preserved in the mysteries ‡.” In like manner Plutarch, Pliny, and others speak openly of the origin of the gods. It is also well known; that the heathens judged these gods or demons capable of entering the bodies of mankind, and of producing phrensy and distraction, which was regarded as the most usual effect of demoniacal possession. Prophecy among them was attended with rage and madness. Almost all their oracles belonged to that species of divination, which was by fury, such as was imputed to the power and presence of their gods. We are expressly informed by Hippocrates, that the Greeks referred possession to their gods, particularly the mother of the gods, Neptune, Mars, Apollo, Hecate, and the heroes, who were all human spirits §. With respect to the Jews, our author observes, that those among them, who, like their heathen neighbours, believed in real possessions, ascribed these effects to the

* *γίνεται δαίμων*. Plat. Cratyl. ed. Ficini, p. 274.

† De Civit. Dei. lib. viii. ‡ Tus. Quæst. lib. i. cap. 12, 13.

§ Vide Oper. ed. Fersii, 1657, p. 393.

same

same spirits as they did. Thus the Pharisees: *He casteth out demons by Beelzebub* *, (or as it is in the Greek, Beelzebub) *the prince of demons*. Beelzebub was a heathen deity. He is spoken of here as a demon, which was the usual appellation of the heathen deities; he is expressly called in the Old Testament (2 Kings, i. 2.) the *God of Ekron*. Now, if he was a heathen demon, or deity, he was no other than a deified human spirit.—That the spirits, who were supposed to possess mankind, were thought by the Jews to be such human spirits as became demons after their departure from the body, appears by the testimony of Josephus, who says, “that demons are the spirits of wicked men, who enter the living, and kill those, who receive no help †.”—Justin Martyr, who was well qualified to inform us of the general sense of those ages concerning the subject under our consideration, says expressly, “that those persons, who are seized and thrown down by the souls of the deceased, are such as *all men* agree in calling demoniacs and mad ‡.”—Our author having treated this subject at large in his Dissertation on Miracles, chap. iii. § 2, we must refer our readers, for their farther information, to that excellent performance.

Prop. III. Those demons, who were thought to take possession of men's bodies, were, it is probable, considered by the Jews as evil beings.—In the controversy concerning the Gospel demoniacs, between Dr. Sykes and his opponents, it seemed to be taken for granted by both parties, that if demons were *evil* spirits, they must of necessity be *fallen angels*. But if we allow, that demons were considered as evil spirits, it will by no means follow, that they were regarded as beings originally of a higher order than mankind; as the author has shewn in his Dissertation on Miracles.

Prop. IV. Those persons, who are spoken of as having demons, suffered real and very violent disorders, from whatever cause these disorders proceeded.—The miracle wrought upon the demoniacs is often described in the same terms as that wrought upon the diseased; terms that necessarily imply their having previously laboured under a real distemper. St. Matthew (chap. iv. 24) says equally concerning demoniacs, lunatics, and paralytics, he *healed* them. The same historian describes the cure of the daughter of a woman of Canaan,

* Beelzebub, from בעל baal, *the lord*, and זבב a fly. Flies were sometimes thought to cause contagious distempers. A supposed power of this god over that insect was probably the reason of this appellation. Vide Plin. lib. x. cap. 28.

† De Bello Jud. lib. vii. cap. 6. § 3.

‡ Apol. i. al. ii. p. 65. edit. 1620.

who was grievously vexed with a demon, by saying, that she was *made whole*, ch. xv. 28. A great multitude of people, says St. Luke, ch. vi. 18. came to be healed of their diseases; and they that were vexed with unclean spirits, and they were *healed*. At another time, he tells us, that Christ *cured* many of their infirmities, and plagues, and evil spirits, ch. vii. 21.

Prop. V. The particular disorders which the ancients, whether Heathens or Jews, ascribed to the possession of demons, were such only as disturbed the understanding.

Prop. VI. The demoniacs spoken of in the New Testament, were all either madmen or epileptics.—The author observes, that the demoniacs, spoken of in the New Testament, like those we meet with in all other writings of equal antiquity, were supposed to have demons (that is, the souls of wicked men) residing in them, and to act entirely under their malignant influence: that these demoniacs were either madmen of one kind or other, or subject to epileptic fits (which are ever attended with loss of sense, and a suspension of the regular exercise of the understanding :) and that it was from the symptoms of these disorders, that it was inferred the patients were possessed by demons. When they saw a person acting as if he was in a deep melancholy, which the Jews thought John the Baptist was, because he denied himself the pleasures of society, and the usual refreshments of nature; when they observed any speaking and behaving irrationally, and strangely bent upon doing mischief to themselves and others, as madmen are apt to be; or having no command over themselves, or even over the members of their own bodies, like epileptics; it was from hence concluded, that the patient had a demon. If, at the same time, the patient lost his sight, his speech, or hearing, when there was no visible defect in the organs, the patient was said to have a demon that was blind, dumb, or deaf.—The demoniac at Gadara (Mark v.) was evidently a madman. The youth, whose case is particularly described Matt. xviii. 15. was subject to the epilepsy.

Prop. VII. Demoniacal possessions, whether they are supposed to be real or imaginary, and the disorders imputed to them, were not peculiar to the country of Judea, and the time of Christ; nor doth it appear, that they abounded more in that country or at that time than any other.—Under this head the author shews, that demoniacs are mentioned by *Æschylus*, *Sophocles*, *Euripides*, *Herodotus*, *Hippocrates*, *Aristotle*, *Plutarch*, *Lucian*, *Josephus*, and many other writers, in a manner that would lead us to suppose they were as common as madmen and epileptics are amongst us. The scripture, he observes, furnishes abundant evidence, that the doctrines of
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possessions were prior to the Christian æra: inasmuch, as they are never mentioned in the gospel history with any degree of surprize, as a thing *new* and *extraordinary*, but altogether as a matter, to which they had been accustomed.

Prop. VIII. The demoniacs of the New Testament are not different from those mentioned in other ancient authors; and a like judgment is to be formed of both.—That is, all their symptoms agree with those of epileptics and maniacs, who fancied they had evil spirits within them. There is no reason therefore why we should ascribe the same effects, viz. maniacal and epileptic disorders, to a supernatural cause in Judea in the time of Christ, and to a natural cause in all other places, and even in Judea, at all other times. The agency of demons should be admitted in both cases, or in neither.

Prop. IX. There is no sufficient evidence from reason for the reality of demoniacal possessions; nay, reason strongly remonstrates against it.—They, who first invented this doctrine, were men unacquainted with nature. There was no disease, nor any event whatever, that, according to the heathens, had not originally some ruling deity. The symptoms of demoniacs and epileptics seemed to them to argue the immediate presence of demons in the human body, actuating all its organs, and occupying the seat of the human soul. But these things serve only to shew their ignorance, their presumption, and their superstition. Those persons who gained an insight into nature, pronounced what commonly passed for demoniacal possessions, to be mere natural disorders. Aristotle maintained, that what is called possession is the effect of melancholy*. Hippocrates wrote a book to shew, that the epilepsy had nothing in it supernatural, more than any other distemper; and to expose the ignorance and impiety of those, who ascribed it to the immediate agency of the gods, and accordingly undertook to cure it by expiations and charms†. Celsus, when treating of the several kinds of madness, takes no notice of demoniacal possession, and ascribes them to different causes‡. The madness of Ajax and Orestes is by him imputed to false images, and not to the gods, as it is by the poets. Plotinus, who flourished in the third century, though a Platonic philosopher, speaks of those who pretended to cure diseases by expelling demons, as admired only by the *vulgar*, while they were despised by men of sense, who believed that all diseases proceed from natural causes§. From Origen, in the same century, we learn, that physicians, in his time ac-

* In his Problems.

† De Morbo Sacro.

‡ Lib. iii. cap. 18.

§ Ennead. ii. lib. ix. cap. 14.

counted, in a natural way, for those disorders which were imputed to demons, though he himself, a less proper judge, condemned them for so doing *. Philostorgius also, at the beginning of the fifth century, blames Possidonius, whom he celebrates as the most eminent physician of his age, for asserting, that madness was not owing to the impulse of demons, but to a redundancy of peccant humours †. Our author omits many other great authorities, because they have been produced by others, and adds :

* The authority alone of our illustrious countryman, Dr. R. Mead, should have more weight with us, than the opinion of multitudes bred up in ignorance and superstition. This celebrated writer has proved, that the circumstances related of the gospel-demoniacs are symptoms of natural disorders, and do not exceed the power of physical causes.

Prop. X. The doctrine of demoniacal possessions, instead of being supported by the Jewish or Christian revelation, is utterly subverted by both.

The author shews, that the *evil-spirit* from the Lord, which is said to have troubled Saul, was only a deep melancholy ; the word *spirit* being often applied to the temper and affections of the human mind ; and the Jews being wont to call all kinds of melancholy an *evil spirit*. He observes, that when Moses prescribed the means of being purified from the defilement of natural disorders, he appointed no method of being cleansed from the defilement even of a diabolical possession ; that the prophets, though they foretel the peculiar glories of the Messiah, and specify his supernatural cures, have taken no notice of his ejecting demons ; that, in short, the Old Testament is silent on the subject of possessions, and cannot be employed to establish their reality. He then shews, that the grand principle, which runs through the Jewish and Christian dispensations is, that Jehovah is the one true God, the sole creator and sovereign of the world ; and that no superior beings whatever, besides God ‡, are liable to controul those laws, or that course and order of events, which he has established ; and that all the prophets of God, in every age, when professedly delivering their divine messages to mankind, have with one voice proclaimed the utter impotence of demons ; and hereby entirely subverted the doctrine of demoniacal possessions.

* In Matth. tom. xiii. vol. i. p. 311.

† Eccl. Hist. lib. viii. cap. 10.

‡ Our Saviour, it may be observed, styles his miracles the works of God, and the works of his Father, which would have been an improper mode of expression, if any one else could have done the same works. See Dissert. on Miracles, p. 364.

He then proceeds to solve the several objections, which have been urged against the foregoing explications of the gospel demoniacs.

We shall pass over most of his solutions, as the difficulties themselves are inconsiderable, and lay before our readers some of his observations on the destruction of the herd of swine, which the demons are said to have entered, and stimulated to instantaneous madness.

To invalidate this objection, Dr. Sykes suggested, and Dr. Lardner strenuously contended, that the swine were frightened by the two madmen, and so driven down the precipice into the sea. But our author accounts for this event in a much more probable manner.

It appears, says he, from the history that at the time the demoniacs were cured, they were present with Christ; and the herd of swine at some distance from them. Nevertheless, no sooner was leave asked for the demons to enter the herd, than it was granted. "Immediately Jesus gave them leave and said unto them, go. Then went the demons out of the men, and entered into the herd of swine." The demoniacs, therefore, were cured upon the spot, while the swine continued feeding quietly by themselves; and consequently they had *no opportunity* of falling upon them and forcing them down a precipice into the sea. Farther, the men, at this time, could have *no disposition* to make any such attempt upon the herd; for we have seen, that *before* the latter grew mad, or appeared under any disorder, the former were restored to their right mind; or, in other words, the demons had *left* the men before they *took possession* of the swine. The men, therefore, if the words of the evangelists are to be our guide, neither drove, nor attempted to drive, the herd into the sea. Had the spectators seen them engaged in such a mad, and mischievous attempt, they would not have thought the demons had left them, but considered them still as possessed madmen. The history, it is certain, doth expressly ascribe the destruction of the swine, not to their being *driven by the demoniacs*, but to the *entrance of demons* into them, or to their being seized with the same disorder from which the men were relieved, and which was thought to be caused by demons. The evangelists, even supposing them to have adopted the common hypothesis, would not have said, that the demons had entered the swine, if the latter had only been pursued by the demoniacs.

Nor can I see any room to dispute the testimony of the evangelists in this matter. For, whatever their opinion was with respect to the *cause* of these men's disorder, which was *secret* and *invisible*; all must allow, that they were capable judges of the *disorder itself*, of its *outward symptoms* and effects, which fell under the notice of their senses. They, and all who were present, though they could not see the demons passing from the men into the

the swine, yet could not but see whether the men were cured of their madness, and the swine infected with the same disorder: they could not but see at what time these different events happened; whether the madmen, while they were still under the power of their disorder in the highest degree, fell upon the swine with great violence, and so caused them to precipitate themselves into the sea; or whether, after their cure, (evinced by the composure of their behaviour) and while they were at some distance from the herd, the swine grew mad, and, without any other reason for it, rushed with fury into the water. And therefore, if we believe them to be faithful historians, we must give them credit when they declare the following obvious and sensible fact, that just after the men became composed, (or, in their own language, just after the demons left them) the swine became outrageous, (or the demons entered them), and, to the astonishment of the spectators, rushed upon their own destruction. *Behold! the whole herd of swine, consisting of two thousand, ran violently down a steep place into the sea.* The swineherds were of the same opinion with the evangelists, with regard to the fact in question; for the absent Gadarenes, who received their information from the swineherds, had no apprehension that the madmen were the cause of the destruction of the swine, but considered it as a divine judgment: for they were seized with great fear, and prayed Jesus to depart out of their coasts; dreading, without doubt, some new calamity from the exertion of Christ's power.

The author points out several useful purposes, which, he thinks, were answered by this miraculous destruction of the swine: 1. he observes, that it was a just punishment of the owners. For the Jews were prohibited by the laws of Hyrcanus from keeping swine, and by the law of Moses from eating of them. 2. The destruction of the swine served to ascertain the reality, and spread the fame of the miracle performed upon the demoniacs; it even established the credit of his miracles performed upon all other demoniacs for the conviction and benefit of mankind. 3. This miracle was calculated to correct the false notions concerning the power of demons, which were entertained in that age. If demons had any concern in it, it was by soliciting the interposal of Christ, which looks like an acknowledgement of their own impotence. It took place at the command of Christ; to him therefore, and to that divine power, by which he acted, it is most natural to refer to it. The history calls these miracles "the great things, which God had done for the demoniacs," not things which he permitted the devil to do for them. That the madness of the swine was not owing to a demoniacal agency, is farther evident from hence, that their disorder terminated in their destruction; an event, which it was the interest of the demons

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to use all possible means to prevent; because according to (what is deemed) their own conceptions of things, it exposed them to some terrible punishment. 4. The loss which the Gadarenes sustained, prevented both Jews and Gentiles in those parts from applying to Christ merely for the *temporal* benefit of his miracles. Lastly, the life of the swine was of no importance, compared with the conviction and spiritual instruction of mankind, the great object which Christ had in view.

The most popular argument in favour of real possessions, is drawn from the language of Christ and his apostles, in performing and recording the cure of demoniacs, or in describing the case of these unhappy persons.

Our author suggests several observations, which entirely enervate the force of this objection; proving, that the first publishers of the gospel might and did retain the common language on the subject under consideration, without making themselves answerable for the opinion, on which it was founded; and that they had good reason for retaining it, because it served to convey a just idea of the demoniacs, both of their disorder and their cure.

We shall corroborate this argument by the following observations of a learned writer. Speaking of our Saviour adapting his expressions to the opinions of the vulgar, he says: "When Christ uses the common distinction of soul and body, he may be conceived to adapt himself wholly to the popular language and ideas, without giving any confirmation to the truth and justness of them: as when he says, "a spirit, (i. e. according to your own notion of it) hath not flesh and bones, as ye see me have," Luke xxiv. 39. without determining the reality of such a phantom: which popular way of speaking, used then on all occasions, as the most agreeable and most intelligible, should be more carefully attended to by us, in order to guard against all such chimeras, as are too often grounded on it. In the same popular manner do the evangelists treat some of Christ's miraculous works, when they describe them just according to the vulgar apprehension. v. g. Luke iv. 19. "There went virtue out of him to heal them all;" and Mark v. 30. "Jesus immediately knowing in himself that virtue had gone out of him, turned himself about in the press, and said, who touched my clothes?" intending to denote his consciousness of the infirm person's wanting to be cured in a private way, and accordingly by making use of the superstitious means vulgarly deemed effectual to that purpose, of secretly touching some of his garments; which desire of her's Christ was determined to comply with, till he had opportunity of producing her in public; and thereby instantly rewarded her faith

in, his miraculous power, notwithstanding the improper manner, in which she had been induced to solicit in; as if such healing virtue could have been produced in, or elicited from Christ, either magically or mechanically, and without his knowledge, Vid. Cleric. et Grot. in loc. and comp. Acts. v. 15. where the common people entertain a like opinion of St. Peter's shadow. Loca, quæ aut inter se, aut veritati nobis repugnare videntur, commodè plerumque conciliari possunt, si dicamus, scriptorem sacrum non suam sententiam ubique expressisse, et dixisse quid res sit, sed aliquandò ex sententiâ aliorum, aut ex vulgi opinione, &c. Wetsten, N. T. v. ii. p. 877. This rule of interpretation may be applied to many other points besides those mentioned by that author. The same observation has been made on the vulgar notion of possessions by devils, so very prevalent among the Jews about the time of Christ; where he really cures each disorder without controverting their opinions on the subject (which would have been endless, and answered no good purpose) but rather allows and argues from them occasionally, *ad homines; casts out* those devils, as the Jews themselves frequently attempted to do, and is said to *rebuke* them, Mark i. 25. in the same manner, as he *rebukes a fever*, Luke iv. 19. or the *winds and sea*, Matth. viii. 26. On the same principle also several parables seem to be founded, as that of the rich man and Lazarus, that of *Judean spirits walking through dry, or desert, places*; and numbers of them entering into one man, and dwelling there *."

Mr. Farmer concludes his enquiry with some remarks on the inconveniencies attending the common explication of the gospel demoniacs, and the advantages, which result from the account given of them in this Essay.

The common explication, he observes, gives occasion to numberless superstitions; particularly to those shameless impostures, the possessions and exorcisms of the Roman church; and thus discredits the wonderful cures performed by Christ upon demoniacs, and brings disgrace upon the Christian name. Secondly, the doctrine of real possessions destroys the authority of miracles in general, and the use which the scripture makes of them, as in themselves authentic evidences of a divine mission. For if demons can unite themselves to a human body, so as to govern all the organs of it, they rival the glory and power of God; they utterly destroy the authority and true use of miracles, and thereby subvert the foundation on which Christianity is built.

* Considerations on the Theory of Religion, Append. p. 414, ed. 1774.

We have now laid before our readers a general sketch of this valuable work, from which they may form a competent idea of the author's hypothesis.

There is a similarity between the great outlines of this Essay, and those of Sykes's Enquiry. But our ingenious author, as we have already intimated, has treated his subject much more copiously and elaborately than either the doctor, or any other of his predecessors.

We sincerely think, that his work will be of eminent service to the cause of sacred literature and christianity.

It is, indeed, the duty of christian divines to search the Scriptures; to place them in their natural and clearest light; to explode received opinions, if groundless, with impartiality and freedom; and to maintain the truth with intrepidity. Idle and superstitious notions, mixt with genuine christianity, can be of no service to the gospel of Christ; but will render it contemptible to unbelievers, who have eyes to see and hands to expose our weakness.

IV. *Taxation no Tyranny; an Answer to the Resolutions and Addresse of the American Congress.* 8vo. 1s. 6d. Cadell.

FROM the multiplicity of publications respecting the American affairs, with which we have been pestered for several months, we must confess, that it was with some reluctance we resumed the subject; yet we have seldom received greater pleasure in the perusal of any production, than has been afforded us by this pamphlet. Equally rational and ingenious, it strikes at once with the force of argument and the poignancy of ridicule; and the author appears with all the novelty of an original writer, in a controversy that seemed to be exhausted.

We have repeatedly observed, that the most certain way of deciding this important dispute, would be, to have recourse to the principles of colonization, and the general maxims of government; and we are glad to find that the learned inquirer has prosecuted the subject in this manner. He begins with establishing the natural right of taxation to be inseparable from the supreme power in every political society.

'In all the parts of human knowledge, says he, whether terminating in science merely speculative, or operating upon life private or civil, are admitted some fundamental principles, or common axioms, which being generally received are little doubted, and being little doubted have been rarely proved.

‘ Of these gratuitous and acknowledged truths it is often the fate to become less evident by endeavours to explain them, however necessary such endeavours may be made by the misapprehensions of absurdity, or the sophistries of interest. It is difficult to prove the principles of science, because notions cannot always be found more intelligible than those which are questioned. It is difficult to prove the principles of practice, because they have for the most part not been discovered by investigation, but obtruded by experience, and the demonstrator will find, after an operose deduction, that he has been trying to make that seen which can be only felt.

‘ Of this kind is the position, that “ the supreme power of every community has the right of requiring from all its subjects such contributions as are necessary to the public safety or public prosperity,” which was considered by all mankind as comprising the primary and essential condition of all political society, till it became disputed by those zealots of anarchy, who have denied to the parliament of Britain the right of taxing the American colonies.’

After recounting the various arguments which have been advanced by the advocates for America, and exposing their weakness in a strain of ironical pleasantry, he proceeds to inquire, whether the right claimed by government to tax the colonies, can be reckoned any violation of the liberty of British subjects.

‘ This question is of great importance. That the Americans are able to bear taxation is indubitable; that their refusal may be over-ruled is highly probable: but power is no sufficient evidence of truth. Let us examine our own claim, and the objections of the recusants, with caution proportioned to the event of the decision, which must convict one part of robbery, or the other of rebellion.

‘ A tax is a payment exacted by authority from part of the community for the benefit of the whole. From whom, and in what proportion such payment shall be required, and to what uses it shall be applied, those only are to judge to whom government is intrusted. In the British dominion taxes are apportioned, levied, and appropriated by the states assembled in parliament.

‘ Of every empire all the subordinate communities are liable to taxation, because they all share the benefits of government, and therefore ought all to furnish their proportion of the expence.

‘ This the Americans have never openly denied. That it is their duty to pay the cost of their own safety they seem to admit; nor do they refuse their contribution to the exigencies, whatever they may be, of the British empire; but they make this participation of the public burden a duty of very uncertain extent, and imperfect-obligation, a duty temporary, occasional and

and elective, of which they reserve to themselves the right of settling the degree, the time, and the duration, of judging when it may be required, and when it has been performed.

‘ They allow to the supreme power nothing more than the liberty of notifying to them its demands or its necessities. Of this notification they profess to think for themselves, how far it shall influence their counsels, and of the necessities alleged, how far they shall endeavour to relieve them. They assume the exclusive power of settling not only the mode, but the quantity of this payment. They are ready to co-operate with all the other dominions of the king; but they will co operate by no means which they do not like, and at no greater charge than they are willing to bear.

‘ This claim, wild as it may seem, this claim, which supposes dominion without authority, and subjects without subordination, has found among the libertines of policy many clamorous and hardy vindicators. The laws of nature, the rights of humanity, the faith of charters, the danger of liberty, the encroachments of usurpation, have been thundered in our ears, sometimes by interested faction, and sometimes by honest stupidity.’

He next enters on the consideration of the principles of colonial constitutions, and examines what rights are lost, or acquired, by those that leave their country to settle in a distant plantation. On this fundamental point, his observations are highly worthy of attention.

‘ Of two modes of migration the history of mankind informs us, and so far as I can yet discover, of two only.

‘ In countries where life was yet unadjusted, and policy unformed, it sometimes happened that by the dissensions of heads of families, by the ambition of daring adventurers, by some accidental pressure of distress, or by the mere discontent of idleness, one part of the community broke off from the rest, and numbers, greater or smaller, forsook their habitations, put themselves under the command of some favourite of fortune, and with or without the consent of their countrymen or governors, went out to see what better regions they could occupy, and in what place, by conquest or by treaty, they could gain a habitation.

‘ Sons of enterprise like these, who committed to their own swords their hopes and their lives, when they left their country, became another nation, with designs, and prospects, and interests, of their own. They looked back no more to their former home: they expected no help from those whom they had left behind: if they conquered, they conquered for themselves; if they were destroyed, they were not by any other power either lamented or revenged.

‘ Of this kind seem to have been all the migrations of the old world, whether historical or fabulous, and of this kind were the

the eruptions of those nations which from the North invaded the Roman empire, and filled Europe with new sovereignties.

• But when, by the gradual admission of wiser laws and gentler manners, society became more compacted and better regulated, it was found that the power of every people consisted in union, produced by one common interest, and operating in joint efforts and consistent counsels.

• From this time independence perceptibly wasted away. No part of the nation was permitted to act for itself. All now had the same enemies and the same friends; the government protected individuals, and individuals were required to refer their designs to the prosperity of the government.

• By this principle it is, that states are formed and consolidated. Every man is taught to consider his own happiness as combined with the publick prosperity, and to think himself great and powerful, in proportion to the greatness and power of his governors.

• Had the western continent been discovered between the fourth and tenth century, when all the Northern world was in motion; and had navigation been at that time sufficiently advanced to make so long a passage easily practicable, there is little reason for doubting but the intumescence of nations would have found its vent, like all other expansive violence, where there was least resistance; and that Huns and Vandals, instead of fighting their way to the South of Europe, would have gone by thousands and by myriads under their several chiefs to take possession of regions smiling with pleasure and waving with fertility, from which the naked inhabitants were unable to repel them.

• Every expedition would in those days of laxity have produced a distinct and independent state. The Scandinavian heroes might have divided the country among them, and have spread the feudal subdivision of regality from Hudson's Bay to the Pacifick Ocean.

• To secure a conquest, it was always necessary to plant a colony, and territories thus occupied and settled were rightly considered as mere extensions or processes of empire; as ramifications through which the circulation of one publick interest communicated with the original source of dominion, and which were kept flourishing and spreading by the radical vigour of the mother-country.

• The colonies of England differ no otherwise from those of other nations, than as the English constitution differs from theirs. All government is ultimately and essentially absolute, but subordinate societies may have more immunities, or individuals greater liberty, as the operations of government are differently conducted. An Englishman in the common course of life and action feels no restraint. An English colony has very liberal powers of regulating its own manners and adjusting its own affairs. But an English individual may by the supreme authority

thence be deprived of liberty, and a colony divested of its powers, for reasons of which that authority is the only judge.

In sovereignty there are no gradations. There may be limited royalty, there may be limited consulship; but there can be no limited government. There must in every society be some power or other from which there is no appeal, which admits no restrictions, which pervades the whole mass of the community, regulates and adjusts all subordination, enacts laws or repeals them, erects or annuls judicatures, extends or contracts privileges, exempt itself from question or control, and bounded only by physical necessity.

By this power, wherever it subsists, all legislation and jurisdiction is animated and maintained. From this all legal rights are emanations, which, whether equitably or not, may be legally recalled. It is not infallible, for it may do wrong; but it is irresistible, for it can be resisted only by rebellion, by an act which makes it questionable what shall be thenceforward the supreme power.

An English colony is a number of persons, to whom the king grants a charter permitting them to settle in some distant country, and enabling them to constitute a corporation, enjoying such powers as the charter grants, to be administered in such forms as the charter prescribes. As a corporation they make laws for themselves, but as a corporation subsisting by a grant from higher authority, to the controul of that authority they continue subject.

The learned writer afterwards explains the nature of charters from the crown, and clearly evinces, from the principles upon which they are granted, that they may be changed or revoked by the legislature, when they are found to be inconsistent with the public good. This proposition having been much contraverted, we shall present our readers with what is advanced on the subject in the pamphlet under consideration.

A charter is a grant of certain powers or privileges given to a part of the community for the advantage of the whole, and is therefore liable by its nature to change or revocation. Every act of government aims at the publick good. A charter, which experience has shewn to be detrimental to the nation, is to be repealed; because general prosperity must always be preferred to particular interest. If a charter be used to evil purposes, it is forfeited, as the weapon is taken away which is injuriously employed.

The charter therefore by which provincial governments are constituted, may be always legally, and where it is either inconvenient in its nature, or misapplied in its use, may be equitably repealed, and by such repeal the whole fabric of subordination is immediately destroyed, the constitution sunk at once into a chaos: the society is dissolved into a tumult of individuals, without authority to command, or obligation to obey; without any punishment of wrongs but by personal resentment, or any protection of right but by the hand of the possessor.

The

The following passage contains the author's opinion respecting the extent of the authority of the British parliament over the colonies, as immediately resulting from the political relation between them.

' To him that considers the nature, the original, the progress, and the constitution of the colonies, who remembers that the first discoverers had commissions from the crown, that the first settlers owe to a charter their civils forms and regular magistracy, and that all personal immunities and personal securities, by which the condition of the subject has been from time to time improved, have been extended to the colonists, it will not be doubted but the parliament of England has a right to bind them by statutes, and to bind them in all cases whatsoever, and has therefore a legal and constitutional power of laying upon them any tax or impost, whether external or internal, upon the product of land, or the manufactures of industry, in the exigencies of war, or in the time of profound peace, for the defence of America, for the purpose of raising a revenue, or for any other end beneficial to the empire.'

The author afterwards considers the objections which have been advanced against the right claimed by government with regard to the exercise of taxation; he particularly investigates, and exposes the resolutions of the congress lately held at Philadelphia. It is difficult to say, whether this part of the subject is treated more with decisive reasoning or exquisite raillery; but we may affirm, that, in accompanying our author through the whole of the discussion, the reader will be abundantly gratified.

Towards the close of the pamphlet, the writer humanely expresses a desire, that the dispute with America may be terminated without the effusion of blood.

' While these different opinions are agitated, says he, it seems to be determined by the legislature, that force should be tried. Men of the pen have seldom any great skill in conquering kingdoms, but they have strong inclination to give advice. I cannot forbear to wish, that this commotion may end without bloodshed, and that the rebels may be subdued by terror rather than by violence; and therefore recommend such a force as may take away, not only the power, but the hope of resistance, and by conquering without a battle, save many from the sword.'

When we compare this production with those which have been previously published on the subject, the superiority of the author's talents appear remarkably conspicuous. His sentiments are every where distinguished with peculiar energy; and he seems to have given the deepest wound to the American pretensions, which either argument or ridicule can inflict.

V. *An Essay on the Pestilential Fever of Sydenham, commonly called the Gaol, Hospital, Ship, and Camp Fever.* By William Grant, M. D. 8vo. 2s. 6d. *scwid.* Cadell.

IN our review of this author's Observations on the Nature and Cure of Fevers, we were of opinion that he adhered too strictly to the numerous distinctions of those diseases, introduced by the ancient physicians *; and we still entertain the same sentiments with respect to his conduct in the present Essay. We are willing to pay all due regard to Dr. Grant's practical knowledge, but we would be glad to know, for what satisfactory reasons he thinks it necessary to establish a distinction between the disease which, in conformity to Sydenham, he calls the Pestilential Fever, and that which is usually denominated the putrid, jail, or malignant fever. For our own part we confess, that we never observed such an essential difference between fevers of the putrid kind, as to justify a total discrimination; nor do we know of any other physician, this respectable author excepted, who maintains a different opinion. Vague and indeterminate ideas of diseases must ever be productive of uncertainty in the practice of physic; but frivolous and unnecessary distinctions are likewise not without their disadvantage. While the former lead to blind empiricism, the latter tend to introduce an ideal refinement, than which nothing is more prejudicial to science.

Having said thus much of the author's principle in general, we shall proceed to his observations; in which we are fully persuaded that he adheres more closely to nature. In the beginning of the Essay, we find him deliver such an account of the production of the pestilential fever, as confirms the doctrine we have advanced:

• If a number of people, therefore, says he, are long confined in any close place, not properly ventilated, so as to inspire, and swallow with their spittle, the vapours of each other, they must soon feel the bad effects, particularly if any of them should be sickly; and still more so if there should be foul ulcers, carious bones, mercurial salivations, dysenteries, or putrid fevers among them; warm weather, bad provisions, nastiness, and gloomy thoughts will add to their misery, and soon breed the seminum of a pestilential fever, dangerous not only to themselves, but also to every person who visits them, or even communicates with them at second hand. Hence it is so frequently bred in gaols, hospitals, ships, camps, and besieged towns.

• Tainted provisions, bad water, the stench of dead bodies after battles, or of dead insects, when stagnant waters have been

* See Crit. Rev. vol. xxxvii. p. 27.

dried up by the heat of summer, have also been found to have the same effect.'

'Our opinion receives additional confirmation from the manner in which the disease is said to terminate; and Dr. Grant acknowledges in the following passage, that it has been called the *putrid* and *malignant* fever, but, according to him, *improperly*.

'This fever, proceeds he, commonly goes off by an universal warm sweat in the very beginning, or by a gentle diarrhoea of some days continuance; or by breathing sweats frequently repeated. The crisis by salivation is not frequent; yet I have seen it oftener than once; but critical buboes and carbuncles I never saw in this fever: if such cases have been, I suppose the diathesis has been highly inflammatory, and the seasonable bleedings neglected.

'It would appear therefore that although our vital powers are not sufficient at all times to conquer this poison, yet they are able to expel it; nay some people have waded through it for a great length of time, and finally recovered without any sensible evacuation, as if the natural strength of their constitution had fairly conquered the virulence of the contagion. But in this long conflict the nervous system has always suffered considerably, and the future health was injured.

'Towards the conclusion of this fever the blood is always of a loose texture, and the contents of the bowels become foetid and acrid; hence it has been called the *putrid* and *malignant* fever, but improperly; for although the *putrid* fever of July and the dog-days, ill treated, is apt to produce it, and a *putrid* habit readily catches it and suffers much from it; yet we see thousands of *putrid* fevers yearly in this town without the peculiar symptoms of this malignity.

In the latter part of this passage, which we have purposely extracted, the doctor delivers his reasons for the distinction he makes, more explicitly than he had done before: but admitting his remark to be just, which we do not in the least dispute, still it can be urged only in favour of a casual, and not a specific difference between those fevers. In different persons labouring under the same kind of fever, the symptoms are not entirely similar in every circumstance; but there is not, on that account, any necessity for multiplying the species of the disease.

To put the identity of the disease beyond all question, we shall lay before our readers the description of the pestilential fever, in Dr. Grant's own words; which exactly corresponds with that of the *putrid* fever, as delineated by the most accurate writers.

'The

'The first symptoms, says he, are, 1st, A sudden unaccountable dejection of spirits and prostration of strength; 2, a falling of the countenance characterising fear or sorrow; with full watery eyes, pale lips and ears, a mixture of different colours in the complexion, and a trembling, weak, low voice; 3, weight, giddiness and pain of the head, particularly the hind part of it; 4, a shooting pain in the sockets and balls of the eyes; 5, a considerable degree of chilliness, with sense of universal pain and weariness, particularly in the loins, with a slight pain and cramp in the calf of the legs; 6, the stomach is sometimes sick, and the bowels uneasy, without any foulness on the tongue, when the person was in good health at the time of infection; 7, for the most part the patients complain of a bad taste and offensive smell, so that they often hawk, spit, reach, and blow the nose, as if they endeavoured, in vain, to discharge something highly offensive.'

If any farther evidence were necessary to establish the identity for which we contend, the method of cure recommended by the author, fully answers the purpose; and as we have hitherto given no extract from the practical part of the Essay, we shall here introduce it.

'Any of the eight common fevers, treated of in the first part of my observations, may be attended with some malignant symptoms: but these soon subside by a seasonable use of the special method of cure there laid down for each of them: after which they get into a certain track, and therein spend themselves, if properly conducted. It is not so in the true pestilential fever; on the contrary the nervous and malignant symptoms increase, the countenance falls, and is more and more impressed with the character of fear and sorrow; the spirits are more and more dejected: the stomach loaths the cooling and refreshing juleps; the pulse becomes smaller, quicker, and more irregular; the urine, the stools, and the heat of the skin vary at uncertain hours: nothing affords relief but perspiration.

'In these situations I always have found great advantage in ordering the sippings to be made more cordial, and to prepare the way for that universal, warm sweat, which alone is effectual in dissipating this particular species of malignity, at all seasons of the year, and every period of the distemper, provided only that it can be procured with ease, afford relief, and may be prosecuted to the end without contra-indication. And this I affirm, not only from the authority of Sydenham, and the best observers, but from my own experience. Sydenham, however, is right when he says, "It is the operation of the sweat that dissipates the *seminium*, and not the specific quality of any alexipharmac given to bring out that sweat."

'If therefore I can procure a proper sweat by such diaphoretics as wine-*whoy* and common *oxymel*, and if by such simple means I can support that salutary sweat, to that degree and length

length of time which we know, by experience, is necessary to dissipate the virus, I never can see the propriety of running headlong, and flying at once to Theriac, Mithridate, and Philonium.

I do not, however, deny but the great Sydenham may have met with cases which required such hot medicines as he ordered with so great success; because the power of the alexipharmac must be proportioned to the resistance; and it is evident that the pestilential fever must have been both frequent and very virulent in London during the two years of the plague, and while the people were crowded together for some years after the fire; but the following decoction, assisted by the cordial and warm sippings formerly recommended in the angina maligna, has in general answered my purpose, and has been sufficient, not only to bring on the sweat, but also to keep it up for forty-eight hours; after which I have always found it expedient to order a purge; but at the same time to continue the diaphoretic regimen for three days longer; or till the malignant symptoms were subdued:

R Rad. Serpent. Virgin. ʒvj

Angelic. ʒij.

Coque in Aquæ fontanæ lib. i. fs. ad lib. i. Sub finem Coctionis adde

Cort. Cinamom. ʒss.

Colaturæ adde

Spir. Minder. ʒij.

Sacchar. ʒij.

f. Mistura, cujus capiat Cochlearia duo majora omni bihorio.

For some years past, I have used the saline draughts with confec. cardiac. and contrayerva root with much the same effect; only when the nausea has been considerable, and the stomach would not retain the medicine, I have ordered the powders in a bolus to be washed down with a saline draught in the act of fermentation.

It is easy to know when the sweat is salutary by the quick relief it procures; the malignant symptoms abate, the patient finds himself stronger, easier, and more happy every hour: the stomach rejects nothing that is taken down, and the pulse soon becomes more large, soft, and even slow, notwithstanding the heat of the bed, drink, and medicines; nay, the skin, although hot during the sweat, does not burn and bite the hand as in some putrid fevers. And this method will succeed in the beginning of a simple pestilential fever in a clean sound constitution: that is, the pestilential miasmata, when not complicated with plethora, turgid matter, or common fever, may and ought to be dissipated by sweat; the sooner this sweat can be procured with propriety, the better it will be for the patient.

The

The subjects treated in this Essay are, the pestilential fever—single—complicated with inflammation—with putridity—with aphthæ—with a dysentery.

Dr. Grant observes, that this disease might with greater propriety be called a *nervous malignant fever*; but were he less attached to nominal distinctions, he would have admitted it to the title of the jail fever, camp fever, or putrid fever, by one or other of which it is usually distinguished. He acknowledges that he has never seen the disease accompanied with buboes and carbuncles, from the existence of which, Sydenham bestowed upon it the epithet of pestilential, as nearly resembling the plague: why then should our author insist on a peculiarity, which is marked by no pathognomonic symptom different from those of the jail fever? The bad effects of unnecessary distinctions are not confined to the incumbering of science with a multiplicity of useless terms: they even tend to the abolition of medical knowledge, under the fallacious appearance of refinement. Upon this principle, it might be in the power of any writer to subvert the most valuable observations that ever were made, by describing under a different name the disease to which they are applicable. Of this we have an instance in the Essay before us, where, notwithstanding the real identity of the pestilential and jail fever, not the least notice is taken of the accurate observations of sir John Pringle, and others who have written on the disease. We do not mention this circumstance with any view of depreciating the authority of Dr. Grant, of whose judgment and practical knowledge we have a very high opinion; but only to exemplify the consequence of verbal and groundless distinctions.

VI. *A Treatise of a Cataract, its Nature, Species, Causes and Symptoms, &c.* By George Chandler. 8vo. 2s. 6d. Cadell.

THE practice in disorders of the eyes has been for some years so much engrossed by professed oculists, that we are glad to find the regulars of the faculty have not renounced the cultivation of such an useful and material department. If we consider the great importance of the inestimable blessing of sight, perhaps the diseases of no other part of the human frame deserve so much attention, as those which affect the organs allotted to visual sensation. Mr. Chandler, therefore, is justly entitled to the warmest approbation, for endeavouring to improve and extend the knowledge of this subject.

The author begins with the description of a cataract, which he delivers in the following words.

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‘ A cataract is defined to be an abolition of sight, attended with a conspicuous opacity behind the pupil, which losing its natural black colour, becomes opaque, and contracts colours foreign to it, such as white, grey, yellow, blue or ferrugineous. In this case the chrystalline lens, or its coverings, viz. either the arachnoid coat in which it is enclosed; or the vitreous, with which the bed of the vitreous humour, in which the lens is seated, is invested, which naturally ought to be transparent, being rendered opaque, reflects all the rays of light, but transmits scarcely any; therefore no image of objects can be painted on the retina, and the sight thereof must be suppressed by means of this obstacle, although the retina and the other organs of sight are in the best state possible.

‘ The eye begins to be dim from a nascent and recent cataract, so as that the patient seems to perceive, as it were, a little cloud before it; this appears, from time to time, sometimes faster, at others more slowly, to grow thicker, and, at length opposes itself so manifestly to the interior powers of sight, as to be outwardly discernable to every one who looks at it. As the disease advances, the sight becomes more and more dull, and at length is wholly lost.’

After giving an account of the different species of cataracts, as mentioned by authors, he proceeds to consider the causes of the disease, which are of various kinds. He observes that it may arise from any thick and glutinous humour inspissated and stagnating in the crystalline; or to its minutest vessels being obstructed, and rendered impervious, whence the crystalline loses its transparency. Or it may be the consequence of a deficiency of that juice, which is naturally deposited between the lens and its covering, and from which it receives nourishment. When such a defect happens, the crystalline becomes contracted and opaque. The disorder, he remarks, may likewise proceed from defluxions, inflammations, and external accidents.

He next treats of those cataracts which more readily admit of relief; and describes them as follows.

‘ That sort of cataract in which the chrystalline lens only is affected, may now and then (if attended to upon its first appearance) be averted by a course of diet and proper medicines; and moreover may be remedied by the hand, when it is already come to maturity. The colour itself of the cataract, when formed, gives hopes of successful cure by the operation, when of a whitish blue, or greyish colour, or even if a very little turning to yellow: also if the eye be neither too hard nor too soft; and if there be some sense of light left to it, though no perception of colours; so that in the dark, the pupil

pupil is somewhat dilated, and in the light contracted. Moreover, if the pupil does not cohere with the cataract. Also if it be ripe, when it shall be found to have acquired some degree, not too much, of hardness; and when the pupil having entirely lost its natural blackness, is equally every where clouded over, but however yet moveable, when stroaked with the fingers, and the patient retains some degree of perception of light and darkness, by means of a few rays which enter the eye between the iris and cataract.

In a variety of subsequent sections, he gives an account of: doubtful, dangerous, or irremediable cataracts; and of the methods of couching or depressing, and that of extracting the cataract; with judicious remarks on both these modes of practice, and a full enumeration of the cautions which ought to precede the operation. He likewise describes the instrument to be used; mentions the accidents which may happen; and informs the practitioner of what is to be done after the operation; the method of performing which is illustrated by a plate of the instruments and eyes.

Mr. Chandler acquaints us in the preface, that he has collected materials for a treatise on other diseases of the eyes, which he will hereafter communicate to the public, if the present tract should meet with approbation. It affords us pleasure to receive this intelligence, and we entertain not the least doubt of the public favour proving such as will induce him to the prosecution of the work.

VII. *The Morality of Shakspeare's Drama illustrated.* By Mrs. Griffith. 8vo. 6s. Cadell.

EVERY new enquiry into the dramatic works of Shakspeare renders the transcendancy of his talents more conspicuous! While he possessed such an astonishing power of imagination in conceiving and describing characters, as no other poet, either in ancient or modern times, ever displayed, he abounded also in sentiments and precepts, of the greatest utility in the conduct of human life. With equal ease his unlimited genius pervaded philosophy and nature; and he informs the head, at the same time that he agitates the heart with irresistible emotions. The ingenious lady who is the author of the present work, informs us, that Shakspeare is not only her poet, but her philosopher also; and we must acknowledge, that she has here extracted such a treasure of morality from his writings, as is much better entitled to the appellation of *golden verses*, than the ethic injunctions of Pythagoras.

‘ In these remarks and observations, says she, I have not restricted myself to morals purely ethic, but have extended my observations and reflections to whatever has reference to the general economy of life and manners, respecting prudence, piety, decency, and decorum; or relative to the tender affections and fond endearments of human nature; more especially regarding those moral duties which are the truest source of mortal bliss—domestic ties, offices, and obligations.

‘ This code of morality has an advantage over any other of the kind, on account of its not being conducted systematically. In all books that treat upon these subjects, the precepts are disposed methodically, under separate heads or chapters; as Ambition, Bravery, Constancy, Devotion, and so on to the end of the alphabet; which mode, though useful on account of references, or as a common-place book, cannot be near so entertaining, and consequently so well able to answer the *utile dulci*, as a work of this sort, where the documents rise out of the action immediately before our eyes, and are constantly varying with the quick shifting of scenes, person, and subjects; where love sometimes follows war, jealousy succeeds friendship, parsimony liberality; and so proceeding throughout the intire *quicquid agunt homines* of human life.’

After favouring her readers with judicious remarks, of a general nature, on the Play of the Tempest, and developing the moral which results from it, Mrs. Griffith proceeds to delineate the particular maxims and sentiments. As a specimen of the work, we shall extract the observations on the first act.

‘ A C T I. S C E N E II.

‘ Miranda, speaking of the shipwreck, thus expresses her sympathetic feelings for the wretched,

‘ O! I have suffered

With those that I saw suffer: a brave vessel,
(Who had, no doubt, some noble creatures in her)
Dash'd all to pieces. O! *the cry did knock*
Against my very heart. Poor souls, they perish'd!
Had I been any God of power, I would
Have sunk the sea within the earth, or ere
It should the *good ship* so have swallowed, and
The freighted souls within her.

‘ There is something in the fond expression of *good ship*, in the last line but one, which strikes us with an idea of a peculiar tenderness in her compassion for the unhappy sufferers.

‘ Pref-

* Prospero, confessing the mad folly of trusting his reins of administration into other hands, says,

‘ The government I cast upon my brother,
And to my state grew stranger.

And again, speaking of the same person,

Being once perfected how to grant suits,
How to deny them ; whom to advance, and whom
To trash for over-topping ; new created
The creatures that were mine ; I say, of changed them,
Or else new formed them ; having both the key
Of officer and office, set all things in the state
To what tune pleased his ear ; *that now he was*
The ivy which had hid my princely trunk,
And sucked my verdure out on’t.

In continuation,

And my trust,
Like a good parent, did beget of him
A falsehood in its contrary as great
As my trust was ; which had, indeed, no limit :
A confidence *sans* bound. He being thus lorded,
Not only with what my revenue yielded,
But what my power might else exact ; like one,
Who having, unto truth, by telling oft,
Made such a finner of his memory,
To credit his own lie, he did believe
He was, indeed, the duke ; from substitution,
And executing the outward face of royalty,
With all prerogative. Hence his ambition growing,
To have no screen between the part he played,
And him he played it for, he needs will be
Absolute Milan.

‘ In this account of the duke’s weakness, with the natural consequences attending it, the poet has afforded a proper lesson to princes, never to render themselves cyphers in their government, by too dangerous a confidence in their favourites ; but ever to consider those persons, to whom they depute the several offices of state, as *ministers*, in the *literal* sense of the word, only, not in the *political* one.

‘ When Prospero describes the hazards and difficulties of his forlorn voyage, Miranda tenderly exclaims,

‘ Alack ! what trouble
Was I then to you ?

‘ To which he, in a kind of extasy of fondness replies,

‘ O ! a cherubim
Thou wast, that did preserve me. Thou didst smile,
Infused with a sortitude from Heaven,
(When I have decked the sea with drops full salt ;

Under my burden groaned ;) which raised in me
 An undergoing stomach, to bear up
 Against what should ensue

Here the poet finely points to that virtue of true manhood, which serves to strengthen our fortitude and double our activity, when objects, whom the ties of nature, or the sympathy of affections, have endeared to us, require our solace or assistance in distress or danger. While our cares center solely in ourselves, we are but *one* ; but become *two*, where the heart is shared.

* * *

Prospero. Here in this island we arrived, and here
 Have I, thy schoolmaster, made thee more profit
 Than other princes can, that have more time
 For vainer hours, and tutors not so careful.

Here the too general dissipation of life are hinted at, and those parents censured, who transfer the pious duty of their children's education to mercenary preceptors ; except in the meaner articles of it, the arts, exercises, and sciences. Too few attend to the higher and more interesting charge, of forming the mind and directing the heart to their proper objects ; and fewer still, in deputing it to others, seem to regard the chief requisites, of character, or capacity, in those they intrust with this office, looking upon competent scholarship to be alone sufficient.

But a liberal education, as far as it extends in colleges and schools, does not always give a liberal mind ; and as example is allowed to exceed precept, so do those sentiments and principles which we imbibe in youth from the living manners of our tutors,

"Grow with our growth, and strengthen with our strength."

Those only, are capable of sinking into the heart, and imbuing the mind ; while mere didactic maxims remain a load upon the memory, alone. The first only *inspire us how to act*, the latter but *instruct us how to speak*.

* * *

Prospero. And by my prescience
 I find, my zenith doth depend upon
 A most auspicious star ; whose influence
 If now I court not, but omit, my fortunes
 Will ever after droop.

This passage furnishes a prudent and necessary reflection to the mind of the reader, that man's success in life often depends upon some lucky and critical occasion, which, suffered to slip by, may ne'er return again. Shakespeare expresses him-
 self

Self more fully on this subject, in another place *. Some other poet too presents us with a poetical image, to the same purpose, where he says that "opportunity is *bald behind* †."

We beg leave to subjoin the General Postscript, as containing a just and ingenious account of the work, in the author's own words.

* There are many favourite passages in Shakespeare, which most of my readers have got by heart, and missing here, may possibly object to my having neglected to quote or observe upon them, in their proper places. But my intention, in this work, was not to propound the beauties of the poet, but to expound the document of the moralist, throughout his writings.

† So far from being insensible to the other excellencies of this author, I have ever thought him by much the greatest poet of our nation, for sublimity of idea, and beauty of expression. Perhaps I may even think myself guilty of some injustice, in limiting his fame within the narrow confines of these kingdoms; for, upon a comparison with the much venerated names of antiquity, I am of opinion, that we need not surrender the British palm, either to the Grecian bays, or the Roman laurel, with regard to the principal parts of poetry; as thought, sentiment, or description—And though the dead languages are confessed to be superior to ours, yet even here, in the very article of diction, our author shall measure his pen with any of the antient *styles*, in their most admired compound and decompound epithets, descriptive phrases, or figurative expressions. *The multitudinous sea, ear-piercing fife, big war, giddy mast, sky-aspiring, heaven-kissing bill, time-honoured name, cloud-capt towers, heavenly-barnassed team, rask gunpowder, polished perturbation, gracious silence, golden care, trumpet-tongued, thought-executing fires*; with a number of other words, both epic and comic, are instances of it. But with regard to the moral excellencies of our English Confucius, either for beauty or number, he undoubtedly challenges the wreath from the whole collective host of Greek or Roman writers, whether ethic, epic, dramatic, didactic, or historic.

* Mrs. Montagu says, very justly, that "We are apt to consider Shakespeare only as a poet; but he is certainly one of the greatest moral philosophers that ever lived." And this is true; because, in his universal scheme of doctrine, he com-

* "There is a tide in the affairs of men," &c.

JUL. CÆS. Act. iv. Scene. 5.

† *Post occasio calva.*

prehends manners, properties, and decorums; and whatever relates to these, to personal character, or national description; falls equally within the great line of morals. Horace prefers Homer to all the philosophers,

‘*Qui, quid sit pulchrum, quid turpe, quid utile, quid non,
Pleniùs et meliùs Chryppò et Crantore dicit.*

And surely Shakespeare *pleniùs et meliùs* excels him again, as much as the living scene exceeds the dead letter, as action is preferable to didaction, or representation to declamation.

‘Example is better than precept. A dramatic moral affords us the benefit of both, at once. Plato wished that virtue could assume a visible form. Dramatic exhibition gives one, both to virtue and to vice. The abstract idea is there materialized, The contrast of character, too, affords an additional strength to the moral; as we are led to love virtue, on a double account, by being made to abhor vice, at the same time. The dramatic moralist possesses a manifest advantage over the doctrinal one. Mere descriptions of virtue or vice do not strike us, so strongly, as the visible representations of them. Richard the Third’s dream, Lady Macbeth’s soliloquy in her sleep, the Dagger Scene in the same play, Cardinal Beaufort’s last moments, with many other passages in our author, of the same admonitory kind, avail us more than whole volumes of Tully’s Offices, or Seneca’s Morals.

‘In this scenic province of instruction, our representations are much better calculated to answer the end proposed, than those of the ancients were, on account of the different hours of exhibition. Theirs were performed in the morning; which circumstance suffered the salutary effect to be worn out of the mind, by the business or avocations of the day. Ours are at night; the impressions accompany us to our couch, supply matter for our latest reflections, and may sometimes furnish the subject of our very dreams.

‘But Shakespeare seems to have extended his views still further; by frequently interspersing allusions to the Scriptures, throughout his writings. I would not have the old *Mysterius* restored to the stage, nor should dramatic dialogue exceed into sermons; but I think, that such occasional hints or passages, as this author has supplied, when thrown in sparingly, and introduced with discretion, may sometimes serve to add a strength and dignity to the style and subject of such compositions; besides the advantage of producing, perhaps, effects of an higher nature, by calling our attention to more serious reflections, in the very midst of our pleasures and dissipations, without sinking our spirits, or damping our enjoyments;

awakening us to the contemplation of a religion so pure, so equally free from the severities of discipline, and the superstitions of devotion; of a system of theology, framed even as man himself would chuse; in fine, of a faith and doctrine, which has but stronger bound the social ties, given an higher sanction to moral obligations, and proved our duty to be our interest also.

Having now arrived at the last page of my task, I must confess the apprehensions I am sensible of, on presenting to the public a work of so much difficulty and danger: though with regard to the first of these articles, I acknowledge this to have been one in the class of those, of which Ferdinand in the Tempest says,

‘ There be some sports are painful, but their labour
Delight in them sets off,

But in respect to the latter, I must here throw myself not only upon the candor, but the indulgence of my readers; hoping that the many failures in the execution may be pardoned, on the single merit of the design.’

We may affirm, that few works were ever published, that exhibited such a number and variety of moral precepts, and observations, relative to the œconomy of life and manners, as this Illustration; which conveys instruction in the most agreeable form, and will be read with equal pleasure and advantage.

VIII. Braganza. *A Tragedy. Performed at the Theatre Royal in Drury-Lane. Written by Robert Jephson, Esq. 8vo. 1s. 6d. Evans, Strand.*

THIS tragedy is founded on the revolution which took place in Portugal in the year 1640, when by the valour and activity of a small number of conspirators, that kingdom was rescued from the oppressive usurpation of Spain, and the crown conferred on the duke of Braganza, a popular nobleman, and descended from the ancient kings of the country. In what manner Mr. Jephson has wrought up this simple event into the form of a dramatic representation, will appear from a general account of the fable, of which the following are the outlines.

The first and second acts are chiefly employed in conversations between several members of the conspiracy, in which they lament the unfortunate state of the kingdom, and communicate to each other the resolution that is formed, of assassinating Velasquez, the Spanish governor, the ensuing night, and advancing

vancing Braganza to the royal dignity. In the third act, Velasquez is represented meditating the death of Braganza, whose great popularity in the nation he views with an eye of jealousy, and even entertains the thought of usurping the throne of Portugal, by marrying the duchess of Braganza, after the removal of her husband. For effectuating this purpose, he tampers with Ramirez, the duke's confessor, whom by promises and threats, he persuades to poison that nobleman, when he administers to him the sacrament. The execution of the design, however, is accidentally interrupted, and Velasquez, alarmed with the assault of the conspirators, flies to the house of the duke of Braganza, in the resolution of satisfying his vengeance on the duchess, to whom he procures access, on the supposition of his being a person who sought refuge from the fury of the assailants. He scarcely discovers himself, when the duke and his party enter; on which, Velasquez, seizing the duchess with one hand, and holding in the other a drawn dagger, threatens to stab her, if the duke or his guards advance towards him. Braganza, full of apprehension for the duchess, is willing to capitulate upon any conditions. She, however, refuses to accept of life upon any terms derogatory to the honour of her husband, or the good of her country. Velasquez then demands to be conducted safe to his palace, and to be reinstated in his power; immediately on which requisition, the monk, who had a little before been stabbed by him, for not accomplishing the murder of the duke, is brought in covered with blood, and on the point of expiring. Astonished at this unexpected sight, Velasquez drops the dagger, when the conspirators rushing upon him, he is carried off to prison, where he is torn to pieces by the exasperated populace.

From this concise narrative it is apparent, that the fable of Braganza labours under a deficiency of incidents. From the first to the fifth act, there is an almost uninterrupted chasm of dramatic action. The plot of the conspirators is constantly kept in view, but we perceive no intermediate gradation of connected events, by which the catastrophe ought to be naturally produced. The conclusion, however, it must be acknowledged, affords an affecting situation of tragic terror and distress; and had the other parts been marked with equal ingenuity of invention, the conduct of the poet, in the construction of the fable, would have merited our warmest applause.

The following scene; in the third act, between Velasquez and Ramirez, is conducted with a remarkable degree of address.

Officer.

- * *Officer.* What is your lordship's pleasure?
 * *Velasquez.* Attends the monk, Ramirez?
 * *Officer.* He does, my lord.
 * *Velas.* Conduct him in and leave us.

* *Enter Ramirez.*

You are welcome,

Most welcome, reverend father—Pray draw near—

We have a business for your privacy,
 Of an especial nature—The circling air
 Shou'd not partake it, nor the babbling winds,
 Lest their invifible wings difperfe one breath
 Of that main fecret, which thy faithful bofom
 Is only fit to treasure.

* *Rami.* Good my lord.

I am no common talker.

* *Velas.* Well I know it,
 And therefore chofe thee from the brotherhood,
 Not one of whom but wou'd lay by all thoughts
 Of earth and Heaven, and fly to execute
 What I, the voice of Spain, commiffion'd him.

* *Rami.* Vouchsafe directly to unfold your will,
 My deeds, and not my words, muft prove my duty.

* *Velas.* Nay, trust me, cou'd they but divine my purpofe,
 The holieft he, that wafte the midnight lamp
 In prayers and penance, wou'd prevent my tongue,
 And hear me thank the deed, but not perfuade it.
 Therefore, good friend, 'tis not neceffity,
 That fometimes forces any prefent means,
 And chequers chance with wifdom, but free will,
 The election of my judgment and my love,
 That gives thy aptnefs this pre-eminence.

* *Rami.* The ftate, I know, has ftore of inftruments,
 Like well-rang'd arms in ready order plac'd,
 Each for its feveral ufe.

* *Velas.* Obferve me well;
 Think not I mean to fnatch a thanklefs office;
 Who ferves the ftate, while I direct her helm,
 Commands my friendship, and his own reward.
 Say, can you be content in thefe poor weeds
 To know no earthly hopes beyond a cloyfter?
 But ftretch'd on mufty mats in noifome caves,
 To rouse at midnight bells, and mutter prayers
 For fouls beyond their reach, to fenfelefs faints?
 To wage perpetual war with nature's bounty?
 To blacken fick men's chambers, and be number'd
 With the loath'd leavings of mortality,
 The watch-light, hour-glass, and the naufeous phial?
 Are thefe the ends of life? Was this fine frame,
 Nerves exquisitely textur'd, foft defires,
 Afpiring thoughts, this comprehensive foul,

With

With all her train of god-like faculties,
Given to be sunk in this vile drudgery?

* *Rami.* These are the hard conditions of our state,
We sow our humble seeds with toil on earth,
To reap the harvest of our hopes in Heaven.

* *Velas.* Yet wiser they who trust no future chance,
But make this earth a Heaven. Raise thy eyes
Up to the temporal splendors of our church;
Behold our priors, prelates, cardinals;
Survey their large revenues, princely state,
Their palaces of marble, beds of down,
Their statues, pictures, baths; luxurious tables,
That shame the fabled banquets of the gods.
See how they weary art, and ransack nature,
To leave no taste, no wish ungratified.
Now—if thy spirit shrink not—I can raise thee
To all this pomp and greatness.—Pledge thy faith,
Swear thou wilt do this thing—whate'er I urge,
—And Lisbon's envied crozier shall be thine.

* *Rami.* This goodness, so transcending all my hopes,
Confounds my astonish'd sense.—Whate'er it be
Within the compass of man's power to act,
I here devote me to the execution.

* *Velas.* I must not hear of conscience and nice scruples,
Tares that abound in none but meagre soils,
To choke the aspiring seeds of manly daring:
Those puny instincts, which in feeble minds,
Unfit for great exploits, are miscall'd virtue—

* *Rami.* Still am I lost in dark uncertainty;
And must for ever wander, till thy breath
Deign to dispel the impenetrable mist,
Fooling my sight that strives in vain to pierce it.

* *Velas.* You are the duke of Braganza's confessor,
And fame reports him an exact observer
Of all our church's holy ceremonies.
He still is won't, whene'er he visits Lisbon,
Ere grateful slumber seal his pious lids,
With all due reverence, from some priestly hand
To take the mystic symbol of our faith.

* *Rami.* It ever was his custom, and this night
I am commanded to attend his leisure
With preparation for the solemn act.

* *Velas.* I know it—Take (*gives him a box*) thou this—It
holds a wafer

Of sovereign virtue to enfranchise souls,
Too righteous for this world, from mortal cares.
A monk of Milan mix'd the deadly drug,
Drawn from the quintessence of noxious plants,
Minerals and poisonous creatures, whose dull bane
Arrests the nimble current of life's tide,
And kills without a pang.

* *Rami.*

* *Rami.* I knew him well,
The Carmelite Castruccio, was it not?

* *Velas.* The same, he first approv'd it on a wretch
Condemn'd for murder to the ling'ring wheel.
This night commit it to Braganza's lips.
Had he a heart of iron, giant strength,
The antidotes of Pontus—All were vain,
To struggle with the venom's potency.

* *Rami.* This night, my lord?

* *Velas.* This very night, nay, shrink not,
Unless thou mean'st to take the lead in death,
And pull thy own destruction on thy head.

* *Rami.* Give me a moment's pause—A deed like this—

* *Velas.* Should be at once resolv'd and executed.
Think'st thou I am a raw unpractis'd novice,
To make thy breast a partner to the trust,
And not thy hand accomplice of the crime?
Why 'tis the bond for my security:
Look not amaz'd, but mark me heedfully.
Thou hast thy choice—dispatch mine enemy.
The means are in thy hand—be safe and great,
Or instantly prepare thee for a death
Which nothing but compliance can avert.

* *Rami.* Numbers I know even thus have tasted death,
But sure imagination scarce can form
A way so horrid, impious!

* *Velas.* How's this, How's this!
Hear me, pale miscreant, my rage once rous'd,
That hell thou dread'st this moment shall receive thee.
Look here and tremble— [Draws a dagger and seizes him.]

* *Rami.* My lord be not so rash,
Your fury's deaf—Will you not hear me speak?
By ev'ry hope that cheers, all vows that bind,
Whatever horror waits upon the act,
Your will shall make it justice—I'm resolv'd.

* *Velas.* No trifling, Monk—take heed, for should'st thou fail—

* *Rami.* Then be my life the forfeit—My obedience
Not only follows from your high command,
But that my bosom swells against this duke
With the full sense of my own injuries.—

* *Velas.* Enough—I thank thee—Let me know betimes
How we have prosper'd. Hence, retire with caution,
Deserve my favour, and then meet me boldly.'

The characters in this tragedy, though not exceptionable,
are in general well drawn; but its greatest excellence consists in
beautiful diction, which, in sweetness and elevation, may rival
any composition of the tragic muse. Mr. Jephson evidently
possesses great talents for the serious department of the drama,
and should he afterwards fix upon a subject more fit for receiv-
ing

ing a form better suited to theatrical representation, we doubt not of his producing such a tragedy, as may entitle him to a very distinguished rank among the writers of that class.

IX. *Cleonice, Princess of Bithynia: A Tragedy. As it is performed at the Theatre-Royal in Covent-Garden. By John Hoole.* 8vo. 1s. 6d. Evans, Strand.

THE fable of this piece not being founded upon history, is to be considered as the invention of the poet, who was therefore at full liberty to mold it according to the direction of his own genius. Cleonice is the daughter of Lycomedes, king of Bithynia, at which court there is a youth called Arsetes, but whose real name is Pharnaces, son of Artabafus, king of Pontus. This young prince had been sent by his father to learn the art of war in the Roman army; but hearing of the extraordinary beauty of Cleonice, he comes to Bithynia, where he greatly signalizes himself by uncommon acts of valour, in suppressing an insurrection which then prevailed in that country. While universally the favourite of the king and people, he is beloved by Cleonice, of whom he is also deeply enamoured. A truce that had subsisted for some time between Lycomedes and Artabafus, being nearly expired, the prince, from motives of filial affection, and likewise urged by the persuasion of his friend Agenor, determines to quit the court of Bithynia, and rather sacrifice his passion for Cleonice, than take a part in the reviving war, which would be inconsistent with the duty that he owed to his aged father and his own country. Before his intended departure, he procures some interviews with Cleonice, who is rendered unhappy by some false suggestions with respect to the sincerity of his attachment to her, and by the prospect of being obliged to marry Orontes, the nearest heir to her father's crown. Mean while, it is resolved at the court of Bithynia, to send a challenge for single combat to Pharnaces, who is supposed to be in the camp with the troops of Pontus, and is celebrated for his extraordinary bravery. Chance determining the antagonist, the lot falls upon Arsetes, who being to set out on the expedition, a design is formed of assassinating him, by Orontes; to which the latter is instigated from a jealousy of his high reputation, and the favour in which he was with Lycomedes. Soon after the departure of the young hero, the court is alarmed with the noise of a dead march, and the corpse of Arsetes, as is supposed, is carried on a bier, in solemn procession. At this melancholy sight Cleonice is transported with grief, and avows her passion for Arsetes, while Lycomedes joins in bewailing

wailing the fate of a youth to whose bravery he had been so highly indebted. The deceased, however, proves afterwards not to be Arsetes or Pharnaces, but his friend Araxes, whom the former had sent to fill Arsetes's place in the combat, and who greatly resembled him in person. The Bythinians, headed by Orontes, endeavour by a sally to surprise the camp of Artabazus; but the arms of the latter proving victorious, Lycomedes and Cleonice are brought before him in bonds. He instantly unlooses them, and intreats their friendship, which they refuse to give to the person who killed Polemon, brother of Cleonice, and whose son likewise slew young Arsetes. Artabanus assures them, that Arsetes and Pharnaces are the same. While these things are transacting in the palace, a combat takes place between Pharnaces and Orontes, by the former of whom Orontes is mortally wounded; who, in the presence of Lycomedes and Cleonice, who enter during the combat, confesses with his dying breath, that he murdered Polemon, who would otherwise have recovered of the wound which he received of Artabazus. The tragedy concludes with the union of Cleonice and Pharnaces, to whom Lycomedes resigns the crown of Bithynia.

The intricacy arising from the disguise of Pharnaces in the court of Bithynia, under the name of Arsetes, gives an air of artificial construction to the fable, which the author has not uniformly supported. For almost all the incidents are transacted behind the scenes, and are liable to the charge of improbability. Admitting that a youth under twenty years of age could have attained so great renown in war, by the achievements performed both under his real and fictitious name, it is not likely that he would exert himself as the champion of the inveterate enemy of his country; and is equally improbable that his person could be mistaken by Zopyrus, to whom he must have been perfectly well known. An objection of the same nature lies against the conquest of Bithynia, which is represented as far too easy and sudden, considering that the revival of the war was expected, and even provoked by the Bithynians, at the expiration of the truce. We may add, that the conclusion of the piece betrays a languor, unfit to gratify the expectation which had been raised in some previous scenes. After making these remarks, we shall present our readers with a specimen, taken from the fifth act.

* *Enter Orontes retreating before Pharnaces, a party of Orontes driven off by the soldiers of Pharnaces.*

* *Phar.* Enough, my friends; enough—this life demands
My sword alone—for thee, whose murderous guile

With

With seeming manhood, drew me from the fight
To fall by numbers, from this arm receive
Thy treason's due reward.

Oron. Fortune at length
Deceives my aim :—but be it so—I scorn
To deprecate thy vengeance—well thou know'st
Orontes now—Zopyrus has confess'd,
Pale, trembling dastard ! sinking by thy arm,
Our first device against the feign'd Arfetes—
This last is mine—tho' interest and ambition
Forbid me now to risk an equal combat,
Yet since they hated genius still prevails,—
Hence every vain disguise—as man to man,
I dare thy worst.

Pbar. Behold, thou double traitor !
The grove and temple where Araxes fell :
Where now thy followers lurk'd in fatal ambush
To ensnare Pharnaces—tremble now, while justice
Here lifts the sword on this devoted spot,
Here claims a sacrifice to every virtue,
Faith, friendship, loyalty, and poor Araxes !

Arta. [*within*] Defend, defend my son ! (*Oron. falls.*)

Pbar. There sink for ever,
Nor leave thy equal here to curse mankind !

Enter Artabafas and Agenor.

Arta. Art thou then safe ?—my son ! my son !

Pbar. My father ?

Enter Lycomedes, Cleonice, and Teramenes.

Cleon. [*Entering.*] Death has been busy—sure the battle's tumult
Rag'd here but now—

Pbar. [*turning.*] 'Tis Cleonice's voice !

Lycomedes. He lives indeed ! 'tis he !—the guardian genius
That watch'd Bithynia's safety—

Cleonice. Heavenly powers !

And yet it cannot—speak,—O speak, my father,
Ere this lov'd phantom—

Pbar. Still Arfetes lives ;

Behold him here ;—[*kneels*]—No more unknown, who now
Asserts the lineal honours that await
A kingdom's heir and Artabafus' son.

Cleon. Pharnaces rise,—sure 'tis illusion all !
What then was he, whose pale and lifeless corse—

Arta. The youth whom late you mourn'd for slain Arfetes,
Was in his stead deputed for the fight,

Pbar. Orontes and Zopyrus have confess'd
The snare in which this hapless victim fell ;
Orontes drew me now, by fraudulent ambush,
To perish here—behold where lies the traitor ;
His guilty life fast ebbing with his blood.

Lycom.

' *Lycm.* Orontes!—where! then where is virtue, Gods!
Now only living with Bithynia's foes!
Why, Artabafus, did Polemon fall!
Or fall by thee!—

' *Oron.* [*raising himself.*] Hear, most unhappy father;
Thou seek'st t'avenge Polemon's death,—behold
Him now reveng'd—lo! here his murderer lies!

' *Arta.* The youth that fell by me!—

' *Oron.* By thee he fell,
But fell unwounded—to this tent convey'd
Senseless awhile, he lay—myself alone
Watch'd his returning life—at that fell moment,
Ambition, powerful friend! held forth to view
Bithynia's crown—my sacrilegious hand
Uplifted then, with murderous weapon struck
My prince's life.

' *Lycm.* What do I hear!—my blood
Is chill'd!—pernicious villain!—take the vengeance
A father's fury—[*draws, and is held by Art. and Ter.*]

' *Cleon.* Gracious heaven! my brother!—

' *Tera.* Yet hold—tho' great your woe,—the guilty wretch
Already gasps in death, and shivering stands
On that dread brink, where vast eternity
Unfolds her infinite abyss.——

' *Lycm.* Polemon!
My murder'd boy!—

' *Oron.* O thou bright sun! whose beams
Now set in blood, dost thou not haste to veil
Thy head in night, while Nature, thro' her works
Shrinks from a wretch like me!—Come! deepest darkness,
Hide, hide me from myself!—hence, bleeding phantom—
Why dost thou haunt me still!—another!—hence!
They drive me to the precipice—I sink——
——O Lycomedes!——

(*dies.*)

With respect to the characters in this tragedy, they are not of so distinguished a nature, or so discriminated, as to claim particular observation. In every circumstance, this production is inferior to what might have been expected from the author of *Cyrus* and *Timanthes*.

X. *An Account of the last Expedition to Port Egmont in Falkland's Islands, in the Year 1772. Together with the Transactions of the Company of the Penguin Shallop during their Stay there.* By Bernard Penrose. 8vo. 2s. Johnson.

THOSE who have curiosity to enquire into the nature and productions of Falkland's Islands, may, from this pamphlet obtain the desired information. The writer resided in the settlement he describes long enough to become well acquainted

with whatever related to it worthy notice, and an air of truth runs through his narrative.

It cannot be expected that the adventures of a ship's company, in islands inhabited by themselves only, should afford much matter for entertainment; of course the most interesting parts of this pamphlet are the accounts of the vegetables and animals with which these islands abound. The different species are however far from being numerous. In reading these we have been exceedingly mortified at observing the wanton cruelty with which some of the people treated the trunk-nosed seals; those truly inoffensive animals, according to our author's testimony; 'on the tails of these animals, says he, while they have been waddling with a vermicular motion from their dens, among the long grass to the water's edge, some of our people were fond of taking rides, and when their sluggishness, in the opinion of these equestrian gentry, needed acceleration, the want of a spur was not uncommonly supplied by a slash with a knife.' We wish we could add, for the honour of human nature, that examples of like wanton barbarity were not to be constantly met with in the common transactions of life.

Among the few vegetables which these islands produce is one of a very singular kind, of which we have the following account.

'There was also a kind of excrescence on the surface of the earth to be found on all the island indiscriminately, so exceedingly different from any thing ever seen by us in other places, that we could only guess it at first to be the work of a mole, or some such subterraneous operator; but upon examination it was found to belong to the vegetable world. The size was various according to the different age of the plant: and the outward appearance was like that of a round hillock, sometimes two feet in height, and near nine in circumference, covered with a kind of velvet crust, similar to those clumps of moss which grow on the roofs of houses. This coat was an inch and a half in thickness, and would bear a man to sit on it; but, when broken through, it exhibited to us a sight that at first was surprising; for the whole cavity was filled with an infinite number of small stalks, edged with very diminutive leaves, exactly like those of the fir, to which it bore a near resemblance in another respect; viz. that the juice of it appeared very resinous, and the top of each hillock was spangled with numberless exudations of various magnitudes, from the size of a large pin's-head, to that of a hazel-nut, brown on the outside, but white within: these drops seemed analagous both in taste and smell to the gum ammoniacum; but we could not discover, by repeated experiments, that they had any medicinal virtue. Sometimes a few of the internal branches would push through the surface, and then the leaves being more expanded, they looked like myrtles in miniature.'—

Our quadrupeds, says the author, were few, but of the feathered tribe we had a greater variety. Penguins, albatrosses, geese, both of the land and sea kind, wild ducks, teals, hawks, purlews, bitterns, plovers, and gulls, were the principal sorts we met with. The chief curiosity respecting the former, is the manner in which they lay their eggs. This they do in collective bodies, resorting in incredible numbers to certain spots, which their long possession has freed from grass; and to which we gave the name of towns. Here, during the breeding-season, we were presented with a sight which conveyed a most dreary, and I may say, awful idea of the desertion of the islands by the human species. A general stillness prevailed in these towns; and whenever we took our walks among them, in order to provide ourselves with eggs, we were regarded indeed as intruders with sidelong glances, but we carried no terror with us.

These nests are composed of mud, and are about a foot high, placed as near together as possibly can be. The eggs are rather larger those of the goose, and are laid in pairs like the pigeon's. When we took them once, and sometimes twice in a season, they were as often replaced by the birds; and prudence would not permit us to plunder too far, lest a future supply in the next year's brood might by these means be prevented. The albatrosses begin laying their eggs in October, and continue somewhat more than a month; at the end of which the penguins come and drive them away and then deposit their burthens, and hatch them, in much the same manner as their predecessors.

An accident which happened in one of these egg towns was very near destroying the whole colony. A spark of fire falling among the dry grass set it on a blaze, and the wind blowing hard, the country for several miles round was in a flame during several days; our colonists were even obliged to remove most of the things they had on shore down to the water-side, lest the fire should reach them. A heavy rain at length extinguished it, and relieved them from their apprehensions.

Our author is of opinion that were boiling-houses erected on Falkland's Islands, very profitable returns might be made from the whales in their neighbourhood. At present, if ships are under the necessity of keeping the sea, they are frequently obliged to cut up the fish along-side; this was the case of a North American vessel, which arrived just before the evacuation of these islands by the British troops. The evening before they sailed, another fishing vessel arrived, and, as she had suffered much by bad weather, her crew resolved to stay where they were all winter, succeeding as tenants to the dwellings and gardens of their English brethren.

XI. *The History of Great Britain, from the Restoration, to the Accession of the House of Hanover.* By James Macpherson; Esq. Two Vols. 4to. 2l. 2s. Cadell.

AS this work derives its importance from the Original Papers to which the author has had access, it will be proper to give a general account of these, before we enter on the examination of the History. They are now first published, under the following title,

XII. *Original Papers; containing the Secret History of Great Britain, from the Restoration to the Accession of the House of Hannover. To which are prefixed Extracts from the Life of James II. As written by Himself.* Two Vols. 4to. 2l. 2s. Cadell.

THE Extracts from the Life of King James II. which occur in the front of these volumes, and consist of more than thirty sheets of print, were taken from a manuscript in the Scotch college at Paris, written with the king's own hand, partly by the late Mr. Thomas Carte, and partly by Mr. Macpherson, the editor. These memoirs, Mr. Macpherson observes, consist rather of memorandums made for the king's own use, than a regular detail of events. The most material passages have been selected, and the language of king James in a great measure preserved by both the transcribers. In such detached notes, written carelessly, without any coherence or premeditation, we cannot expect to be gratified with the ornaments of elegant composition; but our curiosity is more usefully entertained by circumstances of greater importance to history. We here meet with an account of transactions, either more explicit and satisfactory, or different from that which has been hitherto communicated to the public through other channels. With respect to the fidelity of these memoirs, no suspicion can be reasonably entertained. They were written before there was any necessity for misrepresentation on the part of the royal author, and without the least apparent intention of ever being published. Besides, it is well known that James II. amidst all his defects as a king and a religious zealot, was of a disposition avowedly governed by principle, even in cases where policy required the practice of dissimulation; and he affected to regard the smallest deviation from truth with a degree of abhorrence. These extracts are chronologically arranged, in one continued series, from the Restoration to the end of the year 1698.

The subsequent papers in these volumes commence with the year 1688; and are those of the family of Stuart, and the House of Brunswick Lunenburgh. The former are the collection

lection of Mr. Nairne, who, during the period from the Revolution to the end of the year 1713, was under-secretary to the ministers of James II. and to those of his son. These papers came into the possession of Mr. Carte, some time before his death, who intended to have made use of them in the future part of his History.

Exclusive of the correspondence of the House of Stuart, the editor has received original papers from several persons at home and abroad. He particularly acknowledges great obligations to Mr. Duane, who possesses, by purchase, the papers of the House of Brunswick Lunenburg, containing their whole correspondence with Great Britain, from the passing of the Act of Settlement, till the establishment of George I. on the throne. This valuable collection, we are informed, consists of ten large volumes in quarto.

The originals of three fourths of these papers, are written in French, Italian, and High-Dutch; but for the convenience of the public, they were translated, under the eye of the editor, and, we doubt not, with due care and fidelity. From the same motive, long memorials are abridged; and where letters were tedious, extracts are only given.

Such are the sources from whence these *Original Papers* have been derived, and such the manner in which the editor has conducted the publication. Concerning this mass of historical evidence, we shall at present only observe, that, as it comprises the secret correspondence of the persons who were principal agents in the political negotiations and transactions of those times, and that, too, of each of the families who were rivals for the succession to the crown, it promises a fund of information, which must throw great light on a period perhaps the most interesting of the British annals. We shall conclude this general account, with inserting Mr. Macpherson's preface to his History, as it contains the plan upon which he has proceeded in compiling the work.

The Papers of the Family of Brunswick-Lunenburg, and those of the House of Stuart, having been placed in the hands of the author of the following volumes, he was encouraged to write the History of Great Britain, during a very important period. The new light thrown upon public transactions, the discoveries made in the secret views of parties, the certainty established with regard to the real characters of particular persons, and the undeviating justice rendered to all, will, he hopes, atone for his defects as a writer, and recommend his work to the public. Unwilling to advance any matter of fact, without proof, he has printed his materials; and, for their authenticity, he refers the reader to the papers themselves.

In the dates of great events, in facts which fell under public discussion, in decisions of importance, in the state of debts, taxes, grants, and supplies, he has availed himself of the records and journals of the two houses of parliament. In the detail of battles he has followed the best military writers; in well-known events, the authors who wrote in the times. In describing the secret springs of action, the private negotiations of parties, the intrigues of ministers, and the motives of sovereigns, he has followed unerring guides, original papers. In relating the affairs of Great Britain, he has frequently introduced a summary of the affairs of Europe. He has consulted, with the utmost attention, the best writers of foreign nations; and endeavoured to give a comprehensive view of the state of other countries, in order to throw a more complete light on our own.

Where the facts are important and but little known, the authorities have been carefully quoted. Where their truth is universally admitted, the author has been less anxious about the precision of his citations. To crowd a margin with the names of different writers, is an easy, and, perhaps, a harmless imposture. In the minds of the superficial, the expedient might establish an opinion of an author's industry and knowledge; but it would have little effect on the judicious, from whose decision he has most to hope and to fear. To the latter, it may be sufficient to observe, that he has consulted, on every point, a greater number of printed works, than he would chuse to cite at the bottom of any page. He has taken no fact, in all its circumstances, from any one writer. His narrative is the general result of an intense inquiry into what has been advanced on all sides.

In recording events, every possible attention has been paid to the order of time. The dates have been carefully investigated; and, where they are not interwoven with the work, are placed at the bottom of the page. In matters already known and admitted, a comprehensive brevity has been studied. No circumstance, however, has been neglected, no fact overlooked, that was thought either material in itself, or conducive to throw light on events of real importance. The intrigues of the cabinet have been more minutely recorded than the operations of the field. In the description of battles, sieges, and naval engagements, the author has endeavoured to be concise. But he has marked the outlines of military operations with a precision that brings forward the whole figure distinctly to the view.

Where the transactions are most important, and least known, the greatest labour and time have been bestowed. The intrigues which preceded the Revolution, and were partly the cause of that event, are investigated at an early period, and traced through their whole progress. The circumstances of the Revolution itself have been examined with the utmost care, and the

the most undeviating attention to truth. The events that immediately followed the accession of William and Mary, particularly the affairs of Ireland, have employed a great deal of time, as they have hitherto been very imperfectly known. The negotiations of king James in France, his secret intrigues with his former subjects, have been carefully connected with the great line of history; and their effects on public affairs, as well as on the conduct of particular persons, have been pointed out, as the circumstances themselves arose.

Upon the death of James, and the subsequent demise of king William, the whole system of secret intrigues for the throne suffered a material change. In the first years of queen Anne, the adherents of the Pretender abroad, fixed their hopes on the supposed affection of that princess for her brother and family. Those in England who were most attached to the hereditary descent of the crown, entertained the same views. The disturbances in Scotland, which terminated in the union of the two kingdoms, were succeeded by events, which are related with brevity, as they are in some measure already known. But the change of men and measures, which happened in the year 1710, introduced a period of history that has been hitherto very little understood. The four last years of queen Anne, therefore, cost the author much time and labour; and if he has not succeeded, his want of abilities must be blamed, and not his want of information.

The reign of Charles II. has been much investigated by other writers. The causes of many of the most important events are already sufficiently known. But the ample extracts from the life of king James II. which were placed here in the author's hands, the access he had, in person, at Paris, to the papers of that prince, together with some materials, equally unknown, procured from other sources, have enabled him to throw a new and, he hopes, a complete light on that period. He was advised to prefix only a review of that reign to his work. But he neither liked that imperfect mode of writing history, nor could he be persuaded, after he had examined the subject, that any of his predecessors had occupied the whole ground.

To decide on the execution of the work, is the province of the public. To form some judgment of his own sentiments, may be fairly left to the author. In his progress through his subject, he is not conscious of having once departed from the obvious line of evidence. He felt no predilection for any party. He has, surely, been biased by none. In his observations on the worst men, he has made allowances for human passions. In commending the best, he was forced to remember their frailties. He considered himself throughout in the light of a judge upon mankind and their actions; and, as he had no object but truth, he trusts he has attained his end.

‘ To speak with more warmth of the work, would be incompatible with the modesty, which writers ought to observe when they treat of themselves. To say less in its favour, the author hopes, would be deemed inconsistent with justice. Without vanity, he may affirm, that the history of the period he has chosen, has been hitherto very imperfectly known. He is far from supposing, that the following volumes are wholly free from errors. He hopes, however, that they are neither great nor many, with regard to matters of fact.’

In our next Review, we shall begin the examination of these volumes, and carefully collate Mr. Macpherson's History, with the authorities that support it.

XIII. *Travels through the Middle Settlements in North America, in the Years 1759, and 1760. With Observations upon the State of the Colonies. By the rev. Andrew Burnaby, A. M. Vicar of Greenwich.* 4to. 3s. 6d. Payne.

WHILE the affairs of America interest us so much as they do at present, all information relative to that country and its inhabitants will be received with avidity. This is, therefore, a favourable opportunity for a traveller through that part of the world to recount what he has met with remarkable; and should he be inclined to indulge himself in criticising the conduct of the people he has seen, in recommending improvements in their customs and policy, or in prying into futurity, and predicting what their condition will be in future times, he need not dread the mortification of talking to inattentive hearers; we shall crowd round him as soon as he begins, and stand till the conclusion of his discourse *arrestis auribus*.

Mr. Burnaby assures us, that it is owing to the present critical situation of affairs joined to the request of his friends, that he publishes the present work. His observations, he says, were intended only as memorandums; and this appears probable from some of the relations he has given us, which had he at first intended to write for the public, he would probably never have transcribed; but it is the failing of travellers, to think that every thing in which they had any concern, while remote from their own country, is of consequence enough to be laid before the public.

It must be confessed, that our author gives us a great deal of very agreeable information, and, if he cannot vie in description with Pennant or Brydone, he is, nevertheless, on the whole, no un-entertaining traveller.—We now proceed to accompany him; and finding nothing remarkable in his passage by sea, behold him arrived safe in Chesapeake bay, and attend him

him to Williamsburg, the capital of Virginia, a tolerable neat town, laid out in parallel streets, intersected by others at right angles, and containing about two hundred houses.

The climate of Virginia, he tells us, is extremely fine, though subject to violent heats in the summer: Fahrenheit's thermometer being generally for three months from 85 to 95 degrees high. The other seasons, however, make ample amends for this inconvenience; for the autumns and springs are delightful, and the winters so mild and serene (though there are now and then excessive cold days) as scarcely to require a fire. The only complaint that a person can reasonably make, is, of the very sudden changes which the weather is liable to; for this being intirely regulated by the winds, is exceedingly variable. Southerly winds are productive of heat, northerly of cold, and easterly of rain; from hence it is no uncommon thing for the thermometer to fall many degrees in a very few hours; and, after a warm day, to have such severe cold as to freeze over a river a mile broad in one night's time. In summer there are frequent and violent gusts with thunder and lightning: but as the country is very thinly inhabited, and most of the gentry have electrical rods to their houses, they are not attended with many fatal accidents.'

Besides tobacco and Indian corn, Virginia produces great quantities of fruits and medicinal plants, with trees and flowers of infinitely various kinds, so that, in our author's opinion, no country ever appeared with greater elegance or beauty. The remainder of our author's account of Virginia is equally in its favour. Its rivers, we are told, are stored with incredible quantities of fish; its forests with no less plenty of game of various kinds; its mountains with rich veins of ore, and its woods with birds remarkable for their singing and beauty. The fruits introduced here from Europe succeed extremely well; particularly peaches, which have a very fine flavour, and grow in such plenty as to serve, says Mr. Burnaby, to feed the hogs in the autumn of the year. Pleasing intelligence for British emigrants!—neither North nor South Britain can have charms sufficient to detain them from a country where nature has been so lavish of her gifts.—

But it may not be amiss, before we think of setting out for this delightful country, to enquire what figure we shall make there. Mr. Burnaby's character of the inhabitants gives room to suspect that we should be held in no great estimation, and we have too much spirit to submit to indignities for the sake of profit. The climate and external appearance of the country, we are told, conspire to make them indolent, lazy, and good natured. Extremely fond of society, and much given to convivial pleasures. In consequence of this, they seldom
show

shew any spirit of enterprize, or expose themselves willingly to fatigue. Their authority over their slaves renders them vain and imperious; and entire strangers to that elegance of sentiment which is so peculiarly characteristic of refined and polished nations.

To heighten this character Mr. Burnaby tells us also, that the Virginians are ignorant of mankind and of learning, extravagant and ostentatious, that they outrun their incomes, and having thus involved themselves in difficulties, are frequently tempted to raise money by bills of exchange, which they know will be returned protested with ten per cent. interest, the rate allowed by an act of assembly on the amount of all bills protested.

In this place we shall mention, once for all, that we think our author rather credulous. He gives us, relative to the above act of assembly, the following very curious anecdote, of which he is persuaded the reader will excuse the relation.

'An usurer, not satisfied with 5l. per cent. legal interest, refused to advance a certain sum of money to a gentleman, unless by way of security, he would give him a bill of exchange that should be returned protested, by which he would be entitled to 10 per cent. The gentleman, who had immediate occasion for the money, *sat down* and drew a bill upon a capital merchant in London, with whom he had never had any transaction, or carried on the least correspondence. The merchant, on the receipt of the bill, observing the name of the drawer, very readily honoured it, knowing the gentleman to be a person of great property, and concluding that he meant to enter into correspondence with him. The usurer upon this became entitled to only 5l. per cent. He was exceedingly enraged, therefore, at being as he supposed thus tricked: and complained very heavily to the gentleman of his having given him a good bill instead of a bad one.'

Thus far our author has spoken only of the men; the ladies in England cannot but thank him for what he says of the women.

'The women are, upon the whole, rather handsome, though not to be compared with our fair country women in England. They have but few advantages, and consequently are seldom accomplished: this makes them reserved, and unequal to any interesting or refined conversation. They are immoderately fond of dancing, and indeed it is almost the only amusement they partake of; but even in this they discover great want of taste and elegance, and seldom appear with that gracefulness and ease, which these movements are so calculated to display. Towards the close of an evening, when the company are pretty well tired with country-dances, it is usual to dance jiggs; a
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practice originally borrowed, I am informed, from the Negroes. These dances are without any method or regularity: a gentleman and lady stand up, and dance about the room, one of them retiring, the other pursuing, then perhaps meeting, in an irregular fantastical manner. After some time, another lady gets up, and then the first lady must sit down, she being, as they term it, cut out: the second lady acts the same part which the first did, till somebody cuts her out. The gentlemen perform in the same manner. The Virginian ladies, excepting these amusements, chiefly spend their time in sewing, and taking care of their families; they seldom read, or endeavour to improve their minds; however, they are in general good housewives; and though they have not, I think, quite so much tenderness and sensibility as the English ladies; yet they make as good wives, and as good mothers, as any in the world.'

From Virginia our traveller proceeds to Maryland; the state of which colony he tells us, is nearly like that of the former, and its inhabitants, in point of character, much the same with the Virginians.

We next attend him to Philadelphia. The country all the way bears a different aspect from any thing yet met with. It is much better cultivated, and beautifully laid out into fields of clover, grain and flax.

Philadelphia, says Mr. Burnaby, if we consider that not eighty years ago the place where it now stands was a wild and uncultivated desert, inhabited by nothing but ravenous beasts and a savage people, must certainly be the object of every one's wonder and admiration. It is situated upon a tongue of land, a few miles above the confluence of the Delaware and Schuylkill; and contains about 3000 houses, and 18 or 20,000 inhabitants. It is built north and south upon the banks of the Delaware; and is nearly two miles in length, and three quarters of one in breadth. The streets are laid out with great regularity in parallel lines, intersected by others at right angles, and are handsomely built: on each side there is a pavement of broad stones for foot passengers; and in most of them a causeway in the middle for carriages. Upon dark nights it is well lighted, and watched by a patrol: there are many fair houses, and public edifices in it. The stadthouse is a large handsome, though heavy building; in this are held the councils, the assemblies, and supreme courts; there are apartments in it also for the accommodation of Indian chiefs or sachems; likewise two libraries; one belonging to the province, the other to a society, which was incorporated about ten years ago, and consists of sixty members. Each member on admission, subscribed forty shillings; and afterwards annually ten. They can alienate their shares, by will or deed, to any person approved of by the society. They have a small collection of medals and medallions, and a few other curiosities, such as the skin of a rattle-snake killed at Surinam,
twelve

twelve feet long ; and several Northern Indian habits made of furs and skins. At a small distance from the *stadt-houfe*, there is another fine library, consisting of a very valuable and chosen collection of books, left by a Mr. Logan ; they are chiefly in the learned languages. Near this there is also a noble hospital for lunatics, and other sick persons. Besides these buildings, there are spacious barracks for 17 or 1800 men ; a good assembly-room belonging to the society of free-masons ; and eight or ten places of religious worship ; viz. two churches, three quakers meeting houses, two presbyterian ditto, one Lutheran church, one Dutch Calvinist ditto, one Swedish ditto, one Romish chapel, one anabaptist meeting-house, one Moravian ditto ; there is also an academy or college, originally built for a tabernacle for Mr. Whitefield. At the south end of the town, upon the river, there is a battery mounting thirty guns, but it is in a state of decay. It was designed as a check upon privateers. These, with a few alms-houses, and a school-house belonging to the quakers, are the chief public buildings in Philadelphia. The city is in a very flourishing state, and inhabited by merchants, artists, tradesmen, and persons of all occupations. There is a public market held twice a week, upon Wednesday and Saturday, almost equal to that of Leadenhall, and a tolerable one every day besides. The streets are crowded with people, and the river with vessels. Houses are so dear, that they will let for 100l. currency per annum : and lots, not above thirty feet in breadth, and a hundred in length, in advantageous situations, will sell for 1000 l. sterling. There are several docks upon the river, about twenty-five vessels are built there annually. I counted upon the stocks at one time no less than seventeen, most of them three-masted vessels.*

The soil of Pennsylvania, of which province Philadelphia is the capital, is, we are told, extremely strong and fertile, and produces spontaneously an infinite variety of trees, flowers, fruits, and plants of different sorts. The mountains are enriched with ore, and the rivers with fish ; some of these are so large as not to be beheld without admiration. The trade of this province is, we find, very extensive, and its manufactures very considerable. There is no established religion. Protestants, Papists, Jews, and all other sects whatsoever, are universally tolerated. A proof of the liberal sentiments of Mr. Penn, who, by the charter of privileges granted to the settlers in Pennsylvania, allowed to all who believed in God, the free and unmolested exercise of their callings or professions, and rendered any one who believed in Jesus Christ capable of enjoying the first post under the government.

Of the inhabitants of this province, our author gives the following account.

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* The Pennsylvanians, as to character, are a frugal and industrious people: not remarkably courteous and hospitable to strangers, unless particularly recommended to them; but rather, like the denizens of most commercial cities, the reverse. They are great republicans, and have fallen into the same errors in their ideas of independency, as most of the other colonies have. They are by far the most enterprising people upon the continent. As they consist of several nations, and talk several languages, they are aliens in some respect to Great Britain: nor can it be expected that they should have the same filial attachment to her which her own immediate offspring have. However, they are quiet, and concern themselves but little, except about getting money. The women are exceedingly handsome and polite; they are naturally sprightly and fond of pleasure; and, upon the whole, are much more agreeable and accomplished than the men. Since their intercourse with the English officers, they are greatly improved; and, without flattery, many of them would not make bad figures even in the first assemblies in Europe. Their amusements are chiefly dancing, in the winter; and, in the summer, forming parties of pleasure upon the Schuilkill, and in the country. There is a society of sixteen ladies, and as many gentlemen, called the fishing-company, which meet once a fortnight upon the Schuilkill. They have a very pleasant room erected in a romantic situation upon the banks of that river, where they generally dine and drink tea. There are several pretty walks about it, and some wild and rugged rocks, which together with the water and fine groves that adorn the banks form a most beautiful and picturesque scene. There are boats and fishing-tackle of all sorts, and the company divert themselves with walking, fishing, going upon the water, dancing, singing, conversing, or just as they please. The ladies wear an uniform, and appear with great ease and advantage from the neatness and simplicity of it. The first and most distinguished people of the colony are of this society; and it is very advantageous to a stranger to be introduced to it, as he hereby gets acquainted with the best and most respectable company in Philadelphia. In the winter, when there is snow upon the ground, it is usual to make what they call sleighing parties, or to go upon it in sledges; but as this is a practice well known in Europe, it is needless to describe it.

In New-Jersey, New-York, and Rhode-Island, we find little worthy of notice, besides what is common to the preceding provinces, except the character of the inhabitants of the latter, of which our author gives so unamiable (though we fear just) an account, that to transcribe it would be as disgusting to the reader as it is disagreeable to us.

We come now to the province of Massachusetts-bay, the political affairs of which have been of late so general a topic, that we shall transcribe what our author says of the manners of its inhabitants.

' The character of the inhabitants of this province is much improved, in comparison of what it was: but puritanism and a spirit of persecution is not yet totally extinguished. The gentry of both sexes are hospitable, and good-natured; there is an air of civility in their behaviour, but it is constrained by formality and preciseness. Even the women, though easiness of carriage is peculiarly characteristic of their nature, appear here with more stiffness and reserve than in the other colonies. They are formed with symmetry, are handsome, and have fair and delicate complexions; but are said universally, and even proverbially, to have very indifferent teeth.

' The lower class of people are more in the extreme of this character; and, which is constantly mentioned as singularly peculiar to them, are impertinently curious and inquisitive. I was told of a gentleman of Philadelphia, who, in travelling through the provinces of New England, having met with many impertinencies, from this extraordinary turn of character, at length fell upon an expedient almost as extraordinary, to get rid of them. He had observed, when he went into an ordinary, that every individual of the family had a question or two to propose to him, relative to his history; and that, till each was satisfied, and they had conferred and compared together their information, there was no possibility of procuring any refreshment. He, therefore, the moment he went into any of these places, inquired for the master, the mistress, the sons, the daughters, the men-servants and the maid servants; and having assembled them all together, he began in this manner. "Worthy people, I am B. F. of Philidelphia, by trade a——, and a bachelor; I have some relations at Boston, to whom I am going to make a visit: my stay will be short, and I shall then return and follow my business, as a prudent man ought to do. This is all I know of myself, and all I can possibly inform you of; I beg therefore that you will have pity upon me and my horse, and give us both some refreshment."

' Singular situations and manners will be productive of singular customs; but frequently such as upon slight examination may appear to be the effects of mere grossness of character, will, upon deeper research, be found to proceed from simplicity and innocence. A very extraordinary method of courtship, which is sometimes practised amongst the lower people of this province, and is called Tarrying, has given occasion to this reflection. When a man is enamoured of a young woman, and wishes to marry her, he proposes the affair to her parents, (without whose consent no marriage in this colony can take place); if they have no objection, they allow him to tarry with her one night, in order to make his court to her. At their usual time the old couple retire to bed, leaving the young ones to settle matters as they can; who, after having fate up as long as they think proper, get into bed together also, but without pulling off their under garments, in order to prevent scandal. If the parties agree, it

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is all very well; the banns are published, and they are married without delay. If not, they part, and possibly never see each other again; unless, which is an accident that seldom happens, the forsaken fair-one prove pregnant, and then the man is obliged to marry her, under pain of excommunication.'

Mr. Burnaby concludes with General Reflections, in which he declares himself of opinion, that America is not likely ever to become the seat of empire; his reasons for which are too prolix for us to copy.

XIV. *Lessons on the Art of Reading*. Part I. *Containing the Art of reading Prose*. By Thomas Sheridan, A. M. 8vo. 5s. in boards. Doddsley.

THE late earl of Chesterfield thought a graceful enunciation of so much importance in the education of his son, that he was continually inculcating this and the like advice:

'Read what Cicero and Quintilian say of enunciation, and see what a stress they lay upon the gracefulness of it. I tell you truly and sincerely, that I shall judge of your parts by your speaking gracefully or ungracefully. If you have parts, you will never be at rest, till you have brought yourself to a habit of speaking most gracefully; for I aver, that it is in your power. You will desire Mr. Harte, that you may read aloud to him, every day; and that he will interrupt and correct you, every time you read too fast, do not observe the proper stops, or lay a wrong emphasis. You will take care to open your teeth, when you speak, to articulate every word distinctly; and to beg of Mr. Harte, Mr. Eliot, or whomever you speak to, to remind and stop you, if ever you fall into the rapid and unintelligible mutter. You will even read aloud to yourself, and tune your utterance to your own ear; and read at first much slower than you need to do, in order to correct yourself of that shameful trick of speaking faster than you ought. In short, you will make it your business, your study, and your pleasure, to speak well, if you think right.' Let. 122.

We entirely agree with his lordship, when he makes elocution one of the most distinguishing criteria of a man's taste and ingenuity. Let any one but speak five sentences, and we will venture to affirm, that a judicious observer will be able to form a competent idea of his genius and education. Propriety of language, and a graceful manner of speaking are the certain characteristics of good sense and good breeding; but a drawling tone of voice, a false pronunciation of words, improper emphases, vulgar expressions, and a violation of the common rules of grammar, are the sure indications of a mean capacity and a low education. As every person is thus liable

to

to expose his ignorance in conversation, and the daily occurrences of life, it is amazing, that a proper knowledge of grammar, and a graceful enunciation, are not more attended to in the instruction of youth, and made the first and most essential article in the plan of a liberal education. Besides, when we reflect on the general benefit which would accrue from bringing the art of speaking to perfection; that it would be useful to many professions; necessary to the most numerous and respectable order established among us; and ornamental to all individuals, whether male or female, we shall be astonished to find, that the study of it is in a manner entirely neglected. The misfortune is, they who teach the first rudiments of reading, do not consider it as the means of acquiring a proper enunciation; but think their task completed, when their pupils are able to read with tolerable facility. This employment requiring no great talents, generally falls to the lot of old women, or men of mean capacities, who can teach them no other mode of utterance, than what they possess themselves; and consequently are not likely to communicate any thing of propriety or grace to their scholars.

‘If, as Mr. Sheridan observes, they bring with them any bad habits, such as stuttering, stammering, mumbling, an indistinct articulation, a constrained unnatural tone of voice; or, if they are unable to pronounce certain letters, these poor creatures, utterly unskilled in the causes of these defects, shelter their ignorance under the general charge of being natural impediments, and send them to the Latin school with all their imperfections on their heads. The master of that school, as little skilled in these matters as the other, neither knows how, nor thinks it part of his province to attempt a cure; and thus the disorder generally passes irremediably through life.’

Mr. Sheridan has taken infinite pains to remedy this defect, and to improve the state of public elocution. The work before us seems very properly calculated to answer this useful purpose. In the first lecture, the ingenious author endeavours to ascertain the number, and explain the nature of the first simple elements of our language. There are, he says, in our tongue, twenty-eight *simple sounds*, viz. nineteen consonants and nine vowels. The vowels are contained in the following words: *hall, hat, hate, here, note, prove, bat, fit, cub*. The consonants are *eb, ed, ef, eg, ek, el, em, en, ep, er, es, et, ev, ez, elh, eth, ezh, ing*.—The author assigns the following reasons for placing a vowel before each of these consonants, and not sometimes before and sometimes after, according to the usual method.

‘When

'When a consonant has a vowel after it, there is no time to make any observation upon the manner of its formation, the organs being always left in the position necessary to produce the sound of the vowel, which is the last: thus, in pronouncing *be*, *de*, *ge*, *ve*, the organs are always found in the same position, that which belongs to the sound *ee*; but in pronouncing them thus, *eb*, *ed*, *eg*, *ev*, we may keep them, as long as we please, in the position necessary to the formation of the proper sound, till we can with accuracy determine what it is.'

In our author's scheme of the alphabet, *c* and *q* are superfluous: the former having the power of *ek*, or *es*, the latter that of *ek* before *u*. *f* and *x* are compound, *j* standing for *edzh*, and *x* for *ks*, or *gz*; *b* is no letter, but merely an aspiration.

In this Lecture, the author gives us a minute description of the manner, in which each consonant is formed by the organs of speech. '*Ez* and *es*, he says, are formed by turning up the tip of the tongue towards the upper gums, but so as not to touch them; and thus the breath and voice being cut by the sharp point of the tongue, and passing through the narrow chink left between that and the gums, are modified into that hissing sound to be perceived in the one, and buzzing noise in the other. The only difference between them is, that *ez* is formed by the voice and breath together; *es* by the breath only. *Ezb* and *esb*, are formed by protruding the tip of the tongue towards the teeth, but so as not to touch them; and thus the voice and breath passing over it through a wider chink, and not being cut by it, on account of its flat position, have not so sharp a sound as *es* and *ez*.'

Having thus directed his pupils in the formation of the consonants, he assures us, 'that children would be taught much sooner to pronounce their alphabet in this way; as they, who are slow in catching sounds by the ear, would be made to utter them, as soon as they could be shewn the proper position of the organs to form them.'—'This, he adds, is what I can affirm upon repeated experiments, both upon children and persons advanced in life; and I never found an instance of any that could not, in a short time, be made to pronounce certain letters, which they had never before sounded in their lives.'

Some of our readers will probably think, that this exercise of the organs is impracticable; and others will imagine, that the author may possibly mistake the effects of imitation, produced by hearing the proper sound of the letters, for the efficacy of his manœuvres. We can only say, that where the common method is unsuccessful, it will be proper to pursue the

scheme prescribed by Mr. Sheridan, and exercise the lisping, stammering, stuttering, muttering booby in the use of his tongue, as a soldier is exercised in the use of his gun.

In the second Lecture the author treats of words, as he did in the first, of letters and syllables.

Here he very justly confirms the sentiments of Wallis*, by a great number of examples, that the English language is more remarkable than any other for the expressive sound of its words: such as, squeek, squeel, squall, scream, shriek, shrill, shrivel, hiss, jar, hurl, whirl, yell, harsh, burst, patter, spatter, crackle, &c.

Nothing is more common than to hear natives of this country acknowledging the justness of the charge, which foreigners make against the English tongue, that of abounding too much in consonants. What our author alledges in opposition to this remark is as follows.

‘ Upon a fair examination it would appear that we have no more than what contribute to strength and expression. If the vowels be considered as the blood, the consonants are the nerves and sinews of a language; and the strength of syllables formed of single consonants, like single threads, must be infinitely inferior to such as have several as it were twisted together. On such an inquiry it would be found that probably in no language in the world, have the vowels, diphthongs, semi-vowels, and mutes, been so happily blended, and in such due proportion, to constitute the three great powers of speech, melody, harmony, and expression. And upon a fair comparison it would appear, that the French have emasculated their tongue, by rejecting such numbers of their consonants; and made it resemble one of their painted courtezans, adorned with fripperies and fallals. That the German, by abounding too much in harsh consonants and gutturals, has great size and strength, like the statue of Hercules Farnese, but no grace. That the Roman, like the bust of Antinous, is beautiful indeed, but not manly. That the Italian has beauty, grace, and symmetry, like the Venus of Medicis, but is feminine. And that the English alone resembles the ancient Greek, in uniting the three powers of strength, beauty, and grace, like the Apollo of Belvedere.’

The reader may see a vindication of our language from another objection mentioned by Mr. Addison, arising from the hissing of the letter s, in our Review for May 1771, Vol. xxxi p. 376.

The following remark on the usual mode of accenting English words is worthy of notice.

‘ The accent may be either upon a vowel, or a consonant. Upon a vowel, as in the words glóry, fáther, hály. Upon a

* Chap. xiv. § 2.

consonant, as in the words, ha^git, bo^rrow, ba^rtle. When the accent is on the vowel the syllable is long, because the accent is made by dwelling on the vowel a longer time than usual. When it is on the consonant, the syllable is short; because the accent is made by passing rapidly over the vowel and giving a smart stroke of the voice to the following consonant. Thus, the words, ad^d, lea^d, bi^d, roa^d, cu^b, are all short, the voice passing quickly over the vowel to the consonant; but for the contrary reason, the words, k^{ill}, laⁱd, bi^de, roa^d, cu^be, are long; the accent being on the vowels, on which the voice dwells some time, before it takes in the sound of the consonant. Obvious as this point is, it has wholly escaped the observation of all our grammarians, prosodians, and compilers of dictionaries; who, instead of examining the peculiar genius of our tongue, implicitly and pedantically followed the Greek method, of always placing the accentual mark over the vowel. Now the reason of this practice among the Greeks was, that as their accents consisted in change of notes, they could not be distinctly expressed but by the vowels; in uttering which, the passage is entirely clear for the voice to issue, and not interrupted or stopped, as in the case of pronouncing the consonants. But our accent being of another nature; can just as well be placed on a consonant as a vowel. By this method of marking the accented syllable, our compilers of dictionaries, vocabularies, and spelling-books, must mislead provincials and foreigners, in the pronunciation of perhaps one half of the words in our language. For instance, if they should look for the word, *endeavour*; finding the accent over the vowel *e*, they will of course sound it endéa-vour. In the same manner *dedicate* will be called *dé di-cate*, *precipitate* *pré-ci-pitate*, *phenomenon* *phénô-mienon*, and so on through all words of the same kind. And in fact, we find the Scots do pronounce all such words in that manner; nor do they ever lay the accent upon the consonant in any word in the whole language; in which, the diversity of their pronunciation from that of the people of England, chiefly consists.

In treating of the pauses or stops, the author advises, that children be taught to read without points, according to the practice of the ancients, who never used any. This, he thinks will necessarily keep their attention to the meaning of what they read, perpetually awake; which in the common way is not the case.

As his work is of the greatest importance, we shall consider the remaining part of it more particularly in our next Review.

XV. *An Illustration of the Sexual System of the Genera Plantarum* of Linnæus, No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. By John Miller, *1l. 1s. each Number.*

THE laborious work which is here offered to the public, may be considered as one of the most valuable that have been produced in botany, so far as respects the description either of the plants indigenous to Great Britain, or of those exotics which are successfully cultivated in it. The ingenious artist has delineated the various genera with so much precision, that the botanical student may henceforth acquire the science within the walls of his closet, without visiting the gardens, or traversing the devious fields in search of vegetable productions. Uninterrupted by the vicissitude of the seasons, he may now improve himself in the winter, as well as in summer; when every beauty of the year has faded, as well as when nature reigns in her gayest luxuriance and perfection.

In this great work, which is publishing by subscription, Mr. Miller delineates the several classes and orders of the Linnæan system from a plant in each order, drawn and coloured from nature. The parts of fructification are distinctly expressed in figures, coloured and uncoloured; with letters of reference to the botanic terms, printed in Latin and English. Herein are contained the various terms of botany, digested and arranged systematically, so as to include the general characteristic distinctions, used by Linnæus in his *Genera Plantarum*, printed in Italics. To these the author adds all the specific terms and expressions that can be properly applied, in order to render the language of botany easy and familiar. The work will contain 116 plants coloured, and the same uncoloured, with about 140 sheets of letter-press, at one guinea each number to subscribers.

Ten numbers of this great undertaking are now published, which exhibit twenty-four different classes of plants, and a variety of species.

From this splendid and accurate specimen of the work, we are sufficiently authorized to affirm, that it is an undertaking, which, when completed, will do honour to the abilities of this ingenious artist.

It would be doing injustice to the work, as well as to Mr. Miller, not to give a place to the testimony of the celebrated Linnæus in its favour, expressed in two letters to the ingenious artist, on seeing the Numbers which have been published.

• Viro

* Viro Spectatissimo Amicissimo Domino J. Miller, S. P. D.
Car. V. Linné.

* Quæ tua amicitia ad me misit die 4 Octobris ultimi, accepi 1 Februarii hujus anni, pro quibus gratias ago habeoque maximas. Tabulas tuas stupendæ pulchritudinis opus, miratus sum; nec vidi unquam pulchriores. Anatomiam partium fructificationis nullus mortalium tam vividè tamque accuratè exposuit. Opere tuo magnificentissimo documentum amicitiaæ tuæ in me summum reliquisti, pro quo te, dum vixero, sanctissimè colam. Vale, vir amicissime, et me tuum esse sine.

Upsaliæ 1773. die 8 Februarii.

In another letter, he says,

* Accepi aurea tua dona: Tabulas, puto alterius fascicula, quibus similis numquam orbis vidit, sive spectus florum anatomien sive totius plantæ iconem et pulchritudinem.'

FOREIGN ARTICLES.

XVI. *A General Theory of the Poetical Arts, delivered in Single Articles, and digested according to the Alphabetical Order of their technical Terms. (Continued, from p. 67.)*

A Necessary caution which our author gives to poets, is, not to crowd too many pictures in a poem; since, however beautiful each of them may be by itself, yet their accumulation would weaken the effect of the whole. He observes, that in didactic poems, single pictures are excellently adapted to strengthen and animate the whole; that Homer has proved himself a man of superior discernment by the judicious disposition of his pictures: that these reflexions on poetical pictures are alike applicable to the more animated and pathetic parts of an oration: and concludes this article with a wish for a judicious, critical, and accurate investigation of the theory of this poetical and oratorical *perspective*.

In his article on the *ancient Greek and Roman writers*, he confines himself to some general reflexions on their taste; he observes, that, though the principles of taste, being founded in the invariable constitution of the human soul, are in all ages the same, yet there is, in the accidental form of the beautiful, a very considerable difference, which we must never overlook in judging of the ancients; since an oration or a poem may widely differ from the modern standards of perfection, and yet be a masterly performance.

This reflection he illustrates with quoting several passages, which, though, when considered from our modern points of view, they may appear exceptionable, yet when compared with the manners, purposes, and customs of the ages of their respective writers, will be found either blameless, beautiful, or excellent.

Upon the whole, he readily allows, that the works of the ancients are not entirely unexceptionable; but observes that, in general, their taste was more manly and more natural than that of most modern writers and artists; that their works, by being more essentially useful, are greatly superior to ours; that they have more forcibly endeavoured at the formation of manly sentiments; that they were less liable to encumber solidity with accidental decorations; and that, as all their learning was less speculative, more practical, and better adapted for real use than that of modern times, so their works appear much fitter to form great politicians, good citizens, and valiant soldiers, than modern performances. Their lives, like their arts, were all practice; we, on the contrary, are, even in our considerations on manners and on duties, mere theorists; where they acted, we are content to think: they were all heart and soul; the moderns are all wit and sprightliness—Their labours were much more calculated for the improvement of practical sense, than for mere entertainment. Sentiments they carried no farther than they are useful; that excessive refinement of sensibility, by which some of the moderns have attempted to raise a reputation, was to them unknown.

During the golden periods of Grecian liberty, the polite arts were directly employed for religious and political purposes. Every performance was designed for a certain determinate end; that directed the artists in their sentiments, and kindled that fire and enthusiasm, without which no work can ever arrive at transcendental perfection. This end they pursued by the directest road; and having their laws, their manners, and the nature of the human heart always before their eyes, they were not easily led astray. From their earliest education, youths were habituated to consider themselves as members of the community.

Thus their ideas became all practical, and their actions were directed to important ends. We, therefore, need not wonder at that manly vigour, that maturity of judgment, and those determinate views that are so very conspicuous in the works of the ancients, and so often wanting in modern performances.

“It is, therefore, chiefly from want of great ends, that the greatest modern geniuses so often produce indifferent works. For the ancients excelled us not so much by superiority of talents, as by the grandeur of their views. This has been already observed by Quintilian, of his own age. “*Nec enim nos tarditatis natura damnavit, sed dicendi mutavimus genus. & ultra nobis quam oportebat, indulgimus. Ita non tam ingenio illi nos superârunt quam proposito*”.

Of the sublime way of thinking, and the manly spirit of the ancients, we can hardly form too great an idea. They deserve

our admiration ; and for their unlimited freedom of thought, our envy.

On the other hand, it would be a very inconsiderate and servile veneration for them, to suppose that even the mere forms of their works ought to be our only patterns. This, surely, is throwing away the kernel, and preserving the shell.—These forms are fitted to their manners and their times ; their epic, dramatic, and lyric poems show us, by their spirit and purpose, not by their forms, men worthy to be our masters. If but the subject be great and not obstructed by its form, that form is accidental, and entirely left to our own choice.

The extracts which we have hitherto given from this work, will, as we suppose, prove sufficient vouchers for its merits. Our further account of it we must reserve for some future opportunity.

XVII. *Mémoires Critiques et Historiques sur plusieurs points d'Antiquités Militaires, enrichis de beaucoup de Figures, par Charles Guischard, nommé Quintus Icilius, Colonel d'Infanterie au Service du Roi de Prusse, et Membre de l'Académie Royale des Sciences et Belles Lettres de Berlin. 4 vols. 8vo, Berlin and Paris.*

THE first and second volume of these excellent Memoirs contain an accurate and critical account of Cæsar's famous expedition against Afranius and Petreius, Pompey's lieutenants, in Spain.

This campaign has always been admired as Cæsar's military master-piece, and often commented upon by men of great industry and learning, whose collections and remarks have at least afforded materials to more competent judges, and enabled military writers, the more easily to explain and illustrate the various parts of the art of war among the ancients.

Among this latter class of commentators of Cæsar's text, Mr. Guischard has peculiarly distinguished himself by a variety of judicious remarks, and learned dissertations, on the marches of the Romans ; on the internal dispositions and divisions of the legions ; on their officers, and the order of their promotions ; on their maxims concerning the fortification and police of their camps ; their magazines, equipages, military dress ; and their tactics ; and especially confuted the sentiments of those, who are for reforming the tactics of modern armies, and regulating them by these of the ancients.

The third volume opens with an instructive historical account of the legions employed by Cæsar in his wars. Then follows a discourse on the true report between the dates quoted in Cæsar's Commentaries, and in the contemporary writers, according to the old style, and the dates given by the almanack, as afterwards reformed by the same Cæsar. The volume concludes with a translation of the Cestus of Julius Africanus, from the Greek. This Julius Africanus, as we learn from the translator's

preface, was a contemporary of the emperor Alexander Severus, and a native of Syria. He had gained some reputation by a chronological history of the principal events, from the creation of the world to his own time, which is now lost, but has been copied by other chronologists. His *Cestus* was a very miscellaneous work, in nine books, partly composed, and partly compiled, on geography, history, geometry, physics, magic, the art of war, and husbandry: which, from such a variety of subjects, treated, in the author's opinion, in an elegant style, he thought likely to insure the approbation of his readers, and to deserve the title of *Cestus*.*

Of this compilation, however, a few fragments only have descended to us, which, though not equally interesting throughout, yet contain some instructive details on the art of war, as it was practised in the author's time.

The fourth volume consists entirely of Mr. Guischard's defence of his '*Mémoires Militaires sur les Grecs et les Romains*,' against the '*Récherches d'Antiquités Militaires*, par M. le Chevalier de Lo-Looz.' Here Mr. Guischard again enters into an examen of the construction of the brick wall, raised by Trebonius before Marseilles, under the eyes of the besieged inhabitants: and into a detail of the famous blockade of Alefra, which is here illustrated with a new plan. To these investigations he has subjoined some plans of the battles given by Cæsar in Africa, and a variety of other particulars interesting for military officers.

The maps and plans are neatly engraved, and the work correctly printed, under the inspection of the author.

XVIII. *Il Conclave de MDCCLXXIV. Dramma par Musica. Da recitarsi nel Teatro delle Dame nel Carneval de MDCCLXXV. Dedicato alle Medesime Dame. In Roma. Per Il Cracas, all' Insegna del Silenzio. Con Licenza ed Approvazione. 12mo.*

TIMES of conclaves, like any other occasion in which great interests are at stake, are peculiarly remarkable for a violent collision and fermentation of parties, pursuits, intrigues, wishes, hopes, and tears, crossing and defeating each other by turns, and commonly attended with excessive ebullitions of flattery and slander.

Some striking and instructive instances of these moral phenomena we have met with in the present performance, which has, during the late conclave, made its appearance at Rome, and found its way into other countries.

It consists of three acts, of which act I. scene i. is opened by Negroni, one of the candidates for the pontifical chair, fretting at the long absence of his supporter Serfale, but soothed by his friend Orfini; during whose remonstrances Serfale actually ar-

* Alluding to the enchanting girdle borrowed of Venus by Juno, according to Homer.

rives, (ii.) and is received with transports by Negroni, who instantly comes to the main point, but is interrupted by Orfini, and retires in a pet. Serfale, however, celebrates his favourite's meekness and humility, and, with ardent wishes for his exaltation, retires to his own cell.

His wishes are approved by Orfini, (iii.) and overheard by Zelada, who immediately offers his vote for Negroni, with such forcible demonstrations of cordiality, as to persuade Orfini of his sincerity; who yet no sooner leaves the scene, than Zelada (iv.) declares his total indifference to any other interests, except his own.

He is (v.) succeeded by three of his brother-cardinals, who, by way of keeping off the spleen, agree on dancing a minuet, and invite Bernis to share in their diversion. He hastens to get rid of them, and to declare his schemes, and confident expectation of their success, to Negroni; (vi.) who, in an extacy of joy, professes his gratitude to his patron, and his attachment to the golden lilies, or the interests of France.

His raptures on his expected elevation, are followed by Delci's complaints of a personal insult offered to him, for which he is, by way of friendly compassion and comfort, roasted, footed, and dismissed by Casali and Corfini; whose attention is (ix.) called off by the entrance of one of their colleagues, who (x.) appears stage-struck, and on the wings of fancy strays from the conclave to Assyria, Japan, and Elysium.

From these reveries the reader returns to the transactions of the conclave: where the respectable Alex. Albani expresses his indignation at Bernis' schemes and means, and resolves on raising Serbelloni to the throne; whose (xii.) serious and sensible reflections on that important step, are again overheard by Zelada, who now offers his incense and vote to him; declares his ardent desire for the office of secretary of state, and mistakes an ambiguous or disdainful answer, for a positive promise, on which he (xiii.) congratulates himself; yet suddenly meeting with Bernis and Negroni, he again protests his attachment to them, but (xiv.) protests it in vain.

At II. scene i. In this state of anxiety and doubt, which of both parties will ultimately prevail, Zelada resolves on continuing a trimmer between both. The struggle, however, appears soon (ii.) decided against Negroni, who pathetically describes his miscarriage and despair to Serfale. His account is (iii.) confirmed by Bernis himself, who now resolves on violent measures, to which Orfini, and at length even Serfale (iv.) agree, and in consequence are (v.) dared by both the Albanis.

While the storms of war are thus gathering over the conclave, five cardinals are celebrating their respective peaceable enjoyments, from which they are suddenly frightened away by the dreadful tumults of an approaching battle, fought with ink-horns, sand-boxes, &c. (vii.) between Albani's and Bernis's parties, in which the latter is routed, and resolves on retiring—to his

his bed. But being by Serfale roused to hope, and more vigorous exertions, they both are again unexpectedly met with by Zelada, condoling them on their defeat, and hastening away to congratulate the Albanis on their victory. Their resolution is then quickened (viii.) by Cafali's account of Serbelloni's election, whom Serfale instantly prepares to exclude from the throne, to the great surprise of Cafali, whose report of this resolution (ix.) fills Albani and his friends, in their turn, with amazement and grief. In this situation (x.) they are visited by Serbelloni, who, upon seeing their anxiety, and their unwillingness to acquaint him with its cause, hastens, for an *éclaircissement*, to the great session of the cardinals, actually assembled for his coronation.

They receive him (xi.) with the affectionate respect due to his virtues, and are going to place the triple crown on his head, which is, by Serfale's arrival and declaration (xii.) suddenly fastened away, and as resolutely and generously resigned by Serbelloni.

Serfale then (xiii.) acquaints Bernis with the success of his expedition, and at first designs once more to propose Negroni, but soon agrees with Bernis, that the scheme is now become utterly hopeless, and impracticable. Both, therefore, resolve on proposing Fantuzzi, as a personage alike endeared by his merits, and acceptable to all parties; and are again listened to by Zelada.

Act III. scene i. opens with a chorus of valets de chambre and porters, turned politicians and moralists. Delci and Corsini then enter into a conversation on the dissensions among the cardinals, and their causes; their melancholy reflexions are somewhat exhilarated (ii.) by one of their colleagues singing his love. Albani and Bernis (iii.) then appear together, and agree on electing Fantuzzi, with whom (iv.) Zelada instantly takes great but fruitless pains to ingratiate himself: yet still, in his last soliloquy (v.) hopes, by dint of perseverance, to succeed, and to carry his point.

Alex. Albani now meets Fantuzzi (vi.) in a gallery of the Vatican, adorned with the portraits of the preceding popes; but while he solemnly reviews their respective virtues and vices, for the instruction of their successor, he is interrupted by Serfale (vii.) entering and lamenting the deplorable fate of dying Veterani, whom Zelada, in the eagerness of his pursuit after Fantuzzi, has pushed headlong down stairs; for which (viii.) he is instantly arrested, and carried in chains before Albani, and upon answering his interrogatories with the spirit of a Cataline, is sent to prison.

Veterani is now visited by Albani and Fantuzzi (ix.) who recommend him to the care of Orsini, and of surgeons, by whom (x.) he is transported to his bed. Fantuzzi (xi.) receives the homage of the cardinals, and the crown; and in ascending the throne, begs it as a favour to hear no more of Zelada; but is (xii.) instantly informed, that the object of his aversion, being

being overcome by despair at his disappointment, has died a shocking kind of death.—

—From which that Heaven may preserve even him by whom so many distinguished names have been so wantonly and inhumanly abused, is the sincere wish of Protestant critics, who cannot consider malignity carried to such lengths, otherwise than with a mixture of indignation and pity for genius and talents so miserably perverted. —The height of human malice, however witty or poignant, is the height of human folly! as magnanimity is the mark of transcendent wisdom.

Of all the characters introduced in this drama, cardinal Zelada's has been most insulted. Should the real author ever be discovered and convicted, the noblest satisfaction his eminence can take, will be, freely to forgive, and heartily to intercede for him. By thus returning good for evil, the shafts of malice will be broken, and what was intended for a disgrace, be turned into an honour, genuine, general, and lasting, with men of sensibility and candour in every age and country.

Bating the detestable abuse of real and well known names, we find the performance abounding with a *vianda vis ingenii*; with practical instruction; variety of incidents and characters, richness of imagery and humour, joined to elegance of diction, and spirit and harmony of versification: for a specimen of which we will here present our readers with part of Scene vi. Act. III.

Magnifica Galleria del Vaticano, in cui veggonfi rappresentate in grandissimi Quadri le teste de' Pontefici. Alessandro Albani, e Fantuzzi.

' *Fan.* Se m'ingannassi, Albani
Sarebbe crudeltà.

' *Alef.* Per bio sacrato,
Ingannarti? e perchè? Tu lo vedrai:
Pria che tramonti il sol, papa farai.

' *Fan.* Ma come in un istante
Tutto cangid d'aspetto? E' Serbelloni?

' *Alef.* Non cura il trono.

' *Fan.* E che dirà Negroni?

Sai pur ———

' *Alef.* Negroni anch'esso

Si dà pace, e vedendo

Che su di lui non può cader la scelta,

Della tu va contento, e seco insieme

Ciascun esulta, e di letizia freme.

' *Fan.* Ciel! che gran passo è questo.

' *Alef.* Il passo è grande;

Ma alfin tutto si vince

A forza di virtù.

' *Fan.* Ma in questi, oh Dio!

Calamitosi dì, sai quante cure

Stanno intorno ad un Papa.

' *Alef.*

Alef. E' bene, amico,

Che tale, ancor posso chiamarti; ascolta

In tutte l'opre tue, di tua giustizia

Della coscienza tua, di tua ragione

Solamente la voce, e al ciel del resto

Lascia ogni cura: il tuo dovere è questo.

Divina forza occulta

Darà conforto all' alma tua smarrita.

Gl' illustri esempi imita

De' tuoi predecessori. Osserva Orsini

(*Accennando un de
quadri.*)

Come della sua chiesa

I diritti sostiene, de' suoi nemici

Intento a render l'alterigia doma,

A fissar l'arti e l'opulenza in Roma.

Fan. E ver; di sue grand opre

Viva è la fama ancora

Alef. Mira Corsini

(*Accennando come sopra.*)

Che al decoro, al vantaggio

De suoi sudditi veglia; ecco l'eccelse

Fabbriche ch' inalzò; d'Ancona il porto

Sorger vedi su i Veneti confini.

Ecco quà Lambertini

Che le scienze protegge

E la vera virtù ne' cori ispira.

(*Parimenti accenna.*)

Ganganelli rimira

Che dà la pace al mondo, e riconduce

Obbedienti al suo soglio in un momento

Portogallo, Avignone, e Benevento.

Fan. Oh magnanimi, oh degni

Dei celesti congressi!

Alef. Mà oimè! veggo gl'istessi

Sotto aspetto diverso——

Ah! l'artefice errò. Mai non dovea

Avvilire a tal segno i suoi pennelli.

I Papi san pietà; non son più quelli.

Se nel soglio tu brami

Di terminare una gloriosa vita,

Sfuggi i lor vizi, e le virtùdi imita.

Fan. Quelli ritratti, oh Dio!

M'empiono di spavento.

Alef. Io già tel dissi,

Adempi il tuo dover, del resto, amico,

I timori son vapi.'

FOREIGN LITERARY INTELLIGENCE.

19. *Histoire secrète du Prophète des Turcs: 2 Parts. 12mo. Paris.*

SOME juvenile love intrigues of Mahomet's, with his journey into several planets, on Ithuriel's wings.—An indifferent performance.

20. *Ri-*

20. *Reflexions sur les Avantages et la Liberté d'écrire et d'imprimer sur les Matières de l'Administration, écrites en 1764, à l'Occasion de la Déclaration du Roi du 28 Mars de la même Année, qui fait défense d'imprimer, et de débiter aucuns Ecrits, Ouvrages ou Projets concernant la réforme ou Administration des Finances, &c. Par M. l'A. M. 8vo. Paris.*

The author of this work has treated a delicate subject with temper, in a manner suitable to its importance, and as a citizen who has no other interest than the general prosperity.

21. *Cérémonial du Sacre des Rois de France, précédé d'une Dissertation sur l'ancienneté de cet Acte de Religion; les Motifs de son Institution, du grand Appareil avec lequel il est célébré: et suivi d'une Table Chronologique du Sacre des Rois de la seconde & troisième Race. Paris.*

All the circumstances preceding, attending, and following the august ceremony of the inauguration of the French monarchs, are here fully explained.

22. *La Nouvelle imprévue. Drame en un acte, et en Prose. Dédié aux Dames. Par M. de St. C. 8vo. Paris.*

A marquise de Morange, longing for the return of her spouse, a colonel, from Corsica, and actually busied in celebrating his birth-day, receives information, by a letter directed to one of his friends, that he is dying. Such is the subject of this simple, short, and elegant drama; which, though destitute of incidents, is rendered sufficiently interesting by the charming picture of conjugal love.

23. *Dialogue entre Henry IV. le Maréchal de Biron, et le brave Grillon, sur le regne fortuné de Louis XVI. recueilli par M. l'Abbé Regley. 8vo. Paris.*

The interlocutors in this Dialogue consider honour, morals, and truth as the principal supports of the prosperity of France; and preface its future permanent happiness from the amiable character of its present king.

24. *Refutation de l'Ouvrage qui a pour titre: Dialogue sur le Commerce des bleds. 8vo. Paris.*

This writer appears to be intimately acquainted with his subject, and to have discussed some questions highly interesting to the internal administration of France, with accuracy and solidity.

25. *Eloge de Matthieu Molé, Premier Président du Parlement de Paris, et Garde des Sceaux de France. Discours prononcé à la rentrée de la Conférence publique de Messrs. les Avocats au Parlement de Paris. Par M. Henrion de Pencé. 8vo. Paris.*

A just tribute of respect to the memory of an illustrious magistrate, whose integrity, genuine patriotism, unshaken loyalty, and intrepidity, have been celebrated in the Memoirs of Cardinal de Retz; and, therefore, are not unknown to foreign readers.

26. *M. de*

26. *M. de Fintar, ou le Faux Connoisseur. Comédie en Trois Actes et en Vers.* 8vo. Geneva, & Paris.

Containing some well written and interesting scenes.

27. *Du Calcul infinitésimal et de la Géométrie des Courbes, pour servir de Supplément au Tome I. de Philosophie. par M. Begein, Professeur de Philosophie en l'Univ. de Paris.* 8vo. Paris.

A methodical supplement, necessary to many French elements of mathematics.

28. *Discours contenant l'Histoire des Jeux Floraux, et celle de la Dame Clemence, prononcé au Conseil de la Ville de Toulouse, par M. Lagane, Procureur du Roi, & ancien Capitoul de Toulouse, imprimé par Délibération du même Conseil, pour servir à l'Instance que la Ville a arrêté de former devant le Roi, en Rapport de l'Edit. du Mois d'Août, 1773. Portant Statuts pour l'Acad. des Jeux Floraux.* 8vo.

The Jeux Floraux are a very ancient and singular institution, designed for the cultivation of poetry, and have been some time erected into an academy. Their history is related in the first part of this formal discourse; in the second part, the author vigorously attacks an ancient report of the said Jeux Floraux having been originally founded by a certain lady Clemence, and not by some citizens, as the corporation of Toulouse assert. The patriotic author appears to be highly incensed against the said lady Clemence's partisans; he even denies that their patroness has ever existed.

MONTHLY CATALOGUE.

P O L I T I C A L.

29. *An Humble Address to the King, concerning the Dearness of Provisions and Emigration.* 8vo. 1s. Wilkie.

THIS writer appears to be actuated by a truly benevolent principle; and it is to be wished, for the public good, that the grievance in which he interests himself could be effectually removed by the legislature. He traces the various causes of the dearness of provisions, to what we believe are its proper sources; and his address is so dutiful, as to claim the royal attention.

30. *A Letter to those Ladies whose Husbands possess a Seat in either House of Parliament.* 4to. 6d. Almon.

The author of this letter endeavours to excite the ladies to an exertion of their interest in favour of the Americans, by representing the right of taxation enforced by parliament, as a measure no less arbitrary and unjust, than if it should be determined to impose a heavy tax upon pin-money. As a further inducement to their interposition, he mentions the example of a lady, wife to one of the judges in the reign of Charles I. who, by her influence with her husband, is said to have prevented him from giving judgment in support of the right of taxation, at that time claimed by the crown.

31. *An Essay on the Nature of Colonies, and the Conduct of the Mother-Country towards them.* 8vo. 1s. 6d. Johnson.

This Essay is chiefly extracted from the writings of the marquis de Mirabeau, published some years since; but we meet with nothing in it which has not been already more concisely explained.

32. *The False Alarm; or the Americans Mistaken.* 8vo. 1s. Ridley.

A letter to lord North, in which the writer states the necessity and utility of the conduct of government towards America. He particularly considers the non-importation agreement, into which some of the colonies have entered, as a fortunate incident for trade, by preventing the markets from being overstocked; a beneficial effect formerly produced by the temporary non-importation in consequence of the stamp act.

33. *The American Querist: or, some Questions proposed relative to the present Disputes, between Great Britain and her American Colonies.* 8vo. 6d. Richardson and Urquhart.

A hundred questions! the production of some zealous American—equally frivolous and impertinent.

34. *What think ye of the Congress now? or, an Enquiry how far the Americans are bound to abide by and execute the Decisions of the late Continental Congress. With a Plan for a proposed Union between Great Britain and the Colonies. To which is added, An Alarm to the Legislature of the Province of New-York.* 8vo. 1s. 6d. Richardson and Urquhart.

The interrogatory title of this pamphlet might justify our dismissing it with a laconic reply: but lest we should seem to treat the author in too cavalier a manner, and as he is rather a reasoner than a querist, we shall bestow a few more words on the subject. After declaring his disinterestedness in the American dispute, and acknowledging that he disapproves of the policy of some of the late acts respecting the colonies, this writer enquires into the authority with which the several delegates at the congress were invested by their respective provinces; and he shews that they generally exceeded their instructions; acting even in opposition to the design of the provinces, which was, to obtain an accommodation with the British legislature. We here meet with many sensible observations on the subject of the congress, in which the author displays, in a clear light, the absurd and pernicious resolutions of that American assembly.

35. *Conciliatory Address to the People of Great Britain and of the Colonies, on the present important Crisis.* 8vo. 1s. Wilkie.

It would be unnecessary to say any thing more of this address, than that the plan of accommodation which the author recommends,

mends, appears to be the same in substance, with what was lately proposed in the house of commons.

36. *Some Candid Suggestions towards Accommodation of Differences with America.* 8vo. 6d. Cadell.

We here meet with nothing material, different from what has been suggested in the other plans of accommodation.

37. *The Annals of Administration.* 8vo. 1s. Bew.

From the title of this production the reader will readily conclude, that it alludes to the dispute between Great Britain and America. The allegory is ingeniously conducted in favour of the colonies, and contains a fanciful sketch of some eminent characters, drawn with the same partiality, for the side of opposition.

38. *The Rights of the English Colonies established in America, stated and defended.* 8vo. 1s. 6d. Almon.

The author of this production illustrates his subject by a variety of facts from ancient and modern history. Of those we cannot help observing, that some are unsuitable to his purpose; but we are satisfied from the impartiality with which he writes, that he has no intention to mislead the judgment of his readers.

39. *View of the Controversy between Great Britain and her Colonies.* 8vo. 1s. 6d. Richardson and Urquhart.

A reply to a pamphlet entitled, 'A Full Vindication of the Measures of the Congress, from the Calumnies of their Enemies.—As we have not yet seen the latter, which we believe has not been reprinted in England, we must postpone the account of this performance.

40. *An Address to the Right Hon. Lord M—s—d, in which the Measures of Government respecting America are considered in a new Light, with a View to his Lordship's Interposition therein.* 8vo. 1s. Almon.

The distinguished abilities of the noble lord here addressed, have repeatedly exposed him to public applications relative to the measures of government; but it is not to be supposed, that those addresses can have any greater weight with his lordship, than the idle declamation of counsel at the bar.

41. *The Speech of the Right Hon. John Wilkes, Esq. Lord Mayor of London, on the Motion for an Address to his Majesty against the Americans.* 3d. Whitaker.

The American affairs have so often been the subject of literary and parliamentary discussion, that we cannot expect any new argument on that exhausted topic. The Lord Mayor, however, it must be acknowledged, has argued with much plausibility on the side of opposition.

42. *The Speech of the Right H.n. John Wilkes, Esq. on the Subject of the Middlesex Election, delivered on Feb. 22, 1775, in the House of Commons.* Fol. 6d. Snagg.

This speech, though on a different subject, stands in the same predicament with the preceding.

POETRY.

P O E T R Y.

43. *The Advertiser. A Poem.* 4to. 1s. Bew.

The first hint of this poem, we are told, was suggested by the great number of advertisements which appeared in the daily papers, from those who were candidates at the late general election. The author inveighs with manly vehemence against the disingenuous declarations of patriotism, and we might be persuaded that he was totally impartial, both in censure and panegyric, did we not find, that the only characters which he applauds are those of a particular party. There never, perhaps, were political divisions in any country, where each of the parties could not boast of *some* respectable associates.

44. *Ode Pindarica, pro Cambriæ Vatribus, Latino Carmine reddita.* 4to. 6d. Rivington.

Mr. Gray's Ode, of which this is a translation, is founded on a tradition current in Wales, that Edward I. when he completed the conquest of that country, ordered all the bards, who fell into his hands, to be put to death. The poet introduces the only surviving bard of that country, in concert with the spirits of his murdered brethren, prophetically denouncing woes upon the conqueror and his posterity, in imitation, probably, of the fifteenth ode of the first book of Horace. When the bard has finished his prophecies, he concludes in this expressive language :

‘ Enough for me : with joy I see
The different doom our fates assign,
Be thine despair, and scepter'd care,
To triumph, and to die, are mine.’

He spoke, and headlong from the mountain's height,
Deep in the roaring tide he plung'd to endless night.’

‘ Sufficit vati, arbitrioque fati
Cedo, nec ploro ; tibi spes inanis
Sceptra tu cura—mihi vita dura,
morte triumphus.

Dixit—præcipiti rapidus de monte profundum
Appetit, et fremitu sub gurgitis irruit umbris.’

This translation, if we may venture to form a conjecture from three initial letters, is the production of the ingenious E. B. Greene, esq.

45. *Miscellaneous Pieces in Verse ; with cursory theatrical Remarks.* By P. Lewis, Comedian. 4to. 2s. 6d. Davies.

The first of these poems is remarkable for so particular a kind of beauty, that we shall quote a few lines from the beginning.

‘ Far from the schools of classic light,
Far from the awful sage's sight,
Far from fair Wisdom's polish'd code,
Far from the barren book-worm's road,
O far from Learning's lucid ring,
The sons of nature sit and sing.

From pleasant grove, and tranquil brook,
 The rustic student takes his book:
 From every source of rural rhyme,
 He bids the dancing measure chime.
 Now finds with joy that pine topt bill,
 Will sweetly suit with babbling rill;
 That shepherd, cot, and flow'ry plain,
 Will meet in verse—with simple swain;
 That fairy elves in magic play,
 Must make the stanza trip away;
 That willow walks and sombrous yews,
 Will charm the melancholy muse.
 Fair fancy prompts the line along,
 And nature will approve the song.

46. *The Progress of Painting. A Poem.* 4to. 3d. Bew.

Mr. Melmoth here traces, in a lively and poetical manner, the progress of painting, from the origin of this elegant art in Greece, to its reception into Britain. His versification is generally harmonious, and while he recites the history, he animates to the improvement of the art.

47. *An Elegy written at a Carthusian Monastery in the Austrian Netherlands.* 4to. 1s. Folingsby.

The author of this Elegy laments the grievances of a monastic life, which secludes its votaries from the exertion of those virtues that can only be cultivated in society. The gloominess of the scene is artfully heightened by contrast, and the versification is suitable to the subject.

48. *The Drama, a Poem.* 4to. 1s. 6d. Williams.

How far the characters described in this poem are justly drawn, it would be invidious to determine. We shall therefore only observe, that the author discovers a considerable degree of poetical merit. The different persons are introduced in easy and agreeable transition, there is a natural variety in the objects, and the expression is marked with energy.

49. *Charity; or Momus's Reward. A Poem.* 4to. 1s. Evans, Paternoster-Row.

We are sorry to observe that the festivity of Bath has been lately interrupted by dissensions, which, we hope, are now perfectly accommodated. Frivolous disputes are proper subjects of raillery, if not of severe satire; but the author of this poem discovers a vein of sarcasm which might be employed with applause on matters of greater importance.

50. *A Poetical Address to the Ladies of Bath.* 4to. 1s. Evans, Paternoster-Row.

A variety of female characters is here presented to the ladies, either as objects of imitation or censure. They are generally described in animated colours, and the versification, though some-

sometimes disguised with Hudibrastic rhymes, is for the most part harmonious.

51. *Poetical Amusements at a Villa near Bath.* 8vo. 4s. Hawes.

These little pieces are of the kind called by the French *Bons Rimes*, which was a fashionable composition among the wits of that nation in the last century. We do not desire to see the taste revived in Britain; but for the sake of the charitable establishment at Bath, for the use of which the profit arising from the sale of this performance is intended, we would favour it for once with our indulgence, and even recommendation.

52. *The Sentence of Momus on the Poetical Amusements at a Villa near Bath.* 4to. 1s. No Publisher's Name.

On another occasion, perhaps, we would not disapprove of Momus's pleasantry; but where the interest of a benevolent institution is concerned, certainly a celestial personage might check any temptation to ridicule.

53. *The Philosophic Whim; or, Astronomy a Farce.* 4to. 1s. 6d. Becket.

The most whimsical whim this whimsical author ever produced.

54. *Infancy. A Poem, Book the Second.* By Hugh Downman, M. D. 4to. 1s. Kearsly.

In the *first* book of this poem, which is mentioned in our Review for July 1774, the author gives directions concerning the application of the infant to the breast soon after its birth, the choice of a nurse, and other incidental circumstances. In the *second*, which is now before us, he treats of the food of children, the hours proper for their refreshment, sleep, and exercise: particularly pointing out the pernicious effects of repletion, and the absurd custom of feeding children in the night.

The author's precepts, as we have already observed, are founded on the principles of nature and reason.

55. *Prometheus, or the Rise of Moral Evil; a Satire.* 4to. 1s. Wilkie.

Prometheus, according to heathen mythology, formed the first man of clay, and animated the composition with fire, which he stole from heaven. Jupiter was incensed at his presumption, and, as this writer continues the fable, denounced his vengeance in these terms:

' From one daring deed
Henceforth what woes to mortals are decreed!
Yes; impious youth! the precious prize is thine;
Go! and make man: prerogative divine!
Yet vile affections shall thy man disgrace;
Affections borrow'd from the brutal race.'

To this denunciation the poet ascribes the origin of moral evil; and from hence takes occasion to delineate and expose the brutal passions, which actuate the generality of mankind. The conqueror, according to his representation, has the disposition

a tiger; the flatterer, that of an ape; the whoremonger, that of a goat; the glutton, that of a swine; 'the pimp, or the who panders for the great,' that of a jackal; Placidus, or, the insensible man, that of an ass; the rough Rufonius, that of a bear; the peevish Chamont, that of a cur, &c.

The thought is ingenious, and the language not inelegant.

MEDICAL and CHIRURGICAL.

Nymphomania, or, a Dissertation concerning the Furor Uterinus. Written originally in French by M. D. T. de Bienville, M. D. and Translated by Edward Sloane Wilmot, M. D. 8vo. 3s. sewed. Bew.

The disease described under the title of the *Furor Uterinus* is imperfectly authenticated, that many physicians have been led to question its existence; and this suspicion is much increased by the total silence of Hippocrates, and other writers of antiquity concerning it. If ever such a disorder was really observed, it is seen in the southern regions, where the heat of the climate might inflame a constitutional calenture to an excessive degree. The uncertainty of its existence, however, has not prevented the subject from being handled by several adventurers in the province of medicinal romance; for this Dissertation is not the first treatise on the Nymphomania that has been published within these few years. Who are M. D. T. de Bienville, and Edward Sloane Wilmot, M. D., at Padua, we pretend not to know; but this we know, from intrinsic evidence, that both of them are wretched smatterers in physic. *Sloane Wilmot* may be reckoned a good travelling name for a physician, and Padua was once a famous university for the study of the sciences; but though formerly a reputed school for medical learning, it never was suspected to be the seat of medical inspiration; and neither time nor place can confer knowledge, where it has not been heretofore implanted. The following prescription, which would disgrace an apothecary's apprentice who had not been a month in the business, may be sufficient to shew the therapeutic abilities of these authors.

'Take the peel of preserved oranges, and lemons, of each two ounces; cloves, and canella alba, of each two drachms; dried nutmeg, one drachm; the best treacle, three drachms; abs-eyes, one ounce.

'Pulverise the whole as much as possible, and beat it a long while in a mortar, with the preserved peel, not ceasing until it is reduced to a paste; add to it three drachms of the best rhubarb, finely powdered; beat this also in the mortar, until every thing shall have been incorporated, throwing in, at the same time, as much syrup of quinces, as may be necessary to reduce the whole to the form of an opiate somewhat solid, which must be put in a pot, and kept for use in a cool place.'

We never before heard of an *opiate* being distinguished by any particular *form*, or of the existence of such a medicine without

out

out any thing narcotic in its composition.—We find mention likewise made of *clear broth*, made of milk and barley flour, in which *syrup of poppies* had been *infused*. But it is not surprising to meet with such jargon in authors who can present us with the following passage.

‘A beautiful youth presents himself to their view; yet, what do I say? a man, such as they chuse to imagine him to be; for in the whirlwind of flames, which compose their atmosphere, the sparks of fire which dart from their eyes may well cast such light and brilliancy over any object, howsoever deformed, as would change a Vulcan into an Adonis.’

Of the same kind is the subsequent sentence: ‘Until I had visited countries less favoured by nature, where the blood, instead of being animated by a sulphureous and balsamic air, is incessantly corrupted by lumps of ice which are there devoured, through the fatal necessity of respiration.’

With how much *learned* precision is one and the same sensation multiplied by these notable doctors!

‘First, to an agreeable friction of the organs which is pleasing to the woman, and the sensation of which occasions, as far as a certain point, titellations of different kinds, and of different degrees.’

‘Secondly, to soft and delightful tinglings, by which she is sweetly disturbed,

‘Thirdly, to voluptuous thrillings, by which she is at once agitated, and animated.’

Notwithstanding all the professions of a moral intention, the beneficial tendency of this production may be called in question; and instead of extinguishing the *firebrand of lubricity**, perhaps the author rather increases its rage.

57. *A critical Enquiry into the ancient and modern Manners of treating the Diseases of the Urethra, with an improved Method of Cure.* By Jesse Foot. 8vo. 1s. 6d. Becket.

Mr. Foot here delivers a distinct account of the several methods which have been practised, for curing the disorders of the urethra; shewing, at the same time, the disadvantages with which they are respectively attended. The means which he recommends from his own experience, in caruncles of the urethra, is the medicated catgut bougie; during the use of which, the patient is advised to sit over the steam of hot water once a day, for half an hour, and to anoint the perinæum, where the schirrous tumors may be felt, with a small quantity of the unguentum cœruleum fortius; continuing likewise in the use of some mercurial alterative.

D I V I N I T Y.

58. *Sermons on the most interesting and important Subjects.* By Christopher Atkinson. 8vo. 5s. Boards. Crowder.

This volume consists of twenty discourses on the following subjects: God’s superintending Providence; God the Author of

* The *firebrand* and *fire of lubricity*, are some of the elegant metaphors used in the work.

all spiritual Graces; the Nativity of Christ; the Crucifixion; the Resurrection; Faith, Hope, and Charity; Self-examination; the Reasonableness and Propriety of sensual Mortification; Repentance; Trust in God the best Support under Affliction; Contentment; Prayer; the Pleasure and Happiness of Religion; Motives for alienating our Affections from this World, and fixing them on the next; a wicked Course of Life the severest Sting of Death; Christ's Victory over Sin and Death; and the Day of Judgement.

These discourses are of a practical nature; rather persuasive than argumentative. The style in which they are written is lively and animated: sometimes perhaps a little too florid. The author's system of faith is what is usually called orthodox.

59. *The Nature of Religious Zeal, in Two Discourses, the Substance of which was delivered at the Visitation of the Archdeacon of Bucks, at Newport Pagnel, April 27, 1774.* By J. Briggs, A. M. 8vo. 1s. Payne.

The author's text is this passage in the Epistle of St. Jude: "That ye should earnestly contend for the faith, which was once delivered to the saints." In discoursing on these words he endeavours to shew the proper grounds and measures of religious zeal; the reasons on which it is founded; the causes by which it is liable to be corrupted; the spirit and temper with which it is to be exercised; the objects to which it is to be directed; and the limits within which it ought to be restrained.

The principles inculcated in these discourses, are rational, and agreeable to the genius of Christianity.

60. *An Essay on the fundamental or most important Doctrines of Natural and Revealed Religion.* By J. Wood, B. D. 8vo. 2s. Law.

The following sentences will be sufficient to shew the reader, what sort of entertainment he may expect, if he should undertake to peruse this Essay.

"We may perhaps have English slices of infidelity no less savory or extensive than these, which are said to have been occasionally lodged in the brain of a Roman orator [See Cæsar's Speech in Sallust]; but no one has ever had imprudence, or impudence enough to produce them before the house of lords or commons, nor before a pious court of London aldermen."

"That Plato and Tully, or any of the ancient philosophers, did not believe a future state of reward and punishment, appears to me to be a puzzle-cap of truth, or labyrinth of error, on which is erected a kind of philosophic sign-post, signifying to all travellers into the immense and cultivated countries of Religion, no future state, the first settled and fundamental article of the philosopher's creed."

61. *A Preservative against Criminal Offences: or the Power of Godliness to conquer the reigning Vices of Sensuality and Profaneness.* 12mo. 1s. Longman.

A pious, well-intended performance, free from enthusiasm; but written in a very indifferent style: for which the author makes

makes this apology: 'The reader is desired to excuse some inaccurate and coarser forms of expression, which were yielded to, out of perhaps an over desire of being plain.'

MISCELLANEOUS.

62. *A Letter to Dr. Samuel Johnson, on his Journey to the Western Isles.* By Andrew Henderson. 8vo. 1s. Williams.

We need say no more of this *curious* Letter, than that the author asserts, upon his *own* authority, his knowledge is superior to Dr. Johnson's in several particulars, whom he even challenges to a "logomachy", in Greek, Latin, or English; accompanying this heroic defiance with the following distich, which we insert as punctuated in the original,

'Incipe tu doctor, vis tu contendere mecum
Maxime si tu vis cupio contendere tecum.'

We are glad to find that this *formidable* champion allows the doctor the honour of firing first; but as we are willing to prevent the consequences of so unequal a combat, we would advise Mr. Henderson to peruse a distich entirely in the style of the preceding, which would seem to have been written on a similar occasion, and even addressed to a person of his own name.

'Desine, Hendriades, nil certius scripto sibyllo
Quam quod hic est doctor: non tu contende cum illo.'

If any person disposed to *logomachy*, should object to the propriety of the word *sibyllo*, it may be answered, that such contractions are not unfrequent in monkish poetry. Besides, it is probable, that the author purposely used an exceptionable expression, with the view of affording employment to the scholastic humour of the person to whom he was writing.

63. *Experiments, Researches, and Observations, on the vitrous Spar, or Sparry Fluor.* Translated into English from the French of M. Boulhanger. 8vo. 1s. Bew.

These Observations farther elucidate the nature of the vitrous spar, and may prove acceptable to the lovers of natural history.

64. *The complete Gazetteer of England and Wales; or, an accurate Description of all the Cities, Towns, and Villages in the Kingdom: shewing their Situations, Manufactures, Trades Markets, Fairs, Customs, Privileges, principal Buildings, Charitable and other Foundations, &c. &c. And their Distances from London, &c. with a descriptive Account of every County, their Boundaries, Extent, natural Produce, &c. Including the chief Harbours, Bays, Rivers, Canals, Forests, Mines, Hills, Vales, and medicinal Springs, with other Curiosities, both of Nature and Art, pointing out the military Ways, Camps, Castles, and other Remains of Roman, Danish, and Saxon Antiquity.* Two Vols. 12mo. 7s. Robinson.

The usefulness of gazetteers is so universally allowed, that it would be superfluous to offer remarks on that subject. We have

have seen works of this kind very well executed, when they have comprehended an account of *every country in the known world*; but the brevity which is requisite in the execution of those performances, however it may be satisfactory with regard to the accounts given of distant countries, does not admit of such minute explanations of what regards our own as curiosity, and frequently necessity, requires we should obtain. The present work, therefore, if executed with care, cannot but be acceptable to the public.—Having examined the descriptions of a great variety of places with which we are intimately acquainted, we have found no errors but such as candour will excuse in a work so difficult to be rendered perfect; and we have met with a great number of remarks which convince us that care has been taken to get information of very recent alterations; we doubt not, therefore, but the present publication will be found exceedingly serviceable in extending useful information to individuals, which they could not before obtain without much pains and expence.

65. *Various Methods to prevent Fires in Houses and Shipping, &c.* 8vo. 2s. Evans, *Pater-noster Row*.

We are here presented with an historical detail of fires, which have happened in London and other parts, for many years back. Observations are also made on the negligence of architects in building houses; and to the whole is added, an account of the best methods hitherto invented for preventing that dreadful calamity.

66. *An Appeal to the Jockey Club; or a true Narrative of the late Affair between Mr. Fitz-Gerald and Mr. Walker.* By George Robert Fitz-Gerald, Esq. 8vo. 1s. Parker.

As the affair which is the subject of this Narrative, is of very little importance to the public, we shall leave it to the determination of those to whom Mr. Fitz-Gerald has referred it.

67. *An Essay on the Art of Newspaper Defamation.* 8vo. 6d.

Newspaper defamation, from its frequency and injustice, has become deservedly despised, and malevolence now issues from the press with as little effect as the arrow from the nerveless arm of Priam; yet still the practice is disgraceful to a civilized state, and shews that the generous sons of freedom, when under the protection of impunity, can riot, unprovoked, in licentiousness of the most illiberal and inhuman kind. It is a happiness to individuals that this monster has defeated its own purpose; but the disregard even of obloquy may in the end prove injurious to public virtue.

68. *A Peep into the principal Seats and Gardens in and about Twickenham, with a suitable Companion for those who wish to visit Windsor or Hampton Court.* 8vo. 1s. 6d. Bew.

A very proper gratification for those who are troubled with the impertinent curiosity of peeping.



THE CRITICAL REVIEW.

For the Month of April, 1775.

ARTICLE I.

The History of Great Britain, from the Restoration, to the Accession of the House of Hannover. By James Macpherson, Esq. Two Vols. 4to. 2l. 2s. Cadell.

II. *Original Papers; containing the Secret History of Great Britain, from the Restoration to the Accession of the House of Hannover. To which are prefixed Extracts from the Life of James II. As written by Himself. Two Vols. 4to. 2l. 2s. Cadell.*
(Continued.)

THESE works are so intimately connected with each other, that it is obvious they ought to be examined in conjunction. If reviewed otherwise, and a repetition of facts be avoided, either the narrative of the historian will be sacrificed to the Original Papers, or the latter preposterously rendered dependent on the authority of the former. Besides, by such a method, we should be precluded from closely collating the History with the evidence on which it is founded; a consequence directly repugnant to the object of our enquiry. For these reasons, wherever Mr. Macpherson has placed any important transaction in a new light, we shall produce the passage in the Original Papers from which his information is derived; not omitting, at the same time, to give such quotations from those papers, as, though not essential to general history, may gratify the curiosity of a reader who is inquisitive with respect to materials of this kind.

In the beginning of the History, Mr. Macpherson delivers the following just representation of the character of Charles II. when he ascended the throne.

VOL. XXXIX. April, 1775.

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'The disposition and character of Charles, as far as they were then known, were well suited to the times. Attached to no system of religion, he seemed favourable to all. In appearance destitute of political ambition, his sudden elevation was more an object of admiration, than of jealousy. Accommodating in his professions and easy in his manner, he pleased even those whom he could not gratify. Men, from principle, enemies to monarchy, were prejudiced in favour of the person of the prince. Those in whom fear might excite aversion, lost their hatred, in his apparent forgetfulness of past injuries. Though a lover of dissipation and pleasure, he could bear confinement, and had a talent for business. Though naturally unsteady, he could assume the appearance of firmness; and his quickness of apprehension was mistaken, by the superficial, for uncommon abilities of mind. Adhering strictly to no principle himself, he was not much offended at the want of it in others. He gained the profligate by indulgence; by his good-nature and attention, he flattered the pride of the virtuous. Insinuating, dissembling, but frequently judicious, he came upon mankind, through the channel of their ruling passion; and till his professions of regard to men of opposite principles, became too common to be thought sincere, he gained the affection, if not the esteem, of his subjects.'

The memoirs of king James have enabled the author of the present History to correct an error of former writers, relative to the marriage of that prince with Mrs. Ann Hyde; whereby it appears that king Charles was not unacquainted with his brother's resolution, some time before the match was concluded. The anecdote is thus related in the Original Papers.

'When his sister, the princess royal, came to Paris to see the queen-mother, the duke of York fell in love with Mrs. Anne Hyde, one of her maids of honour. Besides her person, she had all the qualities proper to inflame a heart less apt to take fire than his; which she managed so well, as to bring his passion to such an height, as, between the time he first saw her, and the winter before the king's restoration, he resolved to marry none but her; and promised her to do it: and though, at first, when the duke asked the king, his brother, for his leave, he refused, and dissuaded him from it; yet, at last, he opposed it no more, and the duke married her privately, owned it some time after, and was ever after a true friend to the chancellor, for several years.

'The chancellor was faulty, in not getting all the destructive laws, in the long rebel parliament of Charles I. repealed; which, most were of opinion, might have been done, and such a revenue settled on the crown, as would have supported the monarchy, and not exposed it to the dangers it has since run. Whether out of oversight or fear, the monarchy would not need

need a parliament uncertain; or from fear of the king's bringing in the Roman Catholic religion. The duke apprehends the last. In all other things he supported the crown's authority to the height.'

King James's memoirs refute the suspicion which was entertained, of the duchess of Orleans being poisoned.

'It was suspected, says he, that counter-poisons were given her. But when she was opened, in presence of the English ambassador, the earl of Ailesbury, an English physician and surgeon, there appeared no grounds of suspicion of any foul play. Yet Bucks talked openly, that she was poisoned; and was so violent as to propose to foreign ministers to make war on France.'

The author delineates the characters which occur in the History, in expressive colours, and generally such as are conformable to the representation of preceding writers. The ministers who composed the council denominated the Cabal, are particularly distinguished by their harsh and discordant features; nor can we object to the portrait drawn of the prince of Orange, when he makes his first appearance in the annals of Britain.

'The prince of Orange began now, for the first time, to display a character as singular in itself as the fortune of his life was extraordinary. To a gravity and silence which distinguished his early youth with the prudence thought peculiar to years, he joined a firmness in all his measures that bordered on obstinacy. Without a constitution for pleasure, his chief object was an ambition for power and a great name. Destitute of those brilliant parts which dazzle the world, he acquired weight with mankind by the solidity of his understanding. His personal courage was tempered with circumspection and coolness; his slowness in action corrected by his perseverance. In his carriage and manner he was rather respectable than dignified, more decent than amiable in his private life. Phlegmatic in his disposition, he was subject to no passion in the extreme; and the same cause that exempted him from vice, obscured the lustre of his virtues. Born with abilities for the cabinet, but with no great talents for the field, his policy, perpetually at war with his fortune, at length prevailed; and though he scarce ever won a battle, he frequently reaped all the advantages of victory from defeat. Though he cannot be accused of wanton tyranny, he was fond of power; he sacrificed his virtue to his ambition; and, without any glaring injustice, frequently descended to meanesses to accomplish his favourite design. He was happy throughout his life in his opponent. The mad bigotry of James II. might have furnished a field of triumph for abilities more circumscribed than those of the prince, as the former had at once to contend with the favourite passions of his own people, and the art of his

his rival. Upon the whole, though great things resulted from the conduct of the prince of Orange, he was not possessed of those brilliant qualities which are generally deemed necessary to constitute a great man.

The historian relates, upon the authority of James's Memoirs, that while that prince was at Edinburgh, king Charles sent him a message by lord Hyde, earnestly requesting him to conform to the established religion, as the only means by which his interest could be supported. After three days spent in solicitation, lord Hyde could not prevail; when he presented to him a note in the king's own hand, containing these words: "If you will go to church, without doing more, you shall have leave to come to me when the parliament is adjourned." We meet in the Original Papers with the infatuated prince's motives for rejecting this moderate proposal.

"It was about the beginning of the year 1669, that (having long had in my thoughts that the church of Rome was the only true church) I was more sensibly touched in conscience, and began to think seriously of my salvation. Accordingly, I sent for one father Joseph Symonds, a Jesuite, who had the reputation of a very learned man, to discourse with him upon that subject; and when he came, I told him the good intentions I had of being a catholic, and treated with him about my being reconciled to the church. After much discourse about the matter, the father very sincerely told me, that, unless I would quit the communion of the protestant church of England, I could not be received into the catholic church. I answered, that I thought it might be done, by a dispensation from the pope; alledging to him the singularity of my case, and the advantage it might bring to the catholic religion in general, and in particular to those of it in England, if I might have such a dispensation for outwardly appearing a protestant, at least, till I could own myself publicly to be a catholic, with more security to my own person and advantage to them. But the good father insisted, that even the pope himself had not the power to grant it; for it was an unalterable doctrine of the church, not to do ill that good might follow. What this good Jesuit thus said, was, afterwards, confirmed to me by the pope himself, to whom I writ upon the same subject. Till this time, I believe (as it is commonly believed, or, at least, said, by the protestant church of England doctors) that dispensations, in any such cases, are by the pope easily granted: but father Symond's words, and the letters of his holiness, made me think it high time to use all the endeavours I could to be at liberty to declare myself, and not to live in so unsafe and so uneasy a condition."

According to Mr. Macpherson, the prince of Orange began to intrigue, at an early period, for ascending the British throne; and

and it must be acknowledged, that many authorities are produced, in the course of the history, to confirm this representation. Besides the charge of duplicity and artifice, which is thrown on his private conduct, the prince seems not to have been entirely free from inconsistency, even in the declaration of his sentiments to king Charles, relative to public affairs. In king James's memoirs in 1681, we find the following sentence: 'The prince of Orange complained of the parliament's being prorogued; and was for the bill of exclusion.' Afterwards,

'The prince of Orange came to Windsor on Saturday night, Sunday, *p. m.* he had a long conversation with the king, who sent for him next Monday morning; H. Seymour, lord Hyde, lord Conway, the writer were present. The prince publicly declared, that, unless the king could assist his allies, Flanders and Holland would be lost; that the king could not assist them, without a parliament, was evident; and, therefore, that a parliament should be called. The prince was asked, if a parliament's meeting, on no better hopes of agreement than the last, would contribute toward the support of the king's allies; and, he was told what were the desires of the last parliament, and asked, if he thought these things should be granted, and whether he would advise the exclusion? he cried out, "he abhorred it."

'Whether he could propose any limitations? He said the crown could not be tied.

'Whether the militia, navy, judges, and sea-ports, should be put out of the king's power? He said, he would never advise it.

'Whether all the ministers and officers about the king, suspected or esteemed to be the duke of York's creatures, should be removed, and confiding men true protestants put in? He disclaimed it all. He was told, these were the substantial matters of last parliament; and if a parliament was necessary, he should propose somewhat for a better agreement. He replied, that he knew only abroad, and understood them not at home. Being pressed extremely to propose somewhat, he desired time to think of it. The king had called several parliaments, partly to assist his foreign allies; and, instead of aiding him, the very treaties he had made with them, were urged as suspicions for the support of popery in England: and the parliament, so far from giving a penny to assist him, that they would not give a farthing to preserve Tangier. The king desired the prince of Orange, to propose somewhat to remove jealousies. England had then a greater aversion to the prince of Orange, than to the duke of York.'

'These two passages seem to betray a contradiction, that cannot easily be accounted for, upon an uniformity of principle;

ciple; yet it deserves to be remarked, that no notice is taken of this apparent versatility by the royal author of the memoirs.

Though the duke of York was incapable of dissimulation with respect to his religious principles, he seems not to have been equally averse from the refinements of policy on other occasions. For we find him obtaining leave to return from Scotland, by accommodating himself to the views of the duchess of Portsmouth, as related in the subsequent extract.

‘ The duke of York still in Scotland, at the beginning of this year; but hoping to return speedily to England. Since the Oxford parliament was dissolved, Sunderland and others of the gang were turned out; and his discountenancing and letting the duchess of Portsmouth see his being displeased with her management, with those of the rebel party who were for the bill of exclusion; and nothing saved her from more marks of displeasure, but the king’s having owned her son so publicly. So that he doubts, whether her journey to Bourbon was for health, or by order; but she managed affairs so well, as to prevail with the king to propose to the duke of York, to consent to settle on her a rent-charge of five thousand a year, for which he would give an equivalent out of some fund of the hereditary revenue. The duke answered, he was ready to comply, and sign any paper the attorney-general should think necessary; but though it could not well be done, without his being at London, in presence of the judges, to make it valid, as was generally believed. The duke’s answer was calculated to make his return necessary to dispatch the affair, which was much desired by the duchess of Portsmouth, who was greedy to have it in her power to raise a hundred thousand pounds, as soon as the grant should be passed; without which desire of hers, it was not likely, from her former behaviour to the duke, that she should press his return.

‘ This made the duke of York keep the affair to himself, which, by providence, none knew or had observed, but himself; which was, that it was not in his or any body’s power to do what was desired, but an act of parliament. So little did those who put her on asking it, or even the king’s learned council, know or remember the purport of the act. The duke kept it secret from his trustiest friends, to get her credit and interest to facilitate his return from an honourable banishment; she had promised, as well as Halifax and Mr. Seymour, who were still against his return. By her influence the duke returned, embarking at Leith in a yacht. He came to Yarmouth and Newmarket in the beginning of March. Halifax and Seymour pressed his speedy return to Scotland, desiring the affair might be settled there; but could not prevail. Hyde solicited his stay, on the pretence already mentioned.

We have already presented our readers with the author's character of Charles II. so far as it was known at the restoration; we shall now lay before them his more complete delineation of the same subject, which concludes the account of that monarch's reign.

In his person he was tall and well-made. His complexion was dark; the lines of his face strong and harsh, when singly traced; but when his features were comprehended in one view, they appeared dignified, and even pleasing. In the motions of his person he was easy, graceful, and firm. His constitution was strong, and communicated an active vigour to all his limbs. Though a lover of ease of mind, he was fond of bodily exercise. He rose early, he walked much, he mixed with the meanest of his subjects, and joined in their conversation, without diminishing his own dignity, or raising their presumption. He was acquainted with many persons in the lower stations of life. He captivated them with sprightly turns of humour, and with a kind of good natured wit, which rendered them pleased with themselves. His guards only attended him upon public occasions. He took the air frequently, in company with a single friend; and though crowds followed him, it was more from a wish to attract his notice, than from an idle curiosity. When evidence of designs against his life was daily exhibited before the courts of justice, he changed not his manner of appearing in public. It was soon after the Rye-house plot was discovered, he is said to have been severe on his brother's character, when he exhibited a striking feature of his own. The duke returning from hunting with his guards, found the king one day in Hyde-park. He expressed his surprise how his majesty could venture his person alone at such a perilous time. "James," replied the king, "take you care of yourself, and I am safe. No man in England will kill me to make you king."

When he was opposed with most violence in parliament, he continued the most popular man in the kingdom. His good-breeding as a gentleman overcame the opinion conceived of his faults as a king. His affability, his easy address, his attention to the very prejudices of the people, rendered him independent of all the arts of his enemies to inflame the vulgar. Their inexpressible affection for his person, upon the discovery of the intended assassination at the Rye-house, contributed much more than the management of his party to lay the constitution in ruins at his feet. He is said, and with reason, to have died opportunely for his country. Had his life extended to the number of years which the strength of his constitution seemed to promise, the nation would have lost all memory of their liberties in his popularity. Had he even survived his brother, England would have gradually dropt into that tranquil but humiliating despotism which now prevails over most of the nations of Europe.

of Europe. Had his fate placed Charles II. in these latter times, when influence supplies the place of obvious power, when the crown has ceased to be distressed through the channel of its necessities, when the representatives of the people, in granting supplies for the public service, provide for themselves, his want of ambition would have precluded the jealousy, and his popular qualities secured the utmost admiration of his subjects. His gallantry itself would be construed into spirit, in an age where decency is only an improvement on vice.

Mr. Macpherson observes, that king James, in his memoirs complains, with apparent indignation, of the havoc made by Jefferys and Kirk in the West; and that he even ascribes the severity of those who affected to be his friends, to a formed design of rendering his government odious to his subjects. This remark is fully authorised; and in justice to that unfortunate prince, we shall extract the passage to which it refers.

'The king questioned the chief justice, but he palliated his severities, with the pretence of necessary justice; which the king knew not how to contradict, since he had the precaution, not only to send four other judges, as his assistants, along with him, but Mr. Pollexfen likewise, in quality of his solicitor; who, being a known favourer of the Presbyterian party, he hoped would moderate the chief justice's heat. This made the king acquiesce in what had been done, though it was of great disservice to him at bottom. The cruelties of Kirk were still more inexcusable than the severities of Jefferys. He caused many to be hanged more out of a bloody disposition, and to satisfy his own brutal passions, than love of justice or his master's service. It is not improbable, but even then he had it in his view to draw an odium on the king.'

We find the treachery of Sunderland to his royal master related in the memoirs of the year 1686. The passage probably stands in the manuscript without any date affixed, and Mr. Macpherson, we presume, has therefore placed it among the papers with which the fact coincided in point of time. But there is a great impropriety in this arrangement, which tends to invalidate the accuracy, and even the fidelity of the memoirs. For what can be more inconsistent with historical perspicuity, than the making James record the treachery of his minister full two years before he entertained the smallest suspicion of his integrity? The reality of Sunderland's falsehood, however, is confirmed upon collateral evidence, and is as follows:

'Sunderland, besides having a pension from the prince of Orange, had one from the king of France. He was the most mercenary man in the world; veered with all winds.'

The subsequent extract from the History places the intrigues of the prince of Orange in a light extremely unfavourable to

to the reputed integrity of his conduct; and renders it difficult to say, whether the English minister, or the stadtholder of the United Provinces, was the most accomplished dissembler.

While the religious enthusiasm of James was busy in depriving him of the affections of his subjects, the ambition of the prince of Orange was forming schemes for mounting his throne. He was even, in some degree, the author of the measures which had rendered his insatuated uncle unpopular. Sunderland, who had all along advised James, was in the pay of the prince of Orange, and promoted, with a strange kind of fidelity, his views. To encourage the king in his enthusiasm for popery, was to furnish him with the certain means of his own ruin; and the earl managed this weakness with such address, that his deluded master deemed himself in a prosperous condition, while the sceptre was ready to fall from his hands. To facilitate the intercourse between the prince of Orange and Sunderland, Sidney, the uncle of the latter, was sent to the Hague. Skelton, the English resident, was so certain of this secret correspondence, that he was afraid, for fear of a discovery, to write any thing to England against the prince; sacrificing thus his fidelity to James to his own motives of prudence. But though the affairs of England were hastening to a crisis, they had not yet arrived at a point which could render certain the success of the prince. He, however, hastened with unabating zeal his own designs. While he encouraged James in his most imprudent and arbitrary schemes, by the means of Sunderland, he kept Dyckfeldt in England to promote a revolt.

But the prospect of obtaining, through the folly of James, the English throne, was not the sole design which employed the thoughts of the prince of Orange. The jealousy which he had ever entertained of the too great power of France, had been lately inflamed, by personal injuries, on the part of Lewis XIV. The territory from which his family derived their title had been seized by that monarch unjustly; and it was still retained by force. He was resolved to be revenged, if he could not obtain justice. The famous league of Augsbourg, which took place in the year 1687, was projected by his abilities, and carried to a conclusion by his influence. This alliance united against France all her enemies in the preceding war. But still the league was deemed imperfect, as long as England observed a neutrality; and though James was not insensible of the honour of his kingdom, it could scarce be expected that he would offend France, by abetting the views of the known rival of his power. Nor was the backwardness of his uncle the only obstacle which the prince had to surmount. Some members of the states of Holland, gained by France, or offended at his own arbitrary proceedings as stadtholder, obstructed his preparations for

for war. He was even so sensible of their jealousy, that he endeavoured to remove it by an ingenious artifice. He ordered a rumour to be spread, that, in his weak state of body, he could not possibly live two years. This served the double purpose of his ambition. It prevented the opposition of his enemies at home, by the hopes of his death; and contributed to lull James into that security which soon after proved fatal to his power.

When it is confirmed by indubitable evidence, that the prince of Orange industriously propagated the ridiculous fiction respecting the pretended imposture of the queen's delivery, his insincerity must appear in the most glaring light, from the following anecdote in the Memoirs. 'The prince of Orange sent Mr. Keppel to congratulate the king and queen; and prayed for the prince, who had like to have died, for want of a wet nurse to suckle him.' But in fact, almost every page of this part of the History contains new proof of the duplicity and artifice practised by the prince of Orange. Among other instances the subsequent is not the least conspicuous.

In such a state of affairs, says Mr. Macpherson, the prince of Orange behaved with his usual prudence, in encouraging a fiction so favourable to his ambition. His plan was already so extensively laid, that nothing but the birth of a male heir to the crown of England could possibly preclude him from an almost immediate possession of the throne. He had the address to render two thirds of the powers of Europe interested in his success. The treaty of Augshourg, formed to break the power of France, could not accomplish its object without the accession of England. The house of Austria, in both its branches, preferred their political views to their zeal for the Romish faith; and promoted the dethronement of James, as the only means to humble Lewis XIV. Odescalchi, who, under the name of Innocent XI. filled then the papal chair, was gained to the measures of the prince of Orange by other considerations, as well as through his fixed aversion to France. The prince sent his intimate friend, the prince of Vaudemont, to Rome, to procure the aid of the pope. He explained to his holiness, that the Catholic princes were in the wrong to expect any advantage to their faith from James, as his being a declared papist rendered his people averse to all his measures. As for himself, should he have the good fortune to mount the English throne, he might take any step in favour of the Roman Catholics without jealousy; and he promised to procure a toleration for the Papists, should the pope, the emperor, and the king of Spain, favour his attempt. This negotiation produced the desired effect. Innocent contributed, with the money of the church, to expel a Roman Catholic prince from his throne.

The Original Papers dated 1688, contain several positive allegations of a conspiracy, formed to assassinate king James, in which even the lord Churchill, afterwards duke of Marlborough, is mentioned as a principal agent. This charge being of so extraordinary a nature, we shall lay before our readers one of the authorities which support it, without entering into any remarks on the subject.

The same account extracted by Mr. Malet from another pocket-book; with Sir Phelim O'Neale's confession of his appending an old seal to a forged commission from Charles I.

“ Dr. Sheridan, the deprived bishop of Kilmore, told me, (May 20th, 1711) that he was present at the execution of Sir Phelim O'Neale, in Ireland, for being the chief actor in the Irish massacre; and that colonel Hewson coming toward the ladder, Sir Phelim made his public acknowledgments to him, in a grateful manner, for the civil treatment he had met with, during the whole course of his imprisonment; and only wished, that his life had been taken from him in a more honourable manner. To this colonel Hewson answered, that he might save his life, if he pleased, only by declaring, at that present, to the people, that his first taking arms was by virtue of a commission, under the broad seal of king Charles I. But Sir Phelim replied, he would not save his life by so base a lie, by doing so great an injury to that prince.—’Tis true, he said, that he might the better persuade the people to come unto him, he took off an old seal from an old deed, and clapt it to a commission he had forged; and, so persuaded the people that what he did was by the king’s authority. But he never really had any commission from the king. This the bishop told me, he heard him say. The said bishop likewise assured me, that, being well acquainted with the old earl of Peterburgh, and often with him, he shewed him, at one of his visits, Sir George Hewitt’s original confession, with his hand and seal to it (which was afterwards sent to king James in France). In the confession, the said Sir George Hewitt (who had been made a lord by king William) begged pardon of God and king James, for his disloyalty and rebellion: and declared in it, that the night before king James went to Salisbury, the earl of Rochester and lord Churchill (now duke of Marlborough), the bishop of London, Stewart, also, who is now a general officer (as he remembers) and himself, with others, met at Mr. Hatton Compton’s house, in St. Alban’s-street; and there it was debated among them, how they should do the best service to the prince of Orange; and, at length, it was resolved, that the earl of Rochester should attend the king at Salisbury; but in order to betray all his councils to the prince of Orange. And the lord Churchill should endeavour to seize king James’s person, and carry him off to the prince. But if he could not do that, he should pistol him, or stab him, when he was in the coach with him. This

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the bishop has protested to me (more than once or twice) he saw written in the confession of Sir George Hewitt.

As we are now advanced to the end of the reign of James II. we shall here insert Mr. Macpherson's character of that prince.

In many respects, it must be owned that he was a virtuous man, as well as a good monarch. He was frugal of the public money. He encouraged commerce with great attention. He applied himself to naval affairs with success. He supported the fleet, as the glory and protection of England. He was also zealous for the honour of his country. He was capable of supporting its interests with a degree of dignity in the scale of Europe. In his private life he was almost irreproachable. He was an indulgent parent, a tender husband, a generous and steady friend. In his deportment he was affable, though stately. He bestowed favours with peculiar grace. He prevented solicitation by the suddenness of his disposal of places. Though scarce any prince was ever so generally deserted, few ever had so many private friends. Those who injured him the most were the first to implore his forgiveness; and even after they had raised another prince to his throne, they respected his person, and were anxious for his safety. To these virtues he added a steadiness of counsels, a perseverance in his plans, and courage in his enterprises. He was honourable and fair in all his dealings. He was unjust to men in their principles, but never with regard to their property. Though few monarchs ever offended a people more, he yielded to none in his love of his subjects. He even affirmed, that he quitted England to prevent the horrors of a civil war, as much as from fear of a restraint upon his person from the prince of Orange. His great virtue was a strict adherence to facts and truth in all he wrote and said, though some parts of his conduct had rendered his sincerity in his political professions suspected by his enemies.

It appears from the Original Papers, that notwithstanding the almost general defection of king James's subjects, at the arrival of the prince of Orange, a design was formed of restoring him, in the year 1691; and that, too, by some of these persons who had been foremost in promoting the revolution. The account of this transaction being more concisely related in the History, we shall extract it from thence.

The earl of Marlborough and the lord Godolphin were among the first who offered their services for the restoration of a prince whom they contributed to expel from his kingdom. The late king doubted their professions of affection for his person; but he ascribed their conduct to their prudence. "The repentance of Churchill," says James himself, "assumed the appearance of sincerity." He gave, without hesitation, an

account of all the forces, preparations, and designs of the English government. He laid open the secret councils of the prince of Orange; and his report, concurring with undoubted intelligence received from other quarters, the king was induced to believe that he was sincere. He carried daily intelligence of all incidents in the secretary's office to the Jacobites, by which they avoided many inconveniences and troubles. He desired instructions, without being admitted into the king's secrets; owning, that his former conduct ought justly to debar him from all confidence. He doubted not, he said; but he could bring over many great men to the king's party. He desired to know whether he should gain the earl of Danby, or join with the party who were contriving his ruin. He offered to bring over the troops in Flanders. But he rather proposed to act in concert with those who were, the next session, to endeavour to expel all foreigners from the kingdom. He advised the king not to invade the kingdom with a great force. That a French power was too terrifying to the people. That twenty thousand men were sufficient to place him again on the throne."

"Churchill desired the king," continues James, "to enjoin the lord Godolphin not to lay down his place in the treasury, as he must be made serviceable in that post. He said, for himself, it would be impossible for him to enjoy any peace of mind, till he had made an atonement for his crimes, by endeavouring, though at the utmost peril of his life, to restore his injured prince and beloved master. His comportment, upon the whole, seemed candid, and his penitence sincere. He confirmed, by letters to James, the assurances which he made in person to his friends. He assured the king, that, upon the least command, he would abandon wife, children, and country, to regain and preserve his esteem. But he declined to bring over the troops in Flanders. The king sent him a letter, on the twentieth of April, 1691. He wrote to him in the most good-natured manner in the world. The queen inserted a few words, with her own hand, testifying, that she was perfectly reconciled to Churchill. Godolphin was ordered to keep his employment to be more serviceable. That lord had forgot his former scruples, about betraying his trust. The lord Dartmouth proposed to come over, in person, provided he could have the command of a squadron of French men of war. But the court of Versailles would not trust their ships in his hands. Besides, he was soon after sent to the Tower."

The earl of Marlborough, as a proof of his own sincerity, induced the princess of Denmark to enter, with great zeal, into the views of her father. A letter, which she wrote, soon after this period, to that prince, bears all the marks of compassion and affection.

If we consider the extreme unpopularity of king William's conduct, which is related in the following passage of this History, upon the authority both of manuscripts and printed works, we cannot be surprised at the general discontent which

which at that time prevailed, even among the warmest abettors of that prince's succession to the British crown,

'In clogging the measures of government, the discontented among the two parties stood upon popular grounds. They sailed against continental connexions. They argued for exerting the force of the nation at sea. They took advantage of the impolitic preference given by the king to his own countrymen, the Dutch. They added their force to the general disgust which his forbidding manner had spread among the English officers and nobility. Though William could have been no stranger to these discontents, he took little pains to gain the esteem of the nation. He shut himself up all day. His closet was almost inaccessible. The few whom he received to an audience were more disgusted at his habitual silence, than if they had been denied admission to his presence. When he dined in public with his Dutch officers and favourites, his English subjects were excluded from his table. The first nobility stood behind him unnoticed, or retired in silence and disgust. He entered, in a manner unsuitable to his dignity, into the quarrels between the royal sisters. He treated the earl of Marlborough, who had deserved much at his hands, with coldness and contempt; because that nobleman and his lady were in high favour with the princess of Denmark. The king, however, ought not to be altogether blamed for a conduct which seemed impolitic. The Whigs, who had raised him to the throne, soured his temper by their rudeness and presumption; and he suspected, that the Tories were ready to make use of his favours against his authority.'

The Original Papers about this period contain a variety of instructions, from the abdicated king to his friends in Britain, respecting the means of restoring him to the throne. How much this event was desired, appears from the following passage in those historical materials.

'The earl of Sunderland writes to his majesty, that a descent is the only means to finish the misfortunes of the king and those of the nation; and that if his majesty comes now with an army, he cannot fail to carry his point. "He does not enter into particulars, because he fears that his majesty does not confide sufficiently in his advice. But when he is assured that the king is satisfied with his fidelity, he promises to send good intelligence, and to contribute as much as he can to his majesty's service."

"The earl of Arran assures his majesty of the sincerity of Lord Sunderland, and that he may be of great service; and he also advises his majesty to go to England, with an army of 30,000 men, with which his majesty cannot fail to succeed, providing he comes immediately, to take advantage of the disposition of the people, of their contempt for the prince of Orange, and of their discontent, on account of the taxes with which they are loaded. The circumstances are the most favourable that can be

THE HISTORY OF GREAT BRITAIN, FROM THE REIGN OF CHARLES THE SECOND, TO THE DEATH OF GEORGE THE SECOND. BY SAMUEL JOHNSON.

For facilitating his passage, as well as the landing of his majesty's troops; since the fleet sails to the Straights, the greatest part of the troops go to Flanders, and the money which the parliament gives the prince of Orange will not be raised in time to put him in a condition to make any opposition.

"Lord Churchill advises his majesty to come, and gives him assurances of his own services, and of the services of all those who are of his party; which is very considerable."

"Mr. Cholmondeley assures his majesty, that the people of England are very much disposed to receive him, and conjures him to take advantage of the conjuncture."

At a time when the unfortunate James was exerting all his interest on the continent, to be reinstated on the throne of these kingdoms, the account of the first audience which his ambassador, the earl of Perth, had of the pope, whose assistance he had been sent to solicit, affords a picturesque description of the political insignificance of the Roman pontiff. It is contained in the following letter, dated at Rome 7th of June, 1695.

"I said all I could think of before him [pope], that could move him to have a true sense of the state of the king's sufferings; demonstrating, that no earthly power could have hurt the king, save by the concurrence of catholic princes, and not they neither, if the king had been of the religion of his dominions. This he seemed firmly to believe, and called the king a saint. This being so, then, I said, that all that his holiness could do for him was but too little; that there was now in Rome a great talking of peace, and upon such terms, as if consented to, or even permitted, would be a stain upon his holiness's reputation, and a reflection upon the apostolique chair. He said it was true. But what can we do? I have done and will do, what, humanly speaking, is possible: but catholic princes will not hearken to me; they have lost the respect that used to be paid to popes: religion is gone, and a wicked policy set up in its place. But, I said, that he could still prevent a peace with the king's exclusion in it. God knows, he said, to restore the king, I would give my blood; but Christians have lost all respect, even to us; to us! said he. But can it be believed, continued his holiness, that I should ever consent to any peace, that excludes that good king from his just right. God forbid! God forbid! But what will become of all this? The prince of Orange is master: he is arbiter of Europe. The Europeans and king of Spain are slaves, and worse than subjects to him. They neither will nor dare venture to displease him; and here he struck twice with his hand upon the table, and sighed. If God, (said he), by some stroke of omnipotency, do it now, we are undone. I pressed him to reflect, that this was really a
In the MS. the pen is drawn through the paragraph within the inverted commas.

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war of religion. He said, that they were blind who did not see that. Last of all, I laid before him the pitiful case of the poor catholics, who, having followed their master, were now reduced to extreme misery. God help them! said he; but what can I do? If I should do any thing, I am cried out upon, as favouring France, who are pushing to be masters of all. However, he said, he was convinced, that all I said was most reasonable, and that he would think upon it. In the mean time, I am very confident he will never consent, or even wink at any peace, by which his majesty may suffer in his just rights; and this is one great point; and for the money part of it. I hope, with him, we may obtain somewhat. Meanwhile, I fancy nobody has spoke directly to his holiness of any truce."

We shall here suspend the examination of these works, the general character of which it would be improper to delineate until we have surveyed the whole. So far as we have proceeded in our review, we find that the most material documents which the Original Papers contain, relate to the intrigues into which the prince of Orange had entered for obtaining the crown of these kingdoms; and to the design of restoring the unfortunate James by those persons who were the principal instruments in effecting the revolution. From the evidence furnished, respecting these transactions, it is certain, that, at the period to which we have brought down our enquiry, king William was tottering upon his throne. Nor can this be ascribed to the inconsistency of his former adherents, so much as to the unpopularity of his own impolitic, and even unjustifiable conduct. To prove to what degree he was at this time hated, by almost the whole English nation, no stronger proof can be adduced, than that they could form the resolution of expelling him, in favour of a prince under whose reign they had already experienced the most alarming violations of the religious and civil liberties of the kingdom. It is remarkable in the fortune of William, that he appears to have derived stability to his government, from the loss of that support which had chiefly contributed to his elevation. His title to the succession being weakened by the death of the queen, it became necessary for him to affect popularity; to attain which, however, he was far from being happily qualified, either by his natural endowments, or that full and reserved policy, which perhaps he had in part acquired from a long habit of dissimulation. Had the fate of Mary happened to William at this time, we are sufficiently authorised to affirm, upon the testimony of the papers in this collection, that he would have died not only unlamented, but with a character extremely unfavourable, and different from that which he has obtained; from the partiality or ignorance of historians.

[*To be continued.*]

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III. *The Speaker: or, Miscellaneous Pieces, selected from the best English Writers, and disposed under proper Heads, with a View to facilitate the Improvement of Youth in Reading and Speaking. To which is prefixed an Essay on Elocution. By William Enfield, LL. D. 8vo. 5s. unbound. Johnson.*

THIS work was undertaken principally with the design of assisting the students of the academy at Warrington, in acquiring a just and graceful elocution. It consists of an essay on this subject, and a large collection of miscellaneous pieces, selected from the best English writers, and disposed under proper heads, with a view to facilitate the improvement of youth in reading and speaking.

In the Essay the author lays before his readers, in a plain didactic form, such rules respecting elocution, as appear best adapted to form a correct and graceful speaker.

His first rule is this: "Let your articulation be distinct and deliberate."

In his illustration of this rule, he says: "Some cannot pronounce the letter *l*, and others the simple sounds, *r*, *s*, *th*, *ph*; others generally omit the aspirate *h*. These faults may be corrected, by reading sentences so contrived, as often to repeat the faulty sounds; and by guarding against them in familiar conversation. Other defects in articulation regard the complex sounds; and consist in a confused and clattering pronunciation of words. The most effectual methods of conquering this habit are, to read aloud passages chosen for the purpose (such, for instance, as abound with long and unusual words, or in which many short syllables come together) and to read, at certain stated times, much slower than the sense and just speaking would require."

The acquisition of a distinct articulation is a circumstance of infinite consequence in reading and speaking. But our author has considered this point too superficially. His directions do not strike at the root of a vicious enunciation. The young speaker should be carefully instructed, as lord Chesterfield very properly directs, "to open his teeth," and speak, as it were, *ore roinndo*. Milton, in his Letter on Education, observes, that "We Englishmen being far northerly, do not open our mouths in the cold wide enough, to grace a southern tongue; but are observed by all other nations to speak exceedingly close and inward."

If this observation were duly regarded, if children were thus instructed to articulate every word and every syllable clearly, distinctly, and fully, before they are permitted to aim at any thing higher, they would soon acquire a clear, perfect,

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and graceful enunciation. At least, we are convinced, that a mumbling, lisping, muttering way of speaking is inevitably contracted by attempting to read upon any other principle.

Our author's second rule is, 'Let your pronunciation be bold and forcible.

'In order to acquire a forcible manner of pronouncing your words, inure yourself, says he, while reading, to draw in as much air as your lungs can contain with ease, and expel it with vehemence, in uttering those sounds which require an emphatical pronunciation. Read aloud in the open air, and with all the exertion you can command.'

The whole art of reading depends on the proper management of the breath; but we cannot agree with our author, when he says, 'expel it with vehemence, and with all the exertion you can command.' We should rather say: use your breath with œcœnomy. Accustom yourself to breathe freely and imperceptibly at the proper stops. Pronounce your words fully, with spirit and vivacity; but not with violence, and clamor. Prefer a calm and gentle delivery; that you may more easily preserve the command of your voice, and pronounce the last words in the sentence with due force and energy. Whenever your breath begins to be exhausted, and it will soon be exhausted, if expelled with vehemence, you will inevitably sink into a broken, faint, and languid tone: the very circumstance, in which consists the difference between the lamentable cadence of a bad reader, and the energy, with which a man of sense naturally expresses his perceptions, emotions, and passions, in common discourse.

Above all things therefore, let the young speaker guard against a violent exertion of the voice. Quintilian complains, that some of the orators of his time exerted themselves so furiously, that they rather *bellowed* than spoke. '*Clamant ubique et emugiant, multo discursu, anhelitu, jactatione, gestu, motu capitis furentes. Illi hanc vim appellant, quæ est potius violentia* *.' Cicero, in allusion to this vehement exertion of the voice, says, '*latrant quidam oratores, non loquuntur* †.' Homer's description of the oratory of Ulysses gives us a complete idea of that mild and graceful enunciation, which every person should endeavour to acquire.

But, when he speaks, what elocution flows!
Soft as the fleeces of descending snows,
The copious accents fall with easy art,
Melting they fall, and sink into the heart ‡.

* De Instit. Orat. lib. ii. cap. 12.

† De Claris Orat. § 58.

‡ Iliad iii, 283.

Rule III. 'Acquire a compass and variety in the height of your voice.'—'The monotony so much complained of in public speakers is chiefly owing to the neglect of this rule.'

Rule IV. 'Pronounce your words with propriety and elegance.'—It is not easy to fix upon any standard, by which the propriety of pronunciation is to be determined. Custom is a phantom, which appears under different forms in the senate, in the pulpit, at the bar, and in every company in the metropolis. But this matter we hope will soon be brought to some degree of perfection. We have already two Pronouncing Dictionaries, Kenrick's and Walker's; and we are promised another by Mr. Sheridan.

Rule V. 'Pronounce every word consisting of more than one syllable with its proper accent.'—Some have laid it down as a rule, that the accent should be cast as far backwards as possible. But we entirely agree with our author; that this rule has no foundation in the construction of the English language, or in the laws of harmony. In accenting words, the general custom and a good ear are the best guides: Upon the principle of harmony we should rather say, *refract'ory*, than *ref'raçtory*, *acad'emy*, than *ac'ademy*; as the latter is harsh and unmusical.

Rule VI. 'In every sentence distinguish the more significant words by a natural, forcible, and varied emphasis.'

Our author has made some judicious remarks on this rule. 'The most common faults, respecting emphasis; are, laying so strong an emphasis on one word, as to leave no power of giving a particular force to other words, which, though not equally, are in certain degree emphatical; and placing the greatest stress on conjunctive particles, and other words of secondary importance. These faults are strongly characterised in Churchill's censure of Moscop:

With studied improprieties of speech
He soars beyond the hackney critic's reach;
To epithets allots emphatic state;
Whilst principals, ungrac'd, like lacquies wait;
In ways first trodden by himself excels,
And stands alone in undeclinables;
Conjunction, preposition, adverb, join
To stamp new vigour on the nervous line:
In monosyllables his thunders roll,
He, she, it, and, we, ye, they, fright the soul.'

Rule VII. 'Acquire a just variety of pause and cadence.'—One of the worst faults a speaker can be guilty of is, to make no other pauses, than what he finds barely necessary for breathing. Our author not improperly compares such a

speaker to an alarm-bell, which when once set a going, clatters on till the weight that moves it is run down.

‘ In reading, as he rightly observes, it is very allowable for the sake of pointing out the sense more strongly, preparing the audience for what is to follow, or enabling the speaker to alter the tone or height of the voice, sometimes to make a very considerable pause, where the grammatical construction requires none at all. In doing this, however, it is necessary that in the word immediately preceding the pause, the voice be kept up in such a manner as to intimate to the hearer that the sense is not completed. Mr. Garrick, the first of speakers, often observes this rule with great success.

— ‘ Before a full pause it has been customary in reading to drop the voice in a uniform manner ; and this has been called the *cadence*. But surely nothing can be more destructive of all propriety and energy than this habit. The tones and heights at the close of a sentence ought to be infinitely diversified, according to the general nature of the discourse, and the particular construction and meaning of the sentence. In plain narrative, and especially in argumentation, the least attention to the manner in which we relate a story, or support an argument in conversation will show, that it is more frequently proper to raise the voice than to *fall* it at the end of a sentence. Interrogatives, where the speaker seems to expect an answer, should almost always be elevated at the close, with a peculiar tone, to indicate that a question is asked. Some sentences are so constructed, that the last word requires a stronger emphasis than any of the preceding ; while others admit of being closed with a soft and gentle sound.’

Rule VIII. ‘ Accompany the emotions and passions, which your words express, by correspondent tones, looks, and gestures.’

These are the rules, which Dr. Enfield has explained and illustrated in his Essay on Elocution. Most of them are unquestionably just ; and some of them new. But there are many things, relative to the principles of a graceful elocution, which are left for the observation of future writers.

The principal part of this volume consists of narrative, didactic, argumentative, descriptive, pathetic pieces, select sentences, dialogues, orations, &c. in prose and verse, collected from the classics, from the works of Shakespeare, Addison, Pope, Thomson, Young, Milton, Gray, Mason, Sterne, Melmoth, Johnson, Chesterfield, and a great number of other eminent writers. This work may therefore be considered as one of the most elegant miscellanies in the English language.

IV. *Liberal Opinions, upon Animals, Man, and Providence. In which are introduced, Anecdotes of a Gentleman.* By Courtney Melmoth. 2 vols. 8vo. 5s. sewed. Robinson.

MR. Melmoth has formerly appeared in our Review, as the author of some poetical productions, and in the work now under consideration, he maintains the characteristic vivacity of a votary of the Muses. By the aid of fanciful invention, he has rendered the animal kingdom subservient to moral entertainment, and amidst a picturesque description of scenes, laid before us a lively representation of several characters. We wish, however, that he had preserved, through the whole of his narrative, the same uniformity of design, which he has supported in the character of his hero; for in his excursions into the field of philosophy, though he often treads in unbeaten paths, he rather wanders deviously, in search of objects that may gratify the imagination, than of such as inform the understanding. The desultory mode of writing, and the quick transitions he uses, though, we doubt not, agreeable to the reader, by exciting surprize, will not admit of being related in a continued detail, and we must therefore content ourselves with giving a general idea of the work.

In these volumes the author is supposed to address himself to a lady, and after some introductory remarks, he presents her with a sketch of an animal society; with part of which, as being of an uncommon cast, we shall also present our readers.

‘ I have, as your ladyship will remember, already declared myself the friend of all the inhabitants which wing the air, or crawl upon the earth: and, although I have the tenderest attachment to my own species, and glory in the name of man and christian, yet—if in my travels through the world, I happen (as is sometimes the case) to meet in the brute, the insect, or reptile, those endearing qualities, which I look for amongst men, in vain, I hesitate not to strike a bargain on the spot—form a strict alliance with the more rational animal, and only lament that it is possible for those who have dominion over the creation to be outdone by beings of an inferior order in the scale of life.

‘ Having said thus much, your ladyship will not wonder if, in this letter, I should say something in defence of those gentle domestics which accompany us in our retirements. But of all creatures that are accommodated with four feet, I am most enamoured of lap-dogs—yet, I admire almost every sort of dumb companions, amongst which I have now lived with little

of other society for five years. Will your ladyship please to hear a description of my family.

' Suppose me, madam, at my own house, (if I presume not in calling that a house, which consists of a single story)—be it then in my cottage (for that is the term which humility would give it); you behold me sitting before a frugal fire, with my little partakers of the blaze around me—that cat, which sits sage and thinking on the edge of the form, is not more remarkable for her beauty of person, than for the uncommon accomplishments of her mind. I say mind, because I am persuaded, and out of doubt as to that particular—the trick-trying kitten, which is busied in chasing her shadow round the room, inherits all the genius of her mother—but has a small spice of the coquette in her temper; yet this is so common to pretty young females, and so naturally wears off when they arrive at the gravity of cat-hood, besides it being graceful in kitten-hood, that it were a needless severity to check it; the activity and fun of the creature, as she skips sidelong in wanton attitudes and antics, is now and then so pleasantly burlesque, that the inflexible muscles of yon old wretch of a pointer stretched in slumber along the hearth, almost relax into a grin, and sometimes the veteran is so inspired by the mimicry of little puss, that he raises his paw—gives her a pat of encouragement, and discovers all the playfulness of a puppy.—There is in this place so fair an opportunity of trying my skill as a writer, that I cannot resist making

A C O M P A R I S O N.

' Did you never take notice, madam, of two people of different ages suddenly attracted to each other by the sympathy of ideas. Nothing but the power of pleasant thoughts can effect an association—the old man sits a long time smothered up, in the mist of his own melancholy—he hangs his head upon his breast, fixes his eyes over the fire, and seems to be employed in some profound speculation: the fatigue, however, of thinking, proves too laborious, and he is at length rocked to sleep, in the cradle of his reflections. In the mean time, his favourite boy is left to cater for himself. The eye of a child converts every trifle into an object of entertainment, and every pretty unimportance is esteemed, a joyful acquisition. The father, after the refreshments of his nap (that nepenthe of age) awakes—the stripling is acting the kitten on the floor, and ingeniously exerts a thousand little efforts, to vary its amusement. Age surveys the picture, and recalls ideas which bring to mind the moments when he was himself the happy harlequin of the carpet—a tear drops involuntarily, which is succeeded by a smile. At length the distance of ages is forgotten; the veteran is caught in the charm of cheerful retrospection, forgets awhile the decrepitude of the last stage, and mixes in the whimsical and puerile gratifications of the first.

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‘ You see, madam, here were too many flowers to remain unscorched. It would have been unpardonable for a young writer to let them wither—and

“ Waste their sweetness on the desert air.”

‘ I have made up my nosegay—and am now ready to return with your ladyship to

M Y F A M I L Y.

‘ Scampering up that shelf, sports an animal of peculiar pleasantry. It is Trimbrush, my squirrel, madam—a very ingenious, sprightly, and whimsical fellow—the macaroni of animals, full as mischievous—full as coxcombic, and a great deal more witty than many a fine gentleman, whose advantages have been greater. His many entertaining conceits, and the laughable manner in which he sometimes amuses himself, have acquired him the name of the Humourist.

‘ Apes, monkeys, pies, and parrots, I have none. They were so assuming, and so saucy a set of domestics, and so arrogantly tyrannized over the pacific and meek-minded part of my family, that I e’en discarded them from the society. They now reside with characters, for whom they are very proper companions. My apes are in the possession of certain Mimics, which caricature the excellence and talents of others, because they have neither talents or excellence of their own—and it is expected that the eldest male ape will make his first public appearance next winter, in the character of a modern Lecturer—to which will be added, a farce of burlesque imitations. My monkeys I have presented to a beau, and they are supposed to furnish him with hints, which enable him to lead the fashion—so that your ladyship perceives the bon ton are not a little indebted even to the excommunicated part of my family—as to my parrots, pies, and birds of speech, they are all the property of an unmarried maiden gentlewoman, who is so extremely celebrated for volubility of conversation, and so unfatigued a continuer, that nothing human could ever come in for a word; and yet she loves to hear nonsense, as well as talk it. I am told by a friend, that my dumb orators are—almost—a match for her. Must it not be a charming concord of sounds, when every instrument is in tune?—I was once at the concert myself—and the confusion of tongues must have been order and intelligence to it. Poll screamed—mag chattered—the monkeys squeaked, and the lady (with a note above them all) laboured hard for that charter of her sex, the last word. Their day of their departure was celebrated by my creatures, as a jubilee—my cats purred—my dogs gamboled—my squirrel danced a new cotillon on the occasion, and my birds (which you hear, are no bad musicians) whistled a fresh overture.’

We are next entertained with a curious and fantastic account of an owl, a dog, and a robin-red-breast, concluding

with the elegy of a nightingale; of which the following are a few stanzas.

- I. ' For Elufino lost, —renew the strain,
Pour the sad note upon the ev'ning gale;
And as the length'ning shades usurp the plain,
The silent moon shall listen to the tale.
- II. ' Sore was the time—ill fated was the hour,
The thickest shook with many an omen dire!
When from the topmost twig of yonder bower,
I saw my husband—tremble and expire,
- III. ' 'Twas when the peasant sought his twilight rest,
Beneath the brow of yonder breezy hill;
' 'Twas when the plummy nation sought the nest,
And all, but such as lov'd the night, were still,
- IV. ' That—as I sat with all a lover's pride,
(As was my custom when the sun withdrew)
Dear Elufino, sudden left my side,
And the curs'd form of man appear'd in view.
- V. ' For sport, the tube he levell'd at our head,
And, curious to behold more near my race,
Low in the copse the artful robber laid
Explor'd our haunt, and thunder'd at the place.
- VI. Ingrateful wretch—he was our shepherd's son—
The harmless, good old tenant of yon cot!—
That shepherd would not such a deed have done!—
'Twas love to him that fix'd us to this spot.
- VII. ' Oft' as at eve his homeward steps he bent,
When the laborious task of day was o'er,
Our mellowed warbling sooth'd him as he went,
'Till the charm'd hind—forgot that he was poor,
- VIII. ' Ah---could not this, thy gratitude inspire?
Could not our gentle visitations please?
Could not the blameless lessons of thy fire
Restrain thy barb'rous hand, from crimes like these?'

A succession of episodes, in a style of novelty, leads us at length to the *Legend of Benignus*, which is the principal subject of the work. The story of this personage, whom various disasters have driven into retirement, is related by himself. He is represented to be a youth of an ingenuous and virtuous disposition, who, from an early age, governed his conduct by the invariable principle, that 'To be good is to be happy.' The scene in which he is first introduced is at school, where his history is enlivened with entertaining incidents. From school, the young hero enters upon the theatre of the world, where the natural generosity of his disposition, improved by the benevolent sentiments of philosophy, involve him in a series of perplexity and distress, amidst which he is frequently placed in such ludicrous situations, that while he

attracts compassion, he at the same time excites risibility. Soon after, he sets off from the country for London, in a stage-coach; from the narrative of his journey we shall present our readers with an extract.

‘ Our society consisted of three persons besides myself, and all were men; one was dressed in a suit of plain light brown with buttons of the same—the brims of his hat were of immense circumference, and there was a primitive nicety in the tie of his neck-cloth that spoke his character.—Another had a suit of black, somewhat faded; and the third, who was habited in a coat of snuff-colour, with waistcoat and breeches of black velvet, had the air of a shop about him so palpable, that I could almost have sworn to his trade at the first glance. When the heart is happy and satisfied, the tongue is generally voluble and communicative. About the third dish we became sociable, and at the entrance of the second plate of toast, we knew of what we were each in pursuit of. The man in black indeed was extremely reserved, said little, and sipped his tea, or rather played with his tea-spoon, as if he thought society an interruption.—The gentleman in brown was of the number of people called quakers, travelling *upwards*, to attend a solemn meeting of *friends* upon the marriage of a preacher: the man in snuff-colour, was an inhabitant of the market-town from whence we came, and was going to visit his daughter. The most difficult matter remained, and that was to disclose *my* business in the capital. I told them that mine was a business of benevolence, and that I was actually upon the road to London in search of *happiness*. The passengers looked upon each other, and smiled, but every smile was different. The coachman came now to acquaint us our half hour was expired, and the horses were ready; and after passing through the usual ceremonies with the hostler (who insisted on his customary six pence notwithstanding his idleness in being found *in bed*) and something for Mrs. Betty (for the trouble of rising up when she was *called*) we again set forward on our journey—as soon as we were pretty well settled, the quaker open’d the conversation.

‘ —I could not help smiling friend (said he, looking sagaciously at the broad flaps of his beaver) to hear thee say thou wert journeying towards the great city, in search of happiness, and yet, I, as well as thou, and these other good brethren at our side as well as we---and indeed all the fellow-men upon the earth, are engaged in the like *vain* pursuit; we are all travellers bound for the same place, though, peradventure, we take different roads thereto; and yet, such is the frail nature of the flesh, that we are for ever jogging onward, and shift about from place to place, dissatisfied with our road—disgusted with our journey, till we put off the *old man*, and reach the gloomy gate that leads to the *city of the Saviour*---

‘ Vanity of vanities, saith the preacher wisely, *all is vanity.*

—Here

— Here the quaker spread his chin upon his chest (upon which it descended to the fourth button of his waistcoat) and, twisting one thumb round the other with his fingers folded together, communed with the spirit about the vanity of searching for happiness in a world where happiness was not to be found.

• Surely, sir, (said I) there is a great deal of happiness in the world notwithstanding this---the quaker groan'd inwardly---Happiness!---cried the grocer (for such was the calling of the man whose exterior smelt so strong of the counter)---happiness in the world---aye, certainly there is - I'll answer for that, and a great deal of happiness too---I am the happiest man upon earth myself;---if any man says he's happier, I say he's---no matter for that---the Quaker lifted up the ball of one eye to survey him---I am worth five thousand pounds every morning I rise, aye, and more money---I have got every shilling by my own *industry*---I have a set of good customers to my back---my wife knows how to turn the penny in the shop when I have a mind to smoke my pipe in the parlour; and I make it a rule never to lend a six pence nor borrow a six pence.

• For what wert thou born, friend, said the quaker, drily? Born! why to live---aye and to die too, said the quaker---pish! replied the grocer, who does not know that; but what does *that* *there* *argue*, if I can but live merrily and bring up my family honestly, keep the wolf from the door, and pay every body their own? I have only one child, and her I'm now going to see; she's 'prentice to a mantua-maker in the city. If she behaves well, and marries to my thinking- -(and I have a *warm* *man* in my eye for her) why so---If she's head-strong, and thinks proper to please *herself* rather than please *me*, why she may beg or starve for what I care.

• Good God! (exclaimed I with vehemence) and is it possible---do'nt swear, interrupted the quaker, young man---then turning his head deliberately round towards the grocer---and so thou art very happy friend, art thou? Never was man more so---quothe the grocer; so that if you are looking for merriment and heart's-ease, come to the Sugar-loaf, I'm your man---here he begun to hum the sag end of a ballad "For who is so happy, - so happy as I."---Thy sort of happiness, friend (returned the quaker) I shall never envy---thou art happy without either *grace* or *good works* to make thee so---Good works, said the grocer, what do you mean by that? I don't owe a penny in the world---I pay *lot* and *scot*---I go to church every other Sunday, and I never did a wrongful thing in my life. Thee may'lt be very unserviceable in thy generation for all that, said the quaker---I am afraid by thy own account, thou takest too much care in cherishing thy outward man, yet art slow to cherish thy poor brethren. Why in what pray does *thy* happiness consist? says the grocer archly---In turning the wanderer into the right way; rejoind'd the quaker---in feeding the hungry penitent with
the

the milk of brotherly love, and in cloathing the naked soul with the comfortable raiment of righteousness. Phaw! cries the grocer; you had better feed the poor devils with a penny-worth of my plumbs. How many pennyworth of plumbs may'st thou give away yearly in thy parish? (said the quaker,) I tell thee, said the grocer, I never *pretend* to give away any thing---things are too dear, and taxes are too heavy for that---besides, about seventeen years ago, I was poor myself, and wanted a dinner as much as any body---but I never found folk so ready to give *me* any thing---no, not so much as a bit of bread---not so much as *this*, snapping his fingers.'

The story of Mr. Greaves and his unfortunate daughter, Almeria, is related in an affecting manner; and though we cannot consider the episode of this fair penitent as entirely original, the author has embellished the narrative with a considerable degree of poetical description and energy. We afterwards meet with an Ode to a School fellow, which is likewise not void of merit.

These volumes conclude with moral inferences, drawn from the various objects represented in the course of the work; and from the abrupt manner in which the Legend of Benignus is broke off, there is reason for presuming that Mr. Melmoth intends to continue the narrative, on some future occasion.

V. *The Triumph of Truth; or, Memoirs of Mr. De La Villette. Translated from the French by R. Roberts. Two Vols. small 8vo. 5s. sewed. Cadell.*

THIS instructive novel, which was originally written by a lady, and is translated by a person of the same sex, is a production of the moral and sentimental kind, in which the powers of the human understanding are ingeniously developed, and natural and revealed religion established on the obvious principles of reason. M. De La Villette, whose Memoirs are here related, was one of three young gentlemen, who united in a society of pleasure, and having large fortunes, resolved to indulge themselves in the gratification of every appetite. Considering religion as a restraint upon the course in which they were engaged, they endeavoured to divest themselves of all its influence, and now viewed it in no other light than as a matter of prejudice, boldly maintaining, that 'whatever is, is the effect of chance.'

During this course of intoxication, M. De La Villette is invited by a lady, who lived in the country, and to whom he was related, to spend some days at her seat. There was at that time in the family a sister of her husband, extremely beautiful, and who, to an elevated genius, added exemplary piety.

This

This lady, whose name was Emilia, was now about thirty years of age, and had refused many advantageous offers of marriage, which had been made to her. M. De La Villette was struck with her extraordinary endowments, and immediately became her suitor, notwithstanding the great attachment she discovered to the duties of religion, which he hoped gradually to extinguish. His person being amiable, her heart was soon interested in his favour, but for some time she declined the proposal of their alliance, till Providence, we are told, who intended to use her as an instrument of Villette's conversion, fortified her affection against her fears, and she consented to an union which might afford her an opportunity of cultivating those latent seeds of virtue she perceived in his mind, though they had been prevented from expanding, by the vicious habits he had formed.

Soon after their marriage, M. De La Villette proposed to his lady that they should retire for the autumn to an estate which he had at some leagues distance, where they might enjoy the pleasures of solitude. Emilia accepted with joy a proposal which would give her the opportunity she wanted of endeavouring to correct his erroneous principles. In this flattering hope, however, she was soon undeceived. M. De La Villette, after attempting in vain to bring her over to his opinion, enjoined her an absolute silence on religious subjects. She obeyed his command, and finding all her endeavours for his conversion prove ineffectual, determined to address herself to God alone, for obtaining the event which she so much desired. In this rural retreat M. De La Villette passed his time with the partner of his affection in the most profound tranquillity. By her good sense, and the sweetness of her temper, his heart was insensibly alienated from his dissolute companions, and for the sake of avoiding the danger of renewing their acquaintance, he proposed a longer stay in the country.

In a little time M. De La Villette became pensive. The great truths with which he had been impressed in his infancy, now returned to his mind. At first he imagined that it was entirely the effect of early prejudice; but afterwards, in conversation with Emilia, he confessed he was doubtful, whether his anxiety proceeded from a motion of the Divinity, or the prejudice of education. She asserted that religious impressions would be equally strong in a child, who had never received the least intimation of a Superior Being. She was at this time pregnant, and proposed to convince M. De La Villette experimentally, of the truth of her assertion, by his educating the child himself, without communicating the least

knowledge of a Deity. Villette was greatly pleased with the project, and immediately began to make preparations for carrying it into execution. He caused a commodious house to be built at the end of the park, which he furnished with a small collection of historical books, transcribed in his own hand; where, in giving the account of the most remarkable events, he had carefully omitted every circumstance that could suggest the least notion of a God. When the child, who proved to be a daughter, was in her second year, he took upon him the care of her education, and that of a child of the same age, who was retained as a companion to her. M. De La Villette permitted Emilia to visit her daughter at the hours when he himself was present; but, at all other times, she was left to the care of a servant, who was dumb.

We shall insert an extract from that part of the memoirs, where the daughter, by whom they are supposed to be written, and who had now attained her twelfth year, begins to display her ingenuity.

At the age, then, of twelve years and some months, I and the child who was brought up with me, sickened of the small pox. I kept my bed but a few days; but my brother, for so I called him, after languishing for some time, expired almost in my arms. This, as I said, was an event new to me; and my father was all attention to the effect which it should produce. At first, I imagined that the child had fallen asleep; but taking him by the hand, which had burned ever since the first attack of his distemper, was surprised to feel it as cold as ice. I asked my father the reason of this. He told me my brother was dead; and that he would never recover from the state in which I then saw him. I imagined that he was in jest: I called my brother; attempted to raise him up; pulled him by the arm; and, in a word, did every thing which I thought might awaken him. Seeing, however, that all my attempts were ineffectual, I again asked my father, "Whence proceeded the obstinacy of my brother, in not answering me?"

"And how should he answer you?" says he: "he cannot hear you."

"But," I replied, "his ears are not stopped: why should he not hear me? You tell me, he is no more, and yet my eyes tell me otherwise: I see him; I touch him; and I am sure he is the very same who spoke to me two hours ago. Whence is it, then, that for a few moments past, he sees me, and speaks to me no more?"

"It is," replied Mr. De la Villette, "because his soul and body are no longer united, and because these two only subsist while this union is preserved."

"What is a soul, then?" said I, with great eagerness.

"'Tis a substance," said he, "which sees by our eyes, hears by our ears, speaks by our mouth, and without which our bodies

bies, as that of this child, remain motionless, like a stone, or block of wood."

"I shall then," said I, in tears, talk with my brother no more. O why did he die, when he knew I tenderly loved him, and should long to hear him speak?"

"At this my father smiled. "But, indeed, my child," said he, "it is not your brother's fault that he is dead: we all must die; myself, your mother, and many others, whom you never knew. As sleep irresistibly steals you from yourself at some seasons, so the time shall come, when this eternal sleep shall bear you, however reluctant, to the grave."

"I continued some time pensive and silent; and then, as doubting the truth of what my father had said, returned to the motionless body, to which I again addressed my complaints. It was, however, necessary to take me from it. But my astonishment was doubled, when I was told, that when these remains of my dear brother were committed to the earth, they would quickly become a part of it: this gave occasion to put other questions to my father.

"You have just told me," said I, "that we were composed of two parts, a body and a soul. This body is about to be put into the earth, what is to be done with the soul? whither is that gone? and what will become of it? Will it moulder into dust, as this body?"

"These questions embarrassed my father; and musing a few minutes, he took up a violin, on which he had taught me to play; and raising its sound-board, made me observe, that the displacing of this alone, prevented its giving any sound, though all its parts still subsisted. "Just so," says he, "it is with our bodies: from the order in which the parts are united, arise the faculties of hearing and speaking; and 'tis this power of acting which is called the soul, and which ceases as soon as the parts of the body are disunited."

"It would have been easy for me to have remarked to my father, that he had just before said, that the soul was a substance; but wholly intent on the illustration which had been offered to my senses, I did not reflect on what had preceded it.

"I passed many days in a melancholy that made my usual amusements insipid. My father was apprehensive that this would injure my health, and found no means more effectual to remove it, than the reading of those books which he had copied for me. This remedy produced the desired effect; and it soon became necessary to limit the use of it. I now learnt, with an astonishment not to be suppressed, that there were numerous cities peopled with men like us; and I could not conceive how we came to be separated from them. On this head only my father refused to give me satisfaction; and promising one day to communicate the reasons which had induced him to withdraw me from the commerce of men, enjoined me to ask him no fur-

further questions on that subject. My respect to my father made me regard this prohibition as a law; and to make myself some recompence for the restraint which he had laid upon me, I doubled my application to my books.

What astonished me yet more was, to find that kings and conquerors, the powerful, the rich, and the wise, suddenly dropped into nothing, and often when they least expected it. Upon this occasion I asked my father, "How men, who had discovered means to build cities, to dare the raging of the sea, and to tame the fiercest of beasts, had not found out the secret of evading death?"

"It is," says he, "because all compounded substances must at length naturally disunite, and consequently be destroyed."

"But," replied I, with warmth, "our frame was then but ill contrived; it should have been so made as to endure for ever. What can be more unpleasing than to be at so much pains, in amassing riches, building houses, and forming vast schemes, without being able to secure to ourselves the enjoyment of them for a moment? I had rather never to have been: and I take it ill of you, to have given me an existence which I must lose so soon."

My mother, who was present at this conversation, could not contain her joy; which was still increased, when my father had, by his answer, given me occasion to raise new objections.

After this specimen we need only inform our readers, that the Memoirs relate the progress of the young lady's understanding, through various subjects of natural and revealed religion; which are illustrated in an easy and beautiful manner, not by the aid of any knowledge supposed to arise from innate ideas, but by means of just reflexion, and unprejudiced enquiry. Speculative and moral truths are here established, by arguments no less consonant to reason, than ingeniously devised; and we are led to the conclusions of philosophy, and the maxims of religion, without either the intervention of metaphysical subtilty, or dry theological discussion. On the whole, we need not hesitate to affirm, that these Memoirs will afford both entertainment and instruction.

VI. *Schemes offered for the Perusal and Consideration of the Legislature, Freeholders, and Public in General.* By C. Varlo, Esq.
8vo. 3s. Bew.

WHEN Mr. Varlo informs us in the preface, that he has spared no pains in giving birth to these Schemes, we might naturally conclude that they were not only new, but likewise the result of much political reflection and inquiry. So far

far is this from being the case, however, that we scarcely meet with any one subject in the volume, which has not been hackneyed in the news-papers for these several years past. Let Mr. Varlo reap the thanks of the public, for recommending to the attention of the legislature such schemes as he apprehends to be of national advantage; but let him not assume the merit of having projected plans which hundreds before him have proposed. In one circumstance, indeed, he is perhaps entitled to the appellation of a projector, in the usual acceptation of the word; and that is, when he suggests the expediency of building a royal palace at Philadelphia. What pity is it, that the edifice was not erected for the accommodation of the delegates of the late congress!

The first chapter of the volume contains an address to the freeholders of England, on the subject of chusing proper persons to represent them in parliament; and in the second, the author maintains, that the high price of provisions is not owing to any scarcity of produce, but to the increased quantity of money. The third chapter presents us with Mr. Varlo's opinion on emigration. Here it is positively affirmed, that England received her share of emigrants from Troy, and has been growing up to maturity ever since the destruction of that city. Without spending time in shewing this opinion not to be 'judgmatical,' we shall lay before our readers Mr. Varlo's proposal for the palace, as being the only original part in the work.

'There has often been a talk of building a palace for the king, in London, which indeed is wanted; but the treasury being poor, and so much in debt, and taxes already so high, money cannot be spared for that purpose. Now, suppose a proclamation was issued out in America for building a palace in Philadelphia for the king to live in, which he need not do, except he chose it, and when he pleased: but instead of going himself, suppose he was to send his second son to reside there as high regent, to transact all business, and sign all acts that might pass relating to the continent. A thing of this sort is absolutely necessary, to give the people a lively satisfaction, and to be a guard over them, and keep them in subjection.

'I am clear, from the nature of things, that this would please much, make them submit to every constitutional act that might be brought on the carpet between them and the mother country; it would conciliate their affections, and bring them back to obedience; it would make them join force to force, and bid defiance to all pretenders or invaders; it would remove every suspicion of jealousy relating to governors; and put

put an end to that inflaming, unstable, and discontented spirit of opposition, which always prevails between the people and a second-hand governor.

‘ Was a proclamation issued to build a palace for the above purpose, and permit the Americans to raise money for it in their own way, I make no doubt but that they would, with great cheerfulness, quickly raise a fund sufficient to build one of the most magnificent houses in the universe.

‘ If we consider both sides of the question, we may see the many good effects such a scheme would be attended with ; but not one bad or doubtful one ; except, that a doubt may arise from the heir apparent to the crown’s living there ; it might enure him to the climate, and unite him to the people ; in-
somuch, that when he became king, he might rather chuse to live there than in England : however, this would lay in his own breast ; and if he chose to live there, he might send the next heir to the crown to reside in England, as high regent.

‘ This may seem to be of ill consequence to England to a narrow-minded selfish person, whose ideas reach not beyond the present times, or whose understanding is confined within the boundaries of his own estate ; however, if we but consider the immense difference between the continent and England, the immense number of people the former will hold to what the latter does, the great treasure they will bring to the state, and strength to the protestant line ; consequently, add peace, and give the people pleasure and security in their possessions ; I say, if we but consider all these pleasing circumstances, we shall be in raptures of joy, to think what good effects such a period and scheme would bring forth for the good of posterity.

‘ This may seem to some, not likely to happen ; to others, at too great a distance to bear a thought ; and to many, indifferent : as my sojourn here cannot be long, together with other family-considerations, I may be classed among the latter ; however my ideas have led me to this subject thirty years ago ; and I always considered, that the seat of the empire would be, at some time, placed in the continent ; but never expected such large strides would be taken towards it in my time ; but the thing is now glaring, and really requires some consideration of better heads, and in more power than mine ; all that such little insignificant creatures as I can do, are only to form pleasing ideas of what we would do if we could ; if a man’s mind is his kingdom, as the phrase is, mine is fixed, in this point ; and all the power I have, or desire, is, to communicate it to the public ; but though my power is small, I

am certain my good wishes are as great as any one's, towards my king and country, which I doubt not, but providence will protect and direct for the best.'

It will be sufficient to give a catalogue of the subjects afterwards treated, which are ranged under the following heads: on inclosing commons; on an act for inclosing commons; an act for limiting the size of farms; on over-drove cattle in the streets of London; an act on driving cattle in the streets of London; on the ill judged law of hanging felons; how to punish felons without death; on a dog-act; shewing the advantage arising from the standard of weights and measures; on broad-wheeled waggons; on the game laws; for limiting the size of farms, forestalling, &c. on numbering the people of England.

Though these subjects have been repeatedly agitated, it may perhaps be of some advantage that they are here collected into a volume. Mr. Varlo modestly offers them only as hints, for the consideration of the legislature; and of this they certainly are not unworthy.

VII. *Lectures on the Art of Reading, Part I. Containing the Art of reading Prose. By Thomas Sheridan, A. M. 8vo. 5s. in boards. Doddsley. [Concluded, from p. 235.]*

THIS ingenious writer having laid open the fundamental principles of the art of reading, and proposed some rules for the proper exercise of that art, proceeds to confirm the theory by practical observations, and to illustrate his rules by examples. For this purpose he has given us a comment upon reading the Liturgy; which he has chosen rather than any other English composition, as it is the only one publicly and constantly read, and therefore open to every one's observation.

In this comment he distinguishes the emphatic words by the common grave accent; the shortest pause by a small inclined line; the second pause, double the time of the first, by two lines; the full stop, by three lines; the pauses, which are longer than any belonging to the usual stops, by two horizontal lines; the syllables, which are to be dwelt on some time, and those which are to be rapidly uttered, by the usual marks of long and short quantity in prosody.

We shall extract his comment on the Lord's Prayer, as a specimen of his plan.

• Nothing can shew the corrupt state of the art of reading, or the power of bad habit, in a stronger light, than the manner in which that short and simple prayer, is generally delivered.

In the first words of it, 'Our Father which art in heaven'—that false emphasis on the word, *art*, has almost universally prevailed. This strong stress upon the affirmative, *art*, looks as if there might be a doubt, whether the residence of God were in heaven, or not; and the impropriety of the emphasis will immediately appear, upon changing the word we are accustomed to, to another of the same import. For instance, should any one instead of saying—Our Father who resideth in heaven—read—Our Father who resideth in heaven, the absurdity would be glaring. The other consequently should be read in the same way—'Our Father' which art in heaven'—with the emphasis upon heaven, and the voice somewhat raised. I have known a few who have seen this mistake, and to avoid it, have run into another error, as thus—'Our Father which art in heaven,' making the two words, *which* and *art*, appear but as one, by too precipitate an utterance—*which art*—They should be pronounced distinctly, but without any stress; and this will be accomplished in spite of habit, by frequent trials, if care be taken to reserve the emphasis for the word heaven, as thus—'Our Father' which art in heaven' hallowed be thy name—Thy kingdom come, thy will be done on earth as it is in heaven.'—By running the words and members of the sentence thus into each other, the importance of the sentiments, and the relation which one member of the sentence bears to the other, are lost. The first expresses a wish for the coming of the promised kingdom of Christ; the other, a desire of the consequences to be expected from the coming of that kingdom, that the will of God may be done on earth, as it is in heaven; which we are told will be the case, when Christ begins his reign. The meaning of the first, is the same as if it were written—May thy kingdom come; but the word, *may*, being understood, its place should be supplied by a small pause before the word, *come*—'thy kingdom' come'' and after a due pause, to let so solemn a wish make its proper impression, the reason of this wish, that is, in order that the will of God may be done on earth, as it is in heaven, should be distinctly pointed out, by a small pause before the words, *on earth*, and, *in heaven*, as thus—'thy kingdom' come'' thy will be done on earth as it is in heaven'—with the emphasis on the word *be*, and a pause before it, to correspond with the pause and emphasis, before, and on, the word, *come*; as there is the same reason for both, *may*, being here understood, as in the former case; 'may thy kingdom come'' may thy will be done'' and upon the absence of that operative, the emphasis, in order to supply its place should be transferred to the auxiliary, *be*, as it is in all other cases. By reading it in the usual way, misled probably by false pointing, they make these two, detached sentences, utterly independent of each other. Whereas in the other way, the latter is a consequence of, and closely connected with, the former. 'Thy kingdom come'' thy will be done on earth as it is in heaven'

ven—' and from this reading only can the true meaning of the passage be disclosed.—' Give us this day our daily bread'—Here the emphasis on the word, *day*, is unfortunately placed; both with regard to sound and sense. The ear is hurt, by the immediate repetition of the same sound, in the word *daily*.—' Give us this day our daily bread'—And the true meaning is not conveyed; for this is supposed to be a prayer to be daily used, and a petition to be daily preferred, composed for our use by him, who bade us, take no thought for the morrow; wherefore it should be thus pronounced—' Give us thi's day' our daily bread'—' And forgive us our trespasses, as we forgive them, that trespass against us.'—There are so many faults committed, in this manner of reading the sentence, that to enter into a minute examination of them, would take up too much time unnecessarily; as I apprehend that the bare reading of it in the right manner will carry conviction with it, and needs no other comment. ' And forgive u's our trespasses' a's we forgive the'm who trespass against u's.' I must here, however, shew the necessity there is, for laying a strong emphasis on the little word, *as*, which is always slurred over; because that particle implies the very condition on which we expect forgiveness ourselves, that is, in like manner as we grant it to others. There is another fault committed by some, in removing the accent from the last syllable of the word, *forgi've*, to the first; as, Give us this day our daily bread, and fo'rgive us our trespasses, &c.' by which they seem to make an opposition between the words, *give* and *forgi've*, where there is none intended; than which nothing can be more absurd and puerile.—' And lead us not into temptation, but deliver us from evil.'—It were to be wished, for obvious reasons, that the strong emphasis on the word, *lead*, were transferred to the word, *temptation*; instead of saying—' and lead us not into temptation'—that it were read—' and lead us not into tempta'tion, but deliver us from evil.'—' For thine is the kingdom, and the power, and the glory, for ever and ever.'—In this way of reading, the fine close of this admirable prayer, is changed in its movement, from the solemn and majestic to a comic and cantering pace. ' For thine is the kingdom and the power and the glory for ever and ever.' The measure in this way, to speak in the prosodial language, becomes purely amphibrachic, used only in comic poems and ballads; whereas by making a pause after the word *thine*, and separating the other members of the sentence, the movement becomes chiefly anapaestic, full of force and dignity.—' For thine is the kingdom' and the power' and the glory' for ever' and ever.'

I shall now read the whole in the proposed manner.
 ' Our Father, which art in hea'ven, ha'llowed be thy name = Thy kingdom co'me' thy will be done' on ea'rh' as it is in hea'ven = Give us thi's day' our daily brea'd' And forgive, us' our trespasses' a's we forgive the'm that trespass against us' "

And lead us not into temptation' but deliver us from evil
 =For thine' is the kingdom' and the power' and the glory'
 for ever' and ever=

There are many just observations in the foregoing comment. The author is certainly right in exploding the emphasis, which is frequently placed on the word *and*. The accent, which is sometimes laid on the first syllable of *forgive*, is, as he very properly observes, absurd and puerile. We agree with him, when he says, it is to be wished, that the strong emphasis on the word *lead*, were transferred to the word *temptation*. But we must confess, that we see no reason for placing an emphasis on the second auxiliary verb *be*, especially as there is none on the same auxiliary immediately before. The emphasis is there laid upon *hallowed*; and therefore, we are inclined to think, would be more properly placed on the principal verb, *done*. There is the same impropriety, we apprehend, in his mode of pronouncing these words, 'The Lord's name be praised.'

In reading we may lay a stress upon too many words, as well as too few; we may render our pronunciation heavy, laboured, and pedantic by repetitions of the emphasis, *lassas omentibus aures*. Mr. Sheridan sometimes runs into this excess. The following petition, is, in our opinion, too much encumbered. 'Forgive us' our trespasses' as we forgive them' that trespass against us.'—Is not the great stress, which is here laid on the little particle *as*, unimportant? Is not an emphasis on both *us* and *our* unnecessary? And is not the immediate repetition of the same sound in the word *us* displeasing to the ear? In the former part of this passage would it not be sufficient to lay a stress on *trespasses*, as the leading word in the sentence, corresponding with *daily* bread in the preceding, and *temptation* in the subsequent petition. And in the latter clause, would not the opposition be sufficiently pointed out, by a slight emphasis on *we* and *them*?—But we submit this point to the consideration of the ingenious author.

'For He' is the Lord our God,' and we' are the people of his pasture,' and the sheep of his hand.—Is there any necessity for laying an emphasis on the word *his*? It may be observed, that there is none upon *our*; and the words imply no more than this: the Lord is our shepherd, and we are his flock.

The glorious company of the apostles' praise thee'

The goodly fellowship of the prophets' praise thee'

The noble army of martyrs' praise thee'

Is there any occasion to dwell on these epithets, *glorious*, *goodly*, and *noble*, as they are neither characteristical nor important?

In commenting on the Creed, he observes, that in this passage, 'he rose again from the dead,' the emphasis is frequently laid on the adverb *again*, which would imply his rising twice. The sentence therefore, he thinks, ought to be read thus, 'he rose again from the dead.'

The Lord be with you. 'The emphasis, he says, ought to be on the auxiliary verb *be*, as *may*, the sign of the optative is omitted. This adds to the solemnity of the wish. Whereas in the usual way of repeating it, it is exactly the same as the common mode of expression, in bidding farewell.'—Why not, if spoken with proper seriousness and solemnity?

'O Lord'——— who hast safely brought us to the beginning of this day" defend us i'n the same—The emphasis on the preposition *in* has an air of puerility.

Enrich them with thy heavenly grace—The emphasis on the adjective is needless. There is no occasion for a contradiction, as no other species of grace can possibly be understood, in this place. When epithets are not in the least emphatical, to lay a stress upon them in preference to the noun, is as preposterous, as it would be to pay an attention to the lackey, and none to the master.

The following pauses are unquestionably right: 'Most heartily we beseech thee' with thy favour to behold' our most gracious sovereign lord' king George.'

'That peace' which the world can not give.' We rather think the sentence should be read thus, 'that peace' which the world' cannot give.

'That it may please thee' to give us an heart to love' and dread thee.—Why *us* in particular, in opposition to all the rest of mankind? We do not say, 'Lord' have mercy upon us; but, 'Lord' have mercy upon us.

'Giving them patience under their sufferings' and a happy issue out of all their afflictions.'—The emphasis on the two prepositions is frivolous and puerile: as it is in the following sentence, 'U'nto whom all hearts be open' all desires known' and from whom no secrets are hid.'

Creation' preservation.' A false accent. It should be preservation.

'Nor his da' nor his ass' nor any thing that is his, Perfectly just.

'There is a passage, he says, in the Creed often faultily delivered, in the following manner—'Go'd of Go'd, Light of light, ve'ry God of ve'ry God'—In which mode of expression 'Go'd of Go'd—according to the common acceptation, it would imply a superiority in him over God; as, when we say, 'King of Kings;' but, by laying the stress on, 'o's, as 'God of

of God'—the true meaning is pointed out, which is, 'God proceeding from God, light from light, very God from very God.'

We shall conclude our quotations from this work with the following remarks on the proper mode of pronouncing the form of administration in the Communion Service.

'This part of the service is capable of great improvement merely by the force of a different emphasis. It is usually thus delivered——'The body of our Lord Jesus Christ which was given for thee, preserve thy body and soul to everlasting life, Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.'—Now as this is spoken in their turns to each communicant, the latter part would have much more force if the emphasis were placed upon, *thee*, as thus——'take and eat this' in remembrance that Christ died for *thee*——as it would bring it more home to each individual. And I would reserve this emphasis for the latter place, rather than give it to the former, where it is said——'The body of our Lord Jesus Christ which was given for thee, &c.' because there is something more affecting and emphatical in the last expression——'who died for thee'——and two similar emphases in the two contiguous passages would not have a good effect. There is another emphasis in the first part which ought also to be changed from the usual manner of delivering it——'The body of our Lord Jesus Christ' preserve thy body and soul, &c. Here the two emphases on the same word, *body*, have a bad effect; and therefore one of them should be changed, as thus——'The body of our Lord Jesus Christ' preserve thy body and soul, &c.' But the emphasis on the word *body* is to be restored in the second part, where the cup is administered, and only the blood of Christ mentioned; as thus——'The blood of our Lord Jesus Christ' which was shed for thee' preserve thy body and soul unto everlasting life.——But in this also I would preserve the emphasis on the word, *thee*, in the latter part, thus——'Drink this in remembrance that Christ's Blood was shed for *thee*' and be thankful.'

The author having thus pointed out the proper method of reading those parts of the Liturgy, which are in most general use, leaves the remainder to the particular investigation of each individual, by the help of those directions, which he has occasionally thrown out. He recommends it to all clergymen, who are desirous of reading the service with propriety, to pursue the model which he has here laid down, and to deliver the whole *memorizer*; as this mode of delivery would, he thinks, produce excellent effects on the congregation.

In four subsequent discourses, he expatiates on the advantages, which would result from the revival of the art of oratory, with regard to the cultivation of the human faculties,

the accomplishment of the fair-sex, the improvement of conversation, manners, and politeness, and the preservation of our boasted constitution in church and state.

This learned writer is so well convinced of the great and extensive utility of this performance, that he recommends it to the use of the bishops, in the examination of candidates for holy orders. 'If says he, my lords the bishops would *pitch upon* this book as part of their examination for holy orders, and make propriety of reading, in all future candidates, an essential requisite to their admission into that sacred office, they would do more real service to the cause of religion, than the most celebrated of their order have ever done by their polemical writings.'

A proper and animated delivery in performing the service of the church would certainly display the beauty and energy of our Liturgy to great advantage, and promote a warmth and spirit of devotion. On this account we sincerely wish, that the younger clergy would study Mr. Sheridan's Lectures. If his directions in some instances are erroneous, they are, in others extremely just; and an attentive perusal of his book cannot fail of improving every person of common understanding; as it will exercise him in the investigation of proper tones, pauses, and emphases, and other important circumstances in the art of reading.

VI. *Nugæ Antiquæ: being a Miscellaneous Collection of Original Papers in Prose and Verse. Written in the Reigns of Henry VIII. Queen Mary, Elizabeth, King James, &c. By Sir John Harrington, the Translator of Ariosto, and others who lived in those Times. Selected from Authentic Remains, By Henry Harrington, jun. A. B. of Queen's College, Oxon. Vol. II. 8vo. 3s. bound. Robinson.*

THE first volume of this miscellany contained several papers which were worthy of being rescued from oblivion*, but we are sorry we cannot with justice make the same remark, in favour of what is now under consideration. The editor appears to be more solicitous of apologizing for the manner, than for the matter of this publication, because, if the latter be trifling, it is not his own. We could, however, more readily excuse an error in the chronological arrangement, as being a circumstance of little importance, than pardon an editor for publishing indiscriminately every frivolous manuscript that has nothing else to recommend it to notice, but its having been

* See Crit. Rev. vol. xxviii. p. 173.

written perhaps two hundred years ago. We acknowledge at the same time, that there are a few papers in the present volume which would be no disgrace to a more judicious collection.

The first paper in the book is a treatise on playe, by sir John Harington, which contains several sensible observations. The titles of the subsequent papers are as follows: A Discourse, shewing that Elyas must personally come before the Day of Judgment. Psalmes, translated by the Countess of Pembroke. The Manner of Gifts by the Kings of England unto their eldest sonnes. Order of Council to the Lord-mayor of London.

We next meet with a Letter from sir R. Cecil, to sir John Harington, in 1603, with Household Rules and Ordinances for Servants. As this paper serves to give an idea of the domestic oeconomy of the age, we shall insert it entire.

My Noble Knyght,

My thanks come wythe your papers and wholesome statutes for your fathers householde. I shall, as far as in me lieth, patterne the same, and geue good heed for due obseruaunce thereof in my own state. Your father did much affect suche prudence; nor dothe his sonne lesse followe his faire sample, of worthe learninge and honor. I shall not faile to keep your grace and favor quick and lively in the kinges breaste, as far as good discretion guideth me, so as not to hazard my own reputation for humble suing, rather than bold and forward entreaties. You know all my former steppes; good knyght, reste content, and give heed to one that hath sorrowde in the bright lustre of a courte, and gone heavily even on the best seeminge faire grounde. 'Tis a great taske to prove ones honestye, and yet not spoil ones fortune. You have tasted a litle hereof in our blessed queenes tyme, who was more than a man, and, in troth, sometye less than a woman. I wishe I waited now in your presence chamber, with ease at my foode, and reste in my bedde; I am pushed from the shore of comforte, and know not where the wyndes and waves of a court will bear me; I know it bringeth litle comforte on earthe; and he is, I reckon, no wise man that looketh this waye to heaven; we have muche stirre aboute counceils, and more aboute honors. Many knyghts were made at Theobalds, duringe the kynges staye at myne house, and more to be made in the citie. My father had muche wisdom in directing the state; and I wyshe I could bear my parte so discretely as he did. Farewel, good knyght; but never come neare London till I call you. Too much crowdinge doth not well for a cripple, and the kynge dothe find scante room to sit himself, he hath so many friends as they chuse to be called, and

and heaven prove they lye not in the end. In trouble, Hurrying, feigning, suing, and such-like matters, I nowe rest

29 May 1603.

Your true friende,

R. GACIL.

* Orders for Household Servantes; first devised by John Haryngton, in the Yeare 1566, and renewed by John Haryngton, Sonne of the saide John, in the Yeare 1592: the saide John, the Sonne, being then High Shrieve of the County of Somerset.

* I. Imprimis, That no servant bee absent from praier, at morning or evening, without a lawful excuse, to be alledged within one day after, vppon paine to forfeit for euery tyme 2d.

* II. Item, That none swear any othe, vppon pain for every othe 1d.

* III. Item, That no man leaue any doore open that he findeth shut, without theare bee cause, vppon paine for euery tyme 1d.

* IV. Item, That none of the men be in bed, from our Lady-day to Michaelmas, after 6 of the clock in the morning; nor out of his bed after 10 of the clock at night; nor, from Michaelmas till our Lady-day, in bed after 7 in the morning, nor out after 9 at night, without reasonable cause, on paine of 2d.

* V. That no mans bed bee vnmade, nor fire or candle-box vacuance, after 8 of the clock in the morning, on paine of 1d.

* VI. Item, That no man make water within either of the courts, vppon paine of, euery tyme it shal be proued, 1d.

* VII. Item, That no man teach any of the children any vn-honest speeche, or bawdie word, or othe, on paine of 4d.

* VIII. Item, That no man waite at the table without a trencher in his hand, except it be vppon some good cause, on paine of 1d.

* IX. Item, That no man appointed to waite at my table be absent that meale, without reasonable cause, on paine of 1d.

* X. Item, If any man breake a glasse, hee shall answer the price thereof out of his wages; and, if it bee not known who breake it, the butler shall pay for it, on paine of 12d.

* XI. Item, The table must bee couered halfe an houer before 11 at dinner, and 6 at supper, or before, on paine of 2d.

* XII. Item, That meate bee readie at 11 or before at dinner, and 6 or before at supper, on paine of 6d.

* XIII. Item, That none be absent, without leaue or good cause, the whole day, or more part of it, on paine of 4d.

* XIV. Item, That no man strike his fellow, on paine of losse of seruice; nor reuile or threaten, or prouoke an other to strike, on paine of 12d.

* XV. Item, That no man come to the kitchen without reasonable cause, on paine of 1d. and the cook likewise to forfeit 1d.

* XVI.

• XVI. Item, That none toy with the maide, on paine of 4d.
 • XVII. Item, That no man weare soule shirt on Sunday, nor broken hose or shoes, or dublett without buttons, on paine of 1d.

• XVIII. Item, That, when any strainger goeth hence, the chamber be drest vp againe within 4 howrs after, on paine of 1d.

• XIX. Item, That the hall bee made cleane euery day, by eight in the winter, and seauen in the sommer, on paine of him that should do it to forfeit 1d.

• XX. That the cowrt-gate bee shutt each meale, and not opened during dinner and supper, without iust cause, on paine the porter to forfeit for euery time, 1d.

• XXI. Item. That all Rayrs in the house, and other rooms that neede shall require, bee made cleane on Fryday after dinner, on paine of forfeyture of euery on whome it shall belong vnto, 3d.

• All which sommes shalbe duly payde each quarter-day out of their wages, and bestowed on the poore, or other godly vse.

The articles next in order are, Parliament Matters in 1628 and Times ensuing. The Duke of Buckingham's Speeche to his Majestie, at the Counsell-Table. His Majestie's Answer to the Petition concerning Religion. Sir Francis Seymour's Speeche in the House of Commons, March 22, 1627. Sir Thomas Wentworth's Speeche the same Day. Letter to Lord Thomas Howarde, from J. H. Sir John Haryngton to Sir Amias Pawlet. Copy of a Letter from Sir John Haryngton to Prince Henry, Son to King James I. concerning his Dogge.

• Now, says the honest knight in this letter, let Ulysses praise his dogge Argus, or Tobite be led by that dogge whose name doth not appear; yet could I say such things of my Bungey, for so was he styled, as might shame them both, either for good faith, clear wit, or wonderful deedes; to say no more than I have said of his bearing letters from London and Greenwich, more than an hundred miles.

Next follows the Life of John, Lord Harington, Baron of Exton, 1612. A Grant from King Edward IV. to Sir James Haryngton, for taking King Henry VI. prisoner, dated 1465. To Sir John Harington from Lord Thomas Howard. The Earl of Essex to John Haryngton, Esq. touchinge his beinge appointed Lord Lieutenant of Irelande, 1599. Sir John Haryngton to Dr. John Still, the Bishoppe of Bathe and Welles. The same to Mr. Secretary Barlow. An Oration made by Frecknam, abbot of Westminster, in the Reigne of Queen Mary. The Queen's Most Excellent Majestie's Oration in the Parliament House, March 15, 1575. Sir John Haryngton's Report to Queen Elizabeth, concerning the Earl of Essex's

Essex's Journey, in Ireland. A Letter from the celebrated Mr. Cheeke, 1549, to Mrs. Penelope Pie. Mr. Stubbes his Wordes upon the Staffolde, when he lost his Haund, on Tewfdaie 3 Novembre, 1579. Mr. Page his Wordes on the Scaffolde. The Oration of the Common House, by the Speaker Mr. Williams, to the Queene's Majestie. The Queene's Majestie's Aunswere to the Speaker Williams. Mr. Stubbs to Queehie Elizabeth, during his Imprisonment for writing a Libel on her intended Marriage. To the Queene's Majestie's Most Honorable Privie Counsell the Petition of John Stubbes. Lords of Scotland to certain Scots opposing the King in his Minority, Temp. Edward VI. Sir John Harington to Mr. Roberte Markham. A Specimen of the Mode of electing Members for Parliament in the last Century, taken from a Memorandum MS. of John Harington, Esq. of Kelston in Somersetshire, 1646. Memorandum found in the Cabinet of the late John Browning, Esq. of Barton, near Bristol. This memorandum is as follows:

Item, That Maister Canynge hath deliver'd, this 4th day of July, in the year of our Lord 1470, to Maister Nicolas Peters, Vicar of St. Mary Redcliffe; Moses Conterin, Philip Barthelmew, procurators of St. Mary Redcliffe, afore said; a new sepulchre well gilt with golde, and a civer thereto.

Item, An image of God Almighty rising out of the same sepulchre, with all the ordinance that longeth thereto (that is to say) a lathe made of timber and the iron-work thereto,

Item, Thereto longeth Heaven, made of timber and stain'd clothes.

Item, Hell made of timber, and iron-work thereto, with divels to the number of 13.

Item, 4 Knights armed, keeping the sepulchre, with their weapons in their hands; that is to say, 2 axes and 2 spears, with 2 pases.

Item, 4 payrs of angels wings for 4 angels, made of timber and well painted.

Item, the sadre, the crowne, and visage, the well with a cross upon it, well gilt with fine gould.

Item, The Holy Ghost coming out of Heaven into the sepulchre.

Item, 'Longeth to the 4 angels 4 chevaliers,

The succeeding paper is a Letter from a Lord of Scotland to Q. Elizabeth. The Prince of Spaine's Receiving into Brussells. Copy of a Letter to John Harington, Esq. at Kelston, from the Maior and Aldermen of the City of Bathe, 1646. A Letter to Captain Harington, at his Quarters in Taunton, 1646. A Proof that Spiritual Quackery did not originate in the Days of Oliver Cromwell, as this pure spiritual

fitual Medicine is found in a MS. dated 1579, and was a Preparation ordained by the Puritans of those Times for the Soul's Health. Translation, by Q. Elizabeth, of one of Tully's familiar Epistles, given by her to John Haryngton, 1579. A regard to the gratification of our readers will not permit us, to withhold from inserting this version, which, considering the language of that time, is not destitute of merit, and shews Elizabeth's acquaintance with classical learning.

• TULLY to CURIO.

• I haue written these vnto you by Sextus Julius, my freend Miloes companyon, not knowing whether you are yet comm into Italy; but, because you are shortlie looked for, and it is certainlie reported, that you are nowe departed out of Asia toward Rome, the importance of the matter made vs thinke no haste to great, beinge desierous you might receiue lettres, as sone as might be. My Curio, yf yt wear I onlie that had shewed you freendship (and yet indeed yt is far greater by your acceptance then by my accompte) I shoulde hardlie be bould to desier any great matter at your handes, for it is a grief to an honest nature to aske any thinge whear he hath well deserued, lest he sholde seeme to demande rather than desier, and to aske a recompence rather than a benefitt. But seinge yt is well knowen and famous, by reason of my meane beginninge, howe greatlie I am bounde vnto youe, and seing yt is a parte of a lovinge minde to desier to be more beholdinge where he is much beholdinge all redye; I will not sticke to be a futor vnto you, in these my lettres, for the thinge which is most acceptable and necessarye for me of all others: for, though youe sholde doe never so much for me, yet I dare presume it shall not be losse, trusting that no benefitt can be soe great, but that either I shal be able to receive with kindenes, or to rewarde yt with thankfulness, or to honor that with commendation.

• Sir, I haue sett all my studdie, diligence, care, labor, minde, soule, and all, to make Miloe consul; and I am perswaded I am bound to doe it, not onlie as I wolde recompence my freend, but as I wolde honor my father; for I thinke there was neuer man soe carefull for his life and goodes, as I am for Miloes preferment, whearin methinks my hole state standes. Hearin I vnderstande you can doe vs soe much helpe that wee shall neede to seeke no farther. All this we haue alredie: the best sort, for the acts of his tribuneshipp for my sake, as I trust you thinke; the people and the multitude, for his shewes and triumphes, and his liberall nature; the youth and the favorites, for his owne commendation among theme; last of all, my voice, not soe mightie, perhaps, as others, yet esteemed and honest, and bound vnto him, and therefore may chaunce auayleable, nowe wee haue but neede of a head and a capteine, and, as it were a master, to rule and govern these same windes; and,

and, if wee shulde wishe for one in all this empire, we coulde not chuse a fitter man than youe. And theirefore, yf youe thinke me mindfull, yf you thinke me thankfull, yf you thinke me an honest man, that labor soe earnestlie for my friende; to conclude, if youe thinke me worthie of your benefitts, I deserue you to help me in this my great care, and to assiste me to wian this honor, or rather, as yt wear, to save my life. For Miloe himselve, this I darr promise, that you shall finde no man of more couradge, grauitie, constancie, or faithfulness towards youe, yf youe will receive him into your freendshipp. And, for my parte, youe shall doe me so muche honor and reputacion, as I shall haue cause to confes that youe haue shawed yourselfe as much my freend for my credit, as you haue done heartofore for my safetie. I doubt not but you see howe I ame tyed to this matter, and howe it importeth me not onlie to strine, but to fight alsoe to performe yt, ells I wolde write more. But nowe I commend and deliver the whole matter and all my selfe into your handes. Onlie this I shall saie, yf I obtaine yt, I shall almoste be more bounde to you then to Miloe; for I ame not so glad that Miloe saved my life, as I would be glad to recompence hime for it. And I never looke to doe yt but by your meanes onlie.'

The next article is a letter to Mr. John Haryngton, at Cambridge, from the Lord High Treasurer Burleigh, 1578, abounding with good sense and wholesome admonitions, worthy the character of that great statesman.

Then follows a letter from Mr. Robert Markham to John Harington, Esq. 1598. Letter from Sir John Harington to Prince Henry, 1609. This is the last paper in the collection that is written in prose. It appears from this letter, that the prince had desired Sir John to send him some poetry of his own composition; but the knight, in the mean time, 'as respecte is due to crowned heads, and as soche sholde be honorede before clownishe heads,' sends his highness a few lines written by king Henry VI. which he calls a *pretty verse*. How far it is entitled to this commendation, we shall leave our readers to determine from the following copy.

"Kingdomes are bore cares;

State ys devoyd of staie;

Ryches are redy snares,

And hastene to decaie.

"Plesure ys a pryvie prycke

Wich vyce doth styll provoke;

Pompe unprompt; and fame a flayme;

Powre a smouldryng smoke.

"Who meenethe to remoofe the rocke,

Owte of the slymie mudde,

Shall myre hymselfe, and hardlie scape

The swellynge of the floodde."

The

The volume concludes with some verses by different persons, among which the subsequent, by the earl of Rocheford, dated 1564, is the most poetical.

- I. ' My lewt, awake, perform the laste
Labour that thou and I shall waste,
And ende that I have nowe begunne:
For, when this songe is sung and past,
My lewt, be still, for I have done,
- II. ' As to be heard wharere care is none;
As lead to grave in marble stone;
My songe may pearce her hart asone;
Shuld we then fighe, or singe, or mone?
No, no, my lewte, for I have done.
- III. ' The rocks do not so cruellye
Repulse the waves contynually
As she my fute and affection;
So that I ame past remedie,
Whearbye my lute and I have done.
- IV. ' Vengeance shall fall on this disdayne,
That makest but game on earnest payne.
Thinck not alone vnder the sonne
Vnquyte to cause thie lovers playne,
Althoughhe my lute and I have done.
- V. ' Perchaunce they lye withered and olde,
The winter nightes that are so colde,
Playning in vayne vnto the moone;
Thie wisshes then dare not be tolde;
Care then whoe liste, for I haue done.
- VI. ' And may chaunce the to repent
The tyme that thou hast lost and spent
To cawse thie lovers fighe and swone;
Then shalt thou know bowtie but leant,
And wishe and want as I have done.
- VII. ' Now cease, my lewte, this is the last
Labour that thou and I shall waste,
And endid is that we begunne:
Now is this songe both sung and past,
My lewte, be still, for I have done.'

If the editor, Mr. Harington, should hereafter present the public with any more of those manuscripts, we hope he will be more attentive to the selection; for the greater part of the papers admitted into this volume might have been suffered to moulder undisturbed in their native obscurity:

IX. *Travels through Portugal and Spain, in 1772 and 1773.*
By Richard Twiss, Esq. F. R. S. With Copper-Plates; and
an Appendix. 4to: 11. 11s. 6d. in boards. Robinson.

THE author of these Travels appears to be one of the few gentlemen of fortune, who, scorning the frivolous dissipation of the age, prefer the visiting foreign countries to the un-

manly amusements which at present so greatly prevail within the circle of fashionable life. We find, that before his excursion to Spain and Portugal, he has not only surveyed the different parts of Great Britain, which is a journey too seldom performed by the youth of our country, but has also traversed a greater extent of the continent than is usually visited on *the grand tour*.

For finishing a polite education, or for gratifying curiosity with the monuments of ancient genius and magnificence, Spain and Portugal are undoubtedly less attractive to a traveller than the more polished countries of Europe; but it is certain that knowledge may be improved in some degree, by viewing the manners of the rudest, as well as by an intercourse with the most civilized nations. Human nature is universally the same in all; and where we cannot collect any valuable acquisition to the arts or sciences, we may at least behold the inconveniencies that arise from the deficiency of them. The world was but little advanced in civilization when Ulysses attained so great wisdom by visiting various cities and people of different nations, that he is celebrated as the great example of political knowledge and sagacity.

A few years ago Mr. Baretti published a journey into the same countries which are the subject of this volume; but different itineraries afford diversity of observation; and in so wide a field, successive travellers may pursue their enquiries without any of them following the footsteps of those who have preceded.

Mr. Twiss embarked on board one of the packets at Falmouth, on the 12th of November, 1772, and on the 17th landed at Lisbon. This city, he informs us, continues nearly in the same ruinous state to which it was reduced by the earthquake in 1755. Like Rome, it is built on seven hills; and the streets are very badly paved with sharp stones; nor are they lighted at night. The houses are generally two stories high, sometimes three, without any other chimney than that of the kitchen. Some of our readers, perhaps, will be surprised to know, that there is no newspaper or gazette in the Portuguese language; being prohibited in 1763. The aqueduct described in the following passage, may vie with any of the most celebrated structures that have been raised for public utility.

Near the city, in the valley of Alcantara, is situated the celebrated aqueduct which joins two hills; the arches in this part are thirty-five in number, fourteen large ones, and twenty-one smaller, the largest of which is three hundred and thirty-two feet in height, and two hundred and forty-nine feet in width.

width ; so that St. Paul's church in London is only seventy two feet higher. There are ten smaller arches nearer to the city, and many still smaller near the source of the water which supplies this aqueduct. This water is emptied into a great reservoir at one of the extremities of Lisbon. The whole pile was erected in 1748 ; and happily received no damage from the earthquake in 1755. It is built of a kind of white marble. The pillars which support the arches are square, the largest measure thirty-three feet at each side of the base ; so that the breadth of this aqueduct is but a tenth part of its height, and consequently makes that height appear much more considerable than it really is to a spectator who stands under the great arch.

Mr. Twiss informs us, that he went to the palace at Bellem, to hear the Italian opera of Ezo performed. To this entertainment no ladies are ever admitted, nor are there any actresses. Instead of women, the female characters are personated by eunuchs, who are dressed in the habit of the sex they represent. This uncommon exhibition, we are told, is caused by the jealousy of the queen.

The palace at Bellem is a mean wooden edifice, without any thing worthy of remark, either in the structure or apartments ; and, what is extraordinary, there is not a single picture from any of the Italian schools in the whole kingdom of Portugal. In this country, Mr. Twiss likewise observed no statues, except two groupes in the royal garden at Bellem, which had been sent from Rome ; but he saw a remarkable large elephant, which was no less than twenty two feet in height.

In the account of one of the excursions which our author made from Lisbon, he describes the dance called fandango, the motions in which are very indecent.—The chief order of knighthood in Portugal is called *The Order of Christ*, and was instituted in 1283. This order, which is given to any person who is not a heretic, is so common, that Mr. Twiss observes, it is almost a disgrace to accept of it, though worn by the king himself. He has seen a valet de chambre, the keeper of a billiard-table, and a musician, decorated with its insignia.—In Portugal, nobility is not hereditary, but conferred in the same manner as knighthood is in England.—A proposal, we are told, was once suggested, of making a navigable canal between Lisbon and Madrid, by deepening the river Mançamarus, which empties itself into the Tagus ; but after several councils were held upon the subject, this salutary scheme was abandoned.

The ladies here ride on *burros*, or jack-asses, with a pack-saddle ; a servant attends with a sharp stick, which he uses in place of a whip ; and for retarding the beast when it goes too fast, the expedient is to pull it by the tail. We shall present

our readers with the following account of the dress, and some of the customs of the Portuguese.

‘ The dress of the men, among the common people is a large cloak and flouched hat; under the cloak they commonly wear a dagger, though that treacherous weapon is prohibited: the blades of some of these will strike through a crown piece. The women wear no caps, but tie a kind of net-work silk purse over their hair, with a long tassel behind, and a ribbon tied in a bow-knot over their forehead. This head dress they call *red-cilla*, and it is worn indiscriminately by both sexes. The London caricatures of Macaroni hair-clubs are not at all exaggerated when applied to the Portuguese. The gentry dress entirely in the French fashion.

‘ The ladies wear very large and heavy pendants in their ears: the sleeves of their gowns are wide enough to admit their waist, which, however, seldom exceeds a span in diameter.

‘ Large nosegays are much in fashion with the fair sex among the Portuguese. A very erroneous notion concerning them and the Spanish ladies prevails in England: we are apt to imagine that they are inclined to gravity and reserve; whereas, in reality, one ought to adopt Voltaire’s opinion of the ladies of the southern countries. He says, those of the northern climates have milk in their veins, whereas these have quicksilver in theirs. By this expression mercury, in a medical light, is not to be understood, but that they are as volatile as that mineral. I never met with women more lively in any part of Europe; they are perpetually dancing, singing, laughing, and talking, and are sprightly and vivacious in the highest degree.

‘ *Cortejos* here are synonymous with the Italian *Cicisbei*, but I do not mean to assert that *all* their ladies have such attendants; and to the honour of the British factory be it said, the conduct of the ladies who belong to it, has exempted them from any censure on that account.

‘ Towards the latter end of January I had determined to set out for Oporto, but I deferred my journey a few days, in order to be present at a singular execution, which was that of a man to be burnt alive. He was condemned for stealing the plate and vestments out of a church, and afterwards firing it, to conceal the theft. He had been a year in prison, and was dragged from thence to the church he had burnt, tied by the legs to the tails of two horses; but the friars of the *Misericordia* had placed him on an ox’s hide, so that he did not suffer much. Before the church was fixed a stake with a seat, on a scaffold elevated about six feet, under which faggots, torches, pitch-barrels, and other combustible materials were placed. The scaffold was environed by a regiment of cavalry, behind which stood most of the monks of Lisbon, who had joined in the procession. He was fastened to the stake at half an hour past five, and fire was immediately put underneath the scaffold. In five-and-twenty minutes all was reduced to ashes. The rope which tied his neck to the stake was soon

soon burnt, and then his body fell into the fire. He was probably stifled with the smoke before the flames reached him: the fire afterwards penetrated between his ribs, which were shortly consumed. This spectacle was very tremendous and awful. It was dark before the fire was put to the scaffold. Each of the cavalry had a torch in his hand; and the multitude of spectators was innumerable.'

About four leagues from Lisbon stands the convent of Odivelas, where it is said, that three hundred beautiful nuns formed a seraglio for the late king; and where each of the ladies had one or more lovers among the men of quality.

From the city of Oporto, we are told, that twenty thousand pipes of wine are yearly exported; sixty thousand, which is computed to be the remainder of the produce, being consumed in the country.

On quitting Portugal, our traveller arrived at Almeida, in Spain, towards the end of February 1773; and soon after, he proceeded to Salamanca, of which he gives a particular description. But passing over this, as being too copious for insertion, we shall extract the account of Segovia.

'The first object of my attention in Segovia was the famous aqueduct, the building of which is attributed to the Goths, to Hercules, to the emperor Trajan, &c. Diego Colmenares, seems to make it cotemporary with the pyramids of Egypt, as he says there is much similitude between them and this aqueduct; and adds, that this is of a very different order of architecture from any of the five used by the Romans; but it is most generally believed to have been erected by Trajan. There is a range of one hundred and eighteen arches, over forty-three of which there is an equal number of others; the total is one hundred and sixty-one: the greatest height of this building is one hundred and two feet. The whole is built with stones of about three feet long, and two feet thick, without any mortar or cement; but those on the top of all are joined by cramp-irons. There are many houses built about this aqueduct, which prevent a complete and general view of it: the two largest arches serve as passages, which lead to the Plaza del Azoguejo. An English gentleman of my acquaintance, with two of his companions, walked over the top of the aqueduct, which is but eight feet broad, and without any parapet. On the whole, it is one of the noblest and most perfect monuments of antiquity now existing, and is at present as entire as when it was first erected. The Spaniards call it *el Puente*, or the Bridge, which is a very improper name.

'I afterwards went to the Alcaçor, or royal palace, situated on a rock, detached by a deep dry ditch from the city, with which it communicates by a strong stone bridge. It was built by the Moors in the eighth century; was afterwards inhabited by the kings of Castile, and is now used for a state prison;

there were thirteen Turkish corsair captains confined in it at the time I was there. Part of the palace is converted into a military school, in which eighty cadets are educated, who also reside here. This is the castle of Segovia mentioned in Gil Blas, which is an original French work of Mr. le Sage, and not a translation from the Spanish, as has been imagined.

'The castle is built of white stone, a tower rises from the center, environed with many turrets; the roof of the whole is covered with lead. In the royal saloon, round the wall, are fifty-two statues of painted wood; they represent a series of the kings and queens of Spain, sitting on thrones, and of several eminent persons, all as large as the life, with an inscription under each. The ceiling of this room, and of several others, is so well gilt, that though it probably was done seven centuries ago, it appears quite fresh and new.

'I was shewn the cabinet where Alfonso X. furnished the Impious and the Wise, composed his Astronomical Tables, in 1260: he was here struck by lightning, the marks of which still appear in the wall.'

The royal palace of St. Ildefonso is next described with great minuteness; and afterwards that of the Escorial, which is distant from the former about fifty-six miles, and from Madrid six leagues and a half. As this celebrated palace was not visited by Mr. Barretti in his journey, we shall lay before our readers part of the account of it delivered by Mr. Twiss.

'The village which gave name to this palace, is called *el Escorial*, derived from the Spanish word *Escoria*, which signifies the skum of melted metal, because formerly some iron mines were worked here.

'The whole building consists of a palace, a church, a convent, and a burial-place for the sovereigns of Spain. It was begun in 1563, by Philip II. in consequence of a vow he made, if he should vanquish the French army near St. Quintin's, which he did in 1557, on St. Laurence's day. The architects were John Bat. Momegro of Toledo, and John de Herrera, who finished it in 1586. It is dedicated to St. Laurence: and as this saint is said to have been broiled alive on a gridiron, in the third century, the founder chose to have the building on the plan of that culinary instrument, the bars of which form several courts, and the handle is the royal apartments.

'Gridirons are met with in every part of this building; there are sculptured gridirons, painted gridirons, iron gridirons, marble gridirons, wooden gridirons, and stucco gridirons; there are gridirons over the doors, gridirons in the yards, gridirons in the windows, gridirons in the galleries. Never was instrument of martyrdom so multiplied, so honoured, so celebrated; and thus much for gridirons. I never see a broiled beef stake without thinking of the Escorial. St. Jerom is the
second

second patron of this place. The monks who inhabit this convent, to the number of two hundred, are Jeronymites.

At the first sight of the Escorial, it conveys the idea of a square quarry of stone above ground; for it is indeed the largest, though not the most elegant palace in Europe. The Doric architecture prevails in it. It is wholly built of a grey stone, called *Beroquena*, resembling a kind of granite, though not so hard. It is situated in a dry soil, environed with barren mountains; which situation was chosen, because the quarries which supply the stone made use of for building it, were near at hand.

The Spanish description says, that the chief front is seven hundred and forty feet broad, and seventy feet high to the cornice, which goes round the whole fabric. I measured it myself, and found the breadth to be no more than six hundred and fifty-seven feet: the sides, which I likewise measured, are four hundred and ninety-four feet in depth; the Spanish book says five hundred and eighty.

There is a square tower at each end of the four corners, said to be two hundred feet in height.

The chief front, which has thirty-five windows in breadth, is turned towards the mountains, which are only a hundred paces distant; and, consequently, it is dark there half an hour before it is so at the back front, which commands a fine prospect, that reaches quite to Madrid.

It is said, that there are four thousand windows, and eight thousand doors in this building; one thousand one hundred and ten of these windows are on the outside of the four fronts. This number is falsely augmented by almost all the describers of it, to eleven thousand windows, and fourteen thousand doors.

There are three doors in the chief front. Over the principal entrance are the arms of Spain, carved in stone; and a little higher, in a nich, a statue of St. Laurence in a deacon's habit, a gilt gridiron in his right hand, and a book in his left: this statue, which is fifteen feet in height, was executed by John Bat. Monegro, and is of the Beroquena stone, except the head, feet, and hands, which are of marble.

Directly over the door are two enormous gridirons in stone basso relievo.

Mr. Twiss informs us, that eleven thousand reliques are preserved here, which we cannot blame him for the want of curiosity to survey. But he has not omitted to give an extract from the Spanish account of them, and which affords a striking picture of ridiculous superstition.

The royal apartments of the Escorial, we are told, contain nothing worthy of notice; the kitchen and fruit-garden, with the park, are about a league in circumference.—Our traveller next gives an account of the pictures, of which there are upwards of one thousand six hundred in oil colours, exclusive of the paintings in fresco; in which manner ten ciels

ings are painted by Luca Giordano.—Another royal palace remained to be seen by our author on his arrival at Madrid. It was begun in 1736, and is said to be the grandest and most sumptuous of any in Europe.

‘ It is square, and built of white stone, on the most elevated extremity of the town : the front is four hundred feet in length, as I measured it myself, and is of three stories in height, each of twenty-one windows ; on the top is a balustrade, ornamented with stone vases. There are five doors in front ; over the middle door is a gallery supported by four columns. At the back front is a grand flight of steps. The architect of this palace is Signor Sacchetti, an Italian, who still lives in Madrid, though very old and infirm. The grand cortile is a square of one hundred and ninety five feet. The dome of the chapel is supported by sixteen marble columns. The grand saloon of state is one hundred and twenty feet in length, and has five windows in front ; it is entirely hung with crimson velvet, richly embroidered with gold, and farther ornamented with twelve of the looking-glasses made at St. Ildefonso, each ten feet high, and in magnificent frames, and with twelve tables of the finest Spanish marbles. The ceiling was painted in fresco, in 1764, by Tiepolo the Venetian, who died here lately.’

Mr. Twiss has given a catalogue of the paintings in this palace, among which there appears to be many pieces of great merit. He has also gratified us with the tale of a comedy called, *Disdain with Disdain*, and which is esteemed one of the best Spanish plays. But as the account of it would afford but little entertainment, in any other light than as a contrast to the nobler dramatic productions of our own country, we shall break off the subject, and for the present, take our leave of this agreeable traveller.

[*To be continued.*]

X. *The Elements of Dramatic Criticism.* By William Cooke, Esq. of the Middle Temple. 8vo. 4s. in boards. Kearsley.

AS the character of dramatic compositions is usually determined in the theatre, rather than in the closet, productions of that kind are more subjected to examination than any other species of the works of literary genius. Without regard to the judgment of the few, who are qualified to decide by their knowledge of nature and propriety, the public assume the right of becoming arbiters on the fate of theatrical representations. In no other case, perhaps, is the *vox populi* of greater authority, or more unerring, than in that which we are at present considering. For the final appeal of the dramatic poet is to those mental feelings, that are common to the whole body of the spectators ; and which, though more or less

less acute, in proportion to the degree of sensibility in different persons, are, however, universally excited by one general principle in human nature. At the same time, it must be acknowledged, that, on account of the various ways in which this principle may be addressed, and the means whereby it may operate, under the influence of particular modes of education, diversity of customs, and other circumstances, it may in some cases depart from rectitude of decision, and recourse must be had to certain fixed laws, established upon the authority of approved judges of the drama.

In consequence of the expediency of such a code of criticism, the subject has been copiously treated by several eminent writers in modern times, who have generally adopted the system of Aristotle, the great legislator of dramatic, as well as epic poetry. But these works being known only to the more learned, the treatise now before us may not prove unacceptable to the public; and it is attended with the advantage of exhibiting a regular analysis of the several different kinds of theatrical representations.

In the first chapter, Mr. Cooke delivers a short account of the origin of the ancient drama; and, in the second, explains the nature of the prologue, episode, exode, and chorus. In the three subsequent chapters, he treats respectively of the verse, recitation, and music; of the masks of the ancients; and of the division of theatrical declamation between two actors. In the sixth, he proceeds to tragedy, illustrating its nature by the definition of Aristotle; and he afterwards separately considers its various parts, as distinguished into fable, manners, sentiments, and diction; some of which he elucidates by examples from English dramatic writers.

The author next considers the three unities of action, time, and place; with respect to the two latter of which he is of opinion, that, though they were indispensable in the Grecian and Roman theatre, there is not now the same necessity for a strict observance of them; and he founds this opinion upon a material difference in the constitution of the ancient and modern drama. The Grecian drama, he observes, is a continued representation without any interruption, affording no opportunity to vary the place of action, nor to prolong the time beyond that of the representation; whereas ours having dropped the chorus, and the stage being totally evacuated during the intervals of representation, we are not subjected to so narrow restrictions in the articles of time and place. This remark is undoubtedly just and forcible, when urged in support of only a moderate extension of those unities, but it never can be pleaded in defence of such extraordinary deviations

as violate that degree of probability which is a fundamental principle of the drama. We therefore coincide in opinion with our author in the following passage.

‘ There are, says he, we acknowledge, some effects of great latitude in time, that ought never to be indulged in a composition for the theatre; nothing can be more absurd, than at the end of the play to exhibit a full grown person, who appears a child at the beginning; the mind rejects, as contrary to all probability, such a latitude of time; the greatest change from place to place, cannot have the same bad effect; in the bulk of human affairs, place is not so very material, as the mind when occupied with any interesting event, is little attentive to minute circumstances, because they scarcely make any impression.

‘ But though we have thus taken arms to rescue some of our best poets from the despotism of antient critics, we would not be understood to justify liberty without any reserve. An unbounded licence with relation to place, and time, is faulty for a reason that seems to be overlooked; that it seldom fails to break in upon the unity of action. In the ordinary course of human affairs, single events, such as are fit to be represented on the stage, are confined to a narrow spot, and generally employ no great extent of time, we accordingly, seldom find strict unity of action in a dramatic composition, where any remarkable latitude is indulged in these particulars; we must say, further, that a composition which employs but one place, and requires not a greater length of time, than is necessary for the representation, is so much the more perfect, because the confining an event within so narrow bounds, contributes to the unity of action, and also prevents that labour, however slight, which the mind must undergo, in imagining frequent changes of place, and many intervals of time: but still we must be so far an advocate for the moderns, that such limitation of time, and place, as was necessary in the Grecian drama, is no guide to us, and therefore, though it may add, in point of rule, one beauty more to the composition, it is at best but a refinement, which may justly give place to a thousand beauties more substantial; and we may add, that it is extremely difficult (if not impracticable) to contract within the Grecian limits, any fable so fruitful of incidents in number, and variety, as to give full scope to the fluctuation of passion.’

Mr. Cooke afterwards draws a comparison between the ancient and modern drama, and endeavours by several arguments to evince the superiority of the latter. He thinks, however, that in one article the Grecian model has greatly the advantage; as the chorus not only supports the impression which has been made upon the audience, but likewise prepares them for being more readily affected by the scenes which succeed. Mr. Cooke here suggests the propriety of introducing a
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detached chorus into our theatrical representations, which, without subjecting us to any limitations of time or place, would recruit the spirits of the audience, and preserve entire the tone of passion that had been excited. He enumerates the following instances of impropriety to which the ancient dramatic poets were reduced, in the management of the fable, on account of the narrow limits by which they were circumscribed, respecting the unities of time, and place.

* In the *Hippolytus* of Euripides *, Phædra, distressed in mind and body, is carried without any pretext from her palace, to the place of action; she is there laid upon a couch, unable to support herself, and made to utter many things improper to be heard by a number of women who form the chorus; what is still worse, her female attendant uses the strongest intreaties to make her reveal the secret cause of her anguish; which at last Phædra, contrary to decency and probability, is prevailed upon to do in presence of that very chorus †.

† Alcees, in Euripides, at the point of death, is brought from the palace to the place of action, groaning and lamenting her untimely fate ‡. In the *Trachiniens* of Sophocles §, a secret is imparted to Dejanira, the wife of Hercules, in presence of the chorus. In the tragedy of *Iphigenia*, the messenger employed to inform Clytemnestra, that Iphigenia was sacrificed, stops short at the place of action, and with a loud voice, calls the queen from her palace to hear the news. Again, in the *Iphigenia in Tauris*, the necessary presence of the chorus forces Euripides into a gross absurdity, which is to form a secret in their hearing; and to disguise the absurdity, much courtship is bestowed on the chorus, not one woman, but a number, to engage them to secrecy. In the *Medea* of Euripides likewise, that princess makes no difficulty, in presence of the chorus, to plot the death of her husband, his mistress, and her own father, the king of Corinth, all by poison; it was necessary to bring Medea upon the stage, and there is but one place of action, which is always occupied by the chorus; this scene closes the second act; and, in the end of the third, she frankly makes the chorus her confidants, in plotting the murder of her own children. Terence too, by identity of place, is often forced to make a conversation within doors loud enough for the open street; insomuch that the cries of a woman in labour, are heard there distinctly.

* The Grecian poets are not more happy in respect to time, than to place: in the *Hippolytus* of Euripides, that prince is banished at the end of the fourth act: and in the first scene of the following act, a messenger relates to Theseus the whole particulars of the death of Hippolytus by the sea monster; that remarkable event must have employed many hours; and yet, in

* Act 1st, Scene 6th.

† Act 2d, Scene 2d.

‡ Act 2d, Scene 1st.

§ Act 2d.

the

the representation, it is confined to the time employed by the chorus, upon the song at the end of the 4th act; this inconsistency is still greater in the *Iphigenia in Tauris*, in the 5th act, scene 4th, as the song could not exhaust half an hour, and yet the incidents, supposed to have happened during that time, could not naturally be transacted in less than half a day.

• The ancients are forced, not less frequently to transgress another rule, derived also from a continued representation, which is, that as a vacuum, however momentary, interrupts the representation; it is necessary the place of action be constantly occupied. Sophocles, in respect to this rule, as well as to others, is generally correct; but Euripides cannot bear such restraint; he often evacuates the stage, and leaves it empty for others in succession. *Iphigenia in Tauris*, after pronouncing a soliloquy in the first scene, leaves the place of action, and is succeeded by Orestes and Pylades; they, after some conversation, walk off, and Iphigenia re-enters, accompanied with the chorus: in the *Alcestes*, which is of the same author, the place of action is likewise void, at the end of the third act. It is true, to cover the irregularity, and to preserve the representation in motion, Euripides is extremely careful to fill the stage without loss of time; but this is still an interruption, and a link of the chain broken; for, during the change of the actors, there must be a space of time, during which, the stage is occupied by neither set; it makes, indeed, a more remarkable interruption, to change the place of action, as well as the actors, but this was not practicable upon the Grecian stage.

Mr. Cooke desires to be understood, that he pleads for no change of place in the modern drama, but after an interval; nor for any latitude in point of time, but what falls in with an interval; for he admits that the unities of place and time ought to be strictly observed during each act.

In the twelfth chapter the author treats of some inferior rules proper to be observed in tragedy; the thirteenth is allotted for shewing that tragic subjects affect us more than those of comedy; in the next he makes some observations on tragi-comedy; in the fifteenth he traces the origin and progress of ancient comedy; the sixteenth recites the laws of comedy; in the seventeenth Mr. Cooke makes some animadversions on sentimental comedy; and in the eighteenth he endeavours to confirm the observation, that the characters of comedy are far from being exhausted.

In the nineteenth chapter the author examines the question, whether tragedy or comedy be the more difficult to write. His opinion with respect to this subject will appear from the following extract.

• Let us consider the final purposes of tragedy and comedy. Is not the one the art of striking those strings of the heart which
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are most natural, terror, and pity? And is not the other, the art of making us laugh? now the gentleman, and the rustic, in tragedy, have both sensibility and tenderness of heart, perhaps, in a greater or less degree; but as they are men alike, the heart is moved by the same touches; whereas in comedy the strings which must be touched for this purpose, are not the same in the gentleman and the rustic. The latter will laugh out on the coarsest jest, whereas the former is only to be moved by a delicate conceit: the passions depending on nature, merriment upon education.

The spectators of a tragedy, if they have but little knowledge, are almost all on a level; but with respect to comedy, we have many classes of people, all of whom will judge in their own way. The laughter of a theatre is of a very different stamp with that which is given to good humour, conviviality, comolaisance, respect, and flattery. In these artifice and wine, are the general motives; but in a theatre every spectator impartially judges of wit, by his own standard, and measures its extent and force by his capacity, and condition. Thus different capacities and conditions of men, making them diverted on very different occasions, it requires the highest exertion of genius, to diffuse wit or humour, so as it shall be universally felt.

If, therefore, we consider the end of the tragic and comic poet, the comedian must be involved in much more difficulties, without taking in the obstructions to be encountered equally by both, in an art which consists in raising the passions, or the mirth of a great multitude. The tragedian has little to do but to reflect upon his own thoughts, and draw from his heart those sentiments which will certainly make their way to the hearts of others: whilst the comedian must take many forms, and change himself, like a second Proteus, almost into as many persons as he undertakes to divert. In short, to make the former, is to get materials together, and to arrange them like a skilful architect; but to make the latter, is to build, like Æsop, in the air. Hence we would give the preference to comedy, which we would be understood, however, by no means, to pronounce as a dogma, but as an opinion we have a right to give upon a general subject of enquiry.

The remaining chapters are employed on the subjects of pantomime, farce, the education of the Greek and Roman actors, and general instructions for succeeding in the art of acting.

In this treatise Mr. Cooke has delivered a concise and perspicuous system of Dramatic Criticism, compiled from the most approved writers, and interspersed with judicious reflections of his own; but we cannot avoid remarking, that he sometimes appears deficient in elegance of style, and correctness of language.—As such defects are frequently occasioned by the hurry of composition, we have reason to believe that Mr. Cooke, in a future edition, will obviate this objection.

*XI. Imitations of the Characters of Theophrastus. Sev. 21.
fewed. Leacroft.*

THIS celebrated philosopher was a native of Lesbos, and studied successively under Plato and Aristotle, by the latter of whom he was particularly distinguished, on account of his genius. Upon Aristotle's retiring to Calchis, Theophrastus succeeded him in the Lyceum, where he taught philosophy with great reputation during a period of almost forty years. The various tracts he composed are said to have amounted to upwards of two hundred, of which only a few now remain. By Cicero, who appears to have been a great admirer of his works, he is styled the most elegant and learned of all the philosophers. That he derived not his knowledge from speculation within the walls of the Academy, but was intimately conversant with life and manners, is evident from his writings, as well as from collateral testimony. The several characters he has drawn are delineated with the colours of truth and nature, and discover no less justness of description, than extensive observation of men and things.

The moral Characters of Theophrastus, with all the distinguished merit which they possess, are in some places imperfect, with respect both to matter and connexion. Whether this fault be owing to the philosopher, by whom they were written at a very advanced age, or proceeds from the mutilation and inaccuracy of transcribers, it is difficult to determine; but from the judgment of the author there is reason to conclude, that the latter of these causes has operated in a considerable degree. As a specimen of these Characters, we insert the following.

• T H E F L A T T E R E R .

‘ The flatt’rer is a nurse to wait on,
And feed with pap, his baby great one,
And sooth the froward pouting thing
With “ That’s a dear,” and “ There’s a king.”
He’ll smirk upon his lord, and cry,
How you arrest the public eye !
In truth, whene’er you come in view,
There’s no one look’d upon but you :
But, à-propos, the club last night
Was vastly num’rous and polite ;
And there you had such honour paid,
Such justice done, I should have said ;
For you, they all declar’d, might claim
A kind of full exclusive fame.
Thus prating, if a straggling mote
Should trespass on his lordship’s coat,

Or

Or thread should seem inclin'd to stray,
 He picks it cringingly away.
 Should a grey hair perchance arise,
 It proves my lord extremely wise;
 But, if his poll quite black appears,
 It shows great vigour at his years.
 The flatt'rer, till his patron's heard,
 Wo'n't suffer you to speak a word;
 But all the while, before his face,
 Praises his manner, tone, and grace;
 And then chimes in at ev'ry close
 With—What amazing thoughts are those!
 Before his patron has well spoken
 As vile a jest as could be broken,
 The sycophant begins to stare,
 And strains, and wriggles in his chair,
 And bites his handkerchief in half
 To stifle the pretended laugh.
 He'll strut before his lord, and bawl,
 Stand back there, fellows! from the wall;
 A plague upon ye, and a new rope!
 You croud the greatest man in Europe.
 He carries to his patron's sons
 His pockets stuff'd with macaroons;
 And in his presence he'll caress 'em,
 And kiss, and dandle 'em, and bless 'em,
 And swear he doats on 'em the rather
 'Cause they're so vastly like their father!
 'Tis plain the flatt'rer must have got
 The length too of his patron's foot;
 For, should his lordship but try on
 A pair of pumps, 'tis ten to one
 But he protests, he never knew
 So neat a foot done justice to!
 Soon as he learns my lord intends
 A visit to some neighb'ring friends,
 Off starts the flatt'rer to announce
 His coming, and runs back at once,
 And says, I have propounded to 'em
 The honour you *would* use to do 'em.
 If he would court some patroness,
 He's quire a connoisseur in dress,
 And skips and dances up and down
 To half the mam'oiselles in town;
 Descants on all that women wear—
 A very band-box chevalier.

He

He no where more completely shines
 Than when he with his lordship dines:
 Of smiles and praises how profuse!
 He sips and smacks the rosy juice;
 On ev'ry dish in rapture dwells,
 Develops how each sauce excels;
 Then turns, and wishes he could see
 His lordship eat more heartily.
 His lordship's footman he outskips
 To reach a cushion for his hips:
 Then sits him down politely near,
 And hangs in whispers on his ear;
 Nor deigns the company a word,
 But what's in deference to my lord.
 Viewing some house, he reads a lecture
 On its majestic architecture;
 Remarks with exquisite delight
 That it's a most enchanting site;
 The park too is immensely pleasant;
 That is, if their possessor's present:
 Nay, he can even raise his battery
 On base of other people's flattery,
 And, though they dedicate like STEEL,
 They don't do justice by a deal:
 And portraits, flattering out of reason,
 Strike him the moment that he sees one!
 In short, he's like a fawning hound,
 That barks, and jumps, and capers round,
 And lets you play with him, or kick,
 In hopes to get a bone to pick.'

In many parts of the work, the translator has used so much freedom with the original, that the volume is rather an imitation than a faithful version of the *Moral Characters of Theophrastus*. It conveys, however, such an idea of the manner of this celebrated ancient, as may serve to shew, in what degree he united a genius for the *vis comica* with the abstruse speculations of the philosopher.

XII. *The Politician's Dictionary; or, a Summary of political Knowledge, 2 Vols. 8vo. 10s. in boards.* Allen.

WE have frequently had occasion to observe the utility of Dictionaries in every branch of knowledge that can be acquired from books. At the same time that the alphabetical arrangement is most convenient for the reader, it admits of a greater variety of subjects, and a more copious detail, than
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would be consistent with perspicuity or natural connection in any other form of writing. If such be the advantage of dictionaries, even when restricted to particular arts or sciences, their value is proportionably increased when they comprehend a larger circle of objects, and those too of the greatest importance not only to individuals, but the general interest of society.

Of this kind is the work which now lies before us, wherein the author has amassed and elucidated such articles of information as are necessary for those who would acquire a competent knowledge in the extensive science of politics; a science which, as well as being always ornamental, becomes daily more useful, and in some degree requisite to British subjects.

In a publication of this kind, it is not to be expected that we are to enumerate the multitude of articles of which it consists: all that is practicable or incumbent upon us is to deliver a general character of the work. That our readers may be enabled, however, to form some idea of the contents of this Dictionary, and the manner in which it is executed, we shall mention a few of the articles, and subjoin an extract.

The work begins with the article *ACAPULCO*, under which head the author gives an account of the commerce carried on between Spanish America and the Philippine islands, a trade of the greatest importance to that nation.—In perusing the article *AGRICULTURE*, we meet with many observations on the state of Britain and other countries, with a variety of remarks on the advantages resulting from this internal source of riches and national strength.—The article *ARMY* exhibits a distinct, and we have reason to think, an accurate detail of the number of troops, cavalry and infantry, of the most considerable powers of Europe, with the annual expence of the military establishment. The information here contained is of consequence to those who would form a judgment of the comparative force of the different countries.

The author has elucidated the Balance of Trade, and made just remarks on the various methods that have been proposed for determining this important problem. Nor has he omitted giving an account of *COLONIES*, a subject particularly interesting at the present juncture.—Under the article *ENGLAND*, we have a minute account of the extent of the country, the rental, the quantity of products, with the general income, by agriculture, manufactures, and commerce.—In treating of *TAXES*, the author discovers political knowledge, as well as extensive observation.—We shall conclude our detail of this work with annexing a proposal which the author advances under the article of *TRADE*.

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‘ We have mentioned somewhat of the possibility of re-entering once more into the island of Japan. But if that should be thought too hazardous, what can hinder some of our ships from visiting Formosa? A fruitful, pleasant, and well situated island. Are there not a thousand pretences that may be suggested for putting in there? And if the vessel that makes this attempt be a ship of force, and well manned, is there any reason to doubt that she would be able to procure that respect which would make way for trade? It may be replied that the Chinese laws are so strict, that there is no trading in Formosa without the emperor’s leave. To which I reply, that it is very well known the Chinese insist upon their laws in the most peremptory manner, where they are sure they have force enough to support and carry them into execution. On the other hand, where this is not to be done, they are very slow in coming to extremities, and had rather bate some of their punctillos than run the hazard of a dispute that might be attended with bad consequences.

‘ In times past the Dutch made the conquest of this island, or rather the Dutch East-India company made it, and kept possession of it in spite of the whole force of the Chinese empire. I am very far from saying that this should become a precedent to our East-India company, or that they ought to attempt either a conquest or a settlement by force; all I contend for is, that if the Dutch East-India company conquered it, the English East-India company might find a way to trade there. They would find their account in it, and the nation would find their account in it; and though it might cost some time and trouble to bring it about, yet this very time and trouble would for so long a space exclude other nations, and we might perhaps find a means of putting the trade there on such a foot as to keep it wholly, and for ever to ourselves.

‘ If we never try, it is certain we shall never succeed; and if the Swedes or Danes had been discouraged by such obstacles, there is no doubt but they had never brought that trade to bear, which they now enjoy. Besides, when our Drakes and Cavendishes undertook those perilous voyages in the dawn of our navigation, they had much greater difficulties to struggle with, and much less assistance to hope for, yet they overcame them all; and to their boldness and intrepidity we owe that figure we have since made as a maritime power. If therefore a spirit of this kind could be raised, or rather revived, why should not we expect some such like effects? Or why should we rest satisfied with the present state of things, and lay aside all thoughts of improving or extending our commerce, when we see other nations far less able and powerful than our own, and
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under much greater difficulties than we have any grounds to fear making such attempts, and making them with success.'

In compiling this work, the author has selected the most interesting articles that occur in political writers, which he has improved by observations and remarks. He has also enriched it with several original Essays on important subjects. In all the lights in which this work can be considered, it is a valuable repository of those branches of knowledge which concern the gentleman, the merchant, and the farmer.

XIII. *A History of the Work of Redemption. By the late Reverend Mr. Jonathan Edwards, President of the College of New Jersey. 8vo. 5s. in boards. Buckland.*

THIS work is said to contain the outlines of a body of divinity, in a method entirely new. But all the novelty there is in it, if in fact there is any, consists in its being drawn up in the form of a history, illustrating this general principle, that 'the work of redemption is a work that God carries on from the fall of man to the end of the world.'

In pursuance of this design the author endeavours to establish these three propositions :

I. That from the fall of man till the incarnation of Christ, God was doing those things, which were preparatory to Christ's coming, and working out redemption, and were fore-runners and earnest of it.

II. That the time from Christ's incarnation, till his resurrection, was spent in procuring and purchasing redemption.

III. That the space of time from the resurrection of Christ, to the end of the world, is all taken up in bringing about, or accomplishing the great effect or success of that purchase.

In evincing the truth of the first proposition, that is, in recapitulating and explaining the history of the Old Testament, he produces a great variety of types and figures, which, according to his imagination, 'shadow forth' the redemption, or some circumstance belonging to the Christian dispensation. Take the following examples :

'It is likely that these skins that Adam and Eve were clothed with, were the skins of their sacrifices. God's clothing them with these was a lively figure of their being clothed with the righteousness of Christ. This clothing was no clothing of their own obtaining ; but it was God that gave it them. It is said " God made them coats of skins, and clothed them ;" as the righteousness our naked souls are clothed with, is not our righteousness, but the righteousness which is of God. It is he only clothes the naked soul.

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' Our first parents, who were naked, were clothed at the expence of life. Beasts were slain, and resigned up their lives a sacrifice to God, to afford clothing to them to cover their nakedness. So doth Christ, to afford clothing to our naked souls. The skin signifies the life : So Job ii. 4. " Skin for skin, yea all that a man hath will he give for his life ;" *i. e. life for life.* Thus our first parents were covered with skins of sacrifices, as the tabernacle in the wilderness, which signified the church, was, when it was covered with rams skins died red, as though they were dipped in blood, to signify that Christ's righteousness was wrought out through the pains of death, under which he shed his precious blood . . . After their fall they were awakened, and ashamed with a sense of their guilt, when their eyes were opened, and they saw that they were naked, and sewed fig leaves to cover their nakedness : as the sinner, under the first awakenings, is wont to endeavour to hide the nakedness of his soul, by patching up a righteousness of his own.'

A man may find a type and a figure in any thing, who can find them under the fig-leaves of Adam and Eve. A writer*, not unlike the President of the College of New Jersey in taste and invention, has observed, that an acorn is the emblem of circumcision, because it resembles *penem sine praputio.*

Speaking of the flood, our author says : ' That water that washed away the filth of the world, that cleared the world of wicked men, was a type of the blood of Christ, that takes away the sin of the world. That water that delivered Noah and his sons from their enemies, is a type of the blood that delivers God's church from their sins, their worst enemies. That water that was so plentiful and abundant, that filled the world, and reached above the tops of the highest mountains, was a type of that blood, the sufficiency of which is so abundant, that it is sufficient for the whole world ; sufficient to bury the highest mountains of sin. The ark, that was the refuge and hiding-place of the church in this time of storm and flood, was a type of Christ, the true hiding place of the church from the storms and floods of God's wrath.'

In another place we are told, ' that the Red sea did represent Christ's blood ; because the apostle compares the children of Israel's passage through the Red sea to baptism.'

Christ, who by such writers as our author, is supposed to be represented by an infinite variety of types and shadows, is said to have been prefigured by the burning bush, which Moses saw

* Duncan Forbes.

in the wilderness. The similitude is enigmatical, but here it is: 'Christ is called the *branch*. The bush grew on Mount Sinai or Horeb, which is a word that signifies a dry place, as the human nature of Christ was *a root out of a dry ground*. The bush burning with fire represented the sufferings of Christ, in the fire of God's wrath.'

Naturalists have frequently puzzled themselves in attempting to account for the first peopling of America. But they may spare all future disquisitions. Our author has solved the difficulty by the following curious hypothesis.

'The devil being alarmed and surprized by the wonderful success of the Gospel, which there was the first three hundred years after Christ, and by the downfall of the heathen empire in the time of Constantine; and seeing the Gospel spread so fast; and fearing that his heathenish kingdom would be wholly overthrown through the world, led away a people from the other continent into America, that they might be quite out of the reach of the gospel, that here he might quietly possess them, and reign over them as their God.' P. 44. 295.

No wonder we have heard so much of the turbulent, refractory, and rebellious spirit of the North Americans. Mr. President accounts for it—America was colonized by the devil!

This learned author, as we are informed, has left in MS. several hundred sermons on doctrinal and practical subjects, explanations of above five hundred texts of scripture, and essays on the truth and excellency of the Christian religion, the harmony of the Old and New Testament, the divinity of Christ, the necessity and reasonableness of atonement, and of the imputation of merit, the eternity of hell torments, the foreknowledge of God, predestination, &c. which the editor has some thoughts of publishing, if this volume should meet with encouragement. The good people of America are welcome to these 'valuable remains,' for there, we are told, they have been applauded; but such pious rhapsodies, as we may expect from this writer, are already too numerous amongst us; and we sincerely wish, that no more may be imported.

XIV. *A New Geographical Grammar: containing a comprehensive System of Modern Geography, after a New and Curious Method. To which is added an Appendix; containing a Geographical Table, with the Names and Situations of the chief Cities, Towns, &c. Alphabetically arranged. The whole laid down in a Manner so easy and natural by Way of Dialogue, between a Master and his Scholar, as to be understood by the meanest Capacities, and very proper for the Use of Schools in general. Illustrated with Maps and other Copper-plates.* By Charles Vyse, Teacher of the Ma-

thematics, and Author of the Tutor's Guide, &c. &c. 12mo. 4s. bound. Robinson.

THE usefulness of geographical publications is so universally acknowledged, that it would be superfluous to insist on it here. Our task is, therefore, only to enquire how the work before us is executed. The mode of Dialogue, in which Mr. Vyse hath chosen to treat his subject, seems peculiarly adapted to a geographical work; the explication of one phenomenon, one division of the globe, &c. naturally leading the pupil to enquire about others, and curiosity being never at a loss to ask pertinent questions concerning the various inhabitants of the earth, the climates, productions, &c. It is true this mode is not favourable to elegance of style; but information, more than oratory, is the business of such works as the present.

Mr. Vyse begins with an explanation of what relates to general geography, viz. the Natural and Artificial Divisions of the Earth, its Motion, Figure, and Magnitude; the Theory of the Winds and Tides; the Doctrine of the Sphere; the Principles of Astronomy; the Use of the Globes; and the Construction and Use of Maps. He then proceeds to the Particular Geography of Europe, and describes its Boundaries, its ancient Inhabitants, and the Empires, Kingdoms, States, &c. into which it is now divided. The Geography of each State in particular follows next, with an Account of its Climate, Air, Soil, Productions, Mountains, Forests, Mines, Metals, Minerals, Rivers, Lakes, Animals, Birds, Fishes, Number of People, with their Customs, Manners, and Religion, Historical Events, Constitution of Government, Commerce, Arts, Manufactures, Learning, Learned Men, Vegetables, Fruits, &c. The other quarters of the world are afterwards treated of in the same manner.

The information given in this work is as copious as the size of the volume will permit, and fully sufficient to give the younger class of pupils such a portion of geographical knowledge as suits their comprehension. To them, therefore, this publication must be useful, and particularly to those of the fair sex, who generally imbibe so very little of this kind of knowledge, that on many occasions those even of a superior rank in life betray an ignorance that diminishes the respect to which their appearance seems to entitle them.

To give our readers a specimen of the manner in which this work is executed, we shall present them with the author's account of the tides.

‘ S. What am I to understand by the tides ?

‘ M. By the tide is meant that motion of the waters in the sea and large rivers, by which they are found to rise and fall regularly. The motion of the water during its rising is called

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its flowing or flux, and that during its falling is styled its ebbing or reflux.

' S. Can this extraordinary phænomenon be rationally accounted for?

' M. The ancients formed several hypotheses to account for the rising and falling of the waters; but the true cause was unknown till Sir Isaac Newton discovered it.

' S. Can you explain it in such a manner as to give me some idea of this curious operation of nature?

' M. I will endeavour to explain it in the clearest manner I am able; but as the subject is very curious, the utmost attention will be necessary on your part; for otherwise the attempt will prove abortive.

' It is abundantly evident, from daily experience, that all bodies thrown upwards from the earth, fall down to its surface in perpendicular directions; and as all lines perpendicular to the surface of a sphere tend towards the center, therefore the lines along which all heavy bodies fall are directed towards the center of the earth; and as these bodies apparently fall by their own weight or gravity, the law by which their fall is regulated is called the law of gravitation. But as these bodies are undoubtedly drawn towards the earth by some active quality, it is not improper to say they are attracted by the earth; and therefore, in respect to the earth, the words attraction and gravitation may be used for one another, as they both imply the same thing, viz. that power or law by which heavy bodies tend towards the center of the earth.

' By a sagacity peculiar to himself, Sir Isaac Newton discovered, that this law is universally diffused throughout the world, and that the regular motions among the heavenly bodies governed by this principle; so that the earth and moon attract each other, and are both attracted by the sun. He also discovered, that the force of attraction exerted by these bodies on each other was less and less, as the distance increased, in proportion to the squares of those distances; that is, the power of attraction at double the distance was four times less; at triple the distance nine times less; and so on in the same proportion.

' From these principles, it will follow, that as the earth is attracted by the sun and moon, all parts of the earth will not gravitate towards the center in the same manner as they would, provided these parts were not affected by such attractions. And it is very evident, that if the earth was entirely free from such attraction, the ocean would have neither flux nor reflux; because as every part of it would then be equally attracted towards the center of the earth, a perfect stagnation would be the inevitable consequence: but since this is not the case, the ocean must rise higher in those parts where the sun and moon diminish the gravity of the waters, or where the sun and moon have the greatest attraction; and as the force of gravity must be the most diminished in those places of the earth to which the moon is nearest or in the zenith, her attraction there is consequently most powerful. The waters, therefore, in those parts of the sea,

sea, will rise higher than others, and be full sea or high-water there.

‘ Consequently the parts of the earth directly under the moon, and also those that are directly opposite, will have their high-water at the same time; for either of the halves of the earth would equally gravitate towards the other, were they free from all external attraction; but by the action of the moon, the gravitation of one half of the earth towards its center is diminished and the other increased. Now in that hemisphere of the earth next the moon, the parts in the zenith being most attracted, and consequently their gravitation towards the earth's center diminished; therefore the waters in these parts must be higher than in any other parts of this hemisphere; and in the hemisphere farthest from the moon, or those in the nadir, being less attracted by the moon than in the parts nearer to her, gravitate less towards the earth's center; and consequently the waters in those parts also must be higher than they are in any other part of that hemisphere.

‘ At the same time it will be low-water in those parts of the earth where the moon appears in the horizon, or 90 degrees distant from the zenith and nadir; for as the waters at the zenith and nadir rise, the adjacent waters will press towards those places, in order to maintain the equilibrium, and others, to supply their places, will move the same way; and in this manner the motion will be continued to the places 90 degrees distant from the zenith and nadir; that is, in those places where the moon appears in the horizon; consequently the water in those places will be at the lowest.

‘ S. I think I comprehend the whole of what you have delivered; but should be glad to know why the tides are higher at the full and change of the moon, and lower at the quarters, than at other times?

‘ M. I was going to explain that particular, which flows from the same principles. At the full of the moon she is directly opposite to the sun, and therefore their forces jointly conspire to rise the waters; for when the moon makes high-water in the zenith, the sun does the same in the nadir. These are called spring tides, and those which happen at the quarters of the moon neap-tides. The reason why the neap tides are lower than any other, is, because in the quarters of the moon, when these tides happen, the two luminaries are 90 degrees distant from each other: that is, when the moon is in the zenith, the sun is in the horizon, and when the sun is in the zenith the moon is in the horizon; consequently where the moon rises the waters the sun depresses them, and rises them where the moon depresses; so that the rise of the tides is only equal to the difference between their attractions.

‘ S. But does the phenomena of the tides agree with this theory? is it always high-water when the moon is either in the zenith or nadir?

‘ M. The phenomena of the tides would always agree with the theory, if the whole earth was entirely covered with water; but

but as this is not the case; and there are multitudes of islands, besides the continents, lying in the way of the tide, which interrupt its course; the water often cannot flow from east to west, but must take some other direction; and therefore the times of high-water will not at all places be when the moon is in the meridian: Common experience confirms this remark; for the tide of flood sets to the southward along the coast of Norway, and continues in course along the eastern shore of Great Britain, supplying all the harbours, rivers, &c. in its track, one after another; because it is impossible for the general current of the waters from east to west to be continued, on account of the large continent of Holland, Norway, Russia, &c. but as water always endeavours to maintain a level, it will in its passage flow towards any other point of the compass, to fill up vacancies wherever they are found. In consequence of this motion of the tide to the southward, the ports of Scotland must be first supplied. Accordingly it is known, that on the days of the full and change of the moon it is high-water at Aberdeen at 45 minutes after 12 at night; but at Tinnmouth-bar not till 3 in the morning. Hence rolling to the southward, it makes high-water at the Spurn a little after 5, but not till 6 at Hull, because of the time requisite for its passing up the river; thence passing over the Well-bank into Yarmouth roads, it makes high-water there a little after 8, but not before 9 in the pier, and it requires an hour more to make high-water at Yarmouth-quay; in the mean time the flood setting away to the southward, it makes high-water at Harwich about half an hour after 10, at the Nore at 12, at Gravesend at half an hour after 1, and at London at 3, all the same day. In the same manner the course of the tide may be traced in every part of the world, and will be found to agree with the theory already explained, regard being had to the interruptions of the general motion of the waters from east to west by continents, islands, &c.

I shall finish this account of the theory of the tides with one further remark, namely, that the spring-tides do not happen directly at the time when the moon is at the full and change, but a day or two after, when the attractive forces of the sun and moon have acted together for some considerable time; in like manner the neap-tides happen a day or two after the quarters, when the effect of the moon's attraction has, for several days together, been lessened by that of the sun.

FOREIGN ARTICLES.

XV. Alfred, *Koenig der Angel-Sachsen, von Albrecht von Haller. Or, Alfred, King of the English-Saxons. By Albert de Haller. 8vo. Goettingen and Berne. German.*

SOME years ago Mr. de Haller was solicited by some respectable friends to undertake a work, the subject of which was to be, Considerations on the several Species of Government. In

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profecuting this plan, he determined to treat of each species in a distinct work, and to confirm and illustrate his reflections by characters and examples drawn from history.

This undertaking he has now completed by the publication of I. Ufong, on Despotism; an Oriental History, in four Books, (which has already appeared in English *.) II. Alfred, on Monarchy; and III. Fabius and Cato, a fragment of the Roman History, in which he treats of Aristocratical and Democratical Government, and of which we will give an account in a future Number.

Alfred (the volume now under consideration) consists of six books; the first of which delineates the state of England when Alfred ascended the throne; and the hopeless situation of its inhabitants, immersed in ignorance, superstition, and effeminacy, incessantly harassed, plundered, slaughtered, or dispersed by the inroads and depredations of the Danes, 'a race of men afraid to die unwounded, hoping by bloodshed to recommend themselves to the favour of Odin, and looking up to eternity itself for the reward of their bravery; who considered the peaceable inhabitants of southern Europe, as beings intended by nature for their prey, as they supposed doves to have been created for the vulture.'

Our author then proceeds to a concise and energetic account of the struggles for thirty years, and in fifty two battles, by which the English Saxons were at length rescued from destruction, and their peace and happiness secured by the bravery, wisdom, and activity of Alfred the Great.

This book concludes with the following account and reflections.

'Godwin, a Saxon nobleman, had in his youth been taken and transported to Scandinavia by a Danish pirate; and having by his bravery and fidelity acquired the favour of his Master, he, when the Danes ceased the depredations in England, at length regained his freedom. He then travelled over a great part of the island, came to Winchester, and was presented to Alfred.

'His sovereign listened to the relation of his sufferings during his servitude; and Godwin concluded his discourse with a compliment to the wisdom of his king. "Liberty, he said, becomes doubly precious to me, on finding so fortunate a revolution in my native country. When I was carried away, most of the towns of England were reduced to ashes: its inhabitants eagerly sought an obscure retreat, among rocks, inaccessible fens, and caverns, fit only for beasts, where they might shelter themselves from the fury of the victorious robbers. The desolated fields were overgrown with thistles and weeds; the amusements of horticulture were unknown, and the joyful harvest-song was heard no more. Terror and despair accompanied the fugitives.

* See Crit. Rev. vol. xxxv. p. 195.

The schools of learning were destroyed; and the hands of industry ceased from working. The doctrines of wisdom were nowhere heard, nor could my unfortunate countrymen venture to worship the supreme Being, but in secret, from the furious hatred of the infidels to the admonitions of his ministers. We forgot the only consolation capable of supporting us under so many calamities.

“What an infinite difference between the past and present state of England! The towns have risen from their ruins, with redoubled splendour. The Christian temples have recovered the dignity suitable to divine worship; the schools are filled with men of learning, and the rising generation formed to wisdom and to virtue. The fields are covered with plenty; the cheerful husbandman sings as he labours in the harvest. Barren fens are transformed into rich meadows; and those former retreats of despair are covered with herds.

“The former conquerors of the Saxons are still dwelling in caverns, and in hovels raised with unhewn stones; their fields are yet barren; the neglected earth denies them her gifts: and their indolence forces them upon purchasing by their blood that support which they will not earn by industry.

“Who then causes that difference between England’s past and present state? between England and Scandinavia? Alfred! By one man this country has been re-created, and the desert transformed into a garden of God.”

‘With all his modesty, Alfred could not avoid feeling the purest pleasure, inspired by instructive truth. His heart bounded in secret, and he vowed to himself with still greater zeal to endeavour at the prosperity of his Saxons.’

In the second book our author considers him as a legislator, studying, selecting, and adopting the wisest laws from the Hebrews, Greeks, Romans, Danes, and Saxons; subjecting the clergy to the same jurisdiction with his other subjects; insuring the internal security by an exact and rigorous police; ordering the mensuration of lands for an equitable regulation and assessment of taxes; watching over the administration of justice, and encouraging erudition, arts, and industry, by his foundations, his patronage, and example; and as peculiarly attentive to the education and instruction of youth.

‘Of all the works of Alfred, there is none that reflects a greater lustre on his reign than the foundation of the university of Oxford. In that seat of the Muses, a thousand learned men, and a thousand teachers of truth and virtue have been formed, whose meritorious performances took their first rise from Alfred’s liberality and generosity, in dedicating that seminary to wisdom and to virtue. And a thousand years hence, no useful invention will be made, no salutary truth be proved, no part of learning illustrated by profound labours, no pathetic oration at Oxford, impress its auditors with resolutions of amendment, but Alfred will have his share in the merit of every performance.’

He then takes notice of Alfred's regulations of the militia; and of his measures for securing his superiority at sea.

The third book contains an account of his attention to the embellishment of the kingdom he had recovered and secured; the institution of knighthood, the repartition of his time, the regulations of his household, and his domestic character.

[*To be concluded in our next.*]

XVI. *Avis au Peuple sur les Aphyxies ou Morts apparentes et subites, contenant les Moyens de les prévenir et d'y remédier, avec la Description d'une nouvelle Boîte fumigatoire portative, publié par Ordre du Gouvernement. Par J. J. Gardane, Docteur Regent de la Faculté de Médecine de Paris, &c. 12mo. Paris, chez Ruault.*

THE merits and successes of any charitable establishment are seldom confined within the limits of that particular institution, but kindle a generous emulation, warm, and, as it were, expand the heart to other exertions, and direct the mind to pursuits, equally beneficial to society, and honourable to their author.

The success attending on Mr. Pia's establishment * for the recovery of drowned persons, has already given rise to another institution not less charitable, and, we hope, equally successful, by Mr. le Noir, the lieutenant general of the Police at Paris, for giving rewards for recovering persons apparently suffocated by other accidents. As such accidents very frequently happen, on various occasions, especially in mines, colleries, &c. we seize this earliest opportunity for recommending the advertisement published by his order at Paris, to the attention of our readers.

* The frequency of apparent and sudden deaths, and the little success of the means hitherto tried on persons in that state, have determined the lieutenant-general of the Police to establish at the commissaries of the wards at Paris, a gratuitous assistance for restoring to life those who appear to have lost it.

These remedies, like those which the city of Paris causes to be administered to persons drowned in the Seine, and the constant success of which cannot be doubted of, are contained in a box, and consist of a new pipe for the injection of tobacco-smoke, a conduit-pipe for blowing into the mouth of the sufferer, and a bottle of spirituous water, with instructions, in which the manner of using these and other efficacious and popular remedies, are fully explained.

Doctor Gardane, of the Parisian faculty of physic, author of the Instruction, and inventor of the new portable box, has by the magistrate been appointed to the direction of that establishment, in order exactly to follow the same, and to bring it by

continual investigations to that degree of perfection of which it is susceptible.

The serjeants and corporals of the several corps de gardes at Paris, being particularly informed of the mechanism of the box, are also especially appointed to the application of the remedies in the presence of the commissary, and under the direction of the physician designed for presiding at it, the Police will grant them a reward proportioned to their zeal, whenever they have had an occasion for exerting it with success.

As both the ignorance of the remedies, and of their application, and the precipitation in administering them, are hurtful to such persons, and often fatal to those who imprudently and indifferently administer them, in whatever situation or place the persons apparently dead may happen to be; nothing ought to be attempted, when the question is of descending into graves, wells, caves, or other deep places, but after having previously called the guard, and the commissary of the ward, or in his absence, any other person, until the arrival of the physician appointed by the police for that purpose, whose presence will not exclude that of any other physician or surgeon, in whom the friends of the person apparently dead may have placed their confidence.

The instruction and the box are to be had at Mr. Ruault's libraire, rue de la Harpe, Paris; price twelve French livres, franked all over the kingdom of France.

FOREIGN LITERARY INTELLIGENCE.

17. *Le Triomphe des Graces, ou Elite en Prose et en Vers des Meilleurs Ecrits Anciens et Modernes qui ont été faits à la Louange des Graces, par les Auteurs Grecs & Latins, François et Étrangers, tels que Pindare, Homere, Virgile, Horace, &c. Houdart de la Motte, l'Abbé Maffieu, Roy, le P. André, le Chevalier de Méré, &c. Mess. les Auteurs de l'Encyclopédie, le C. de B. de Saint Foix, Dorat, &c. et Gerstenberg, Metastase, l'Abbé Winkelmann, et Zannotti, publié par M. de Querlon, sous la Dénomination des Graces. Orné des plus belles Figures en taille-douce par les meilleurs Maitres. 8vo. Paris.*

THE contents, authors, and merits of this elegant work may be sufficiently collected from its title.

18. *Les Manes de Flore, Élégie en cinq Parties, ou Lettres, suivie de Stances irrégulières sur la Musique. Par M. de Volis. 12mo. Paris.*

In this Elegy a husband laments, in and affecting strains, the loss of an amiable wife, who died in child-bed, at the age of twenty; and dedicates these effusions of tenderness to the son, whose birth had proved fatal to his mother. The reader who interests himself in the poet's affliction, will find, in the irregular

stanzas

stanza's on music, his grief soothed and assuaged by the strains of Philidor.

19. *Élégie sur la Mort de M. Piron. Par M. Imbert. 8vo. Paris.*

This Elegy was dictated by gratitude, and is not destitute of poetical merit. An anecdote related in the preface deserves to be inserted here.

M. Piron had been at variance with the illustrious tragic poet Crebillon, without abating of the respect he owed to his merit. He sent him his comedy *Les Fils Ingrats*, with the following verses :

“ Tout de moi vous pese et vous choque :
Je n'ai plus espoir ni demi ;
D'une amitié peu reciproque
Adieu le noeud mal affermi.
Mais malgré le fort ennemi,
Mon hommage est tel qu'il doit être ;
Ne pouvant le rendre à l'ami,
Qu'au moins je le rende à mon maître !

We hope for Mr. Crebillon's honour, that he was appeased and reconciled.

20. *Contes mis en vers. Par un Petit-Cousin de Rabelais. 8vo. Paris.*

Eighty trite and indifferent tales ; the chief and almost only merit of which consists in their shortness and variety.

21. *Choix des Poësies de Pétrarque, traduites de l'Italien. Par M. P. C. Lévêque, Prof. des Belles-Lettres Françaises à l'Ecole des Cadets à Petersbourg. 12mo. Paris.*

Containing a selection from the Canzoni, and the Sonnets of Petrarch ; the Triumph of Love, that of Time, and of Death, &c. faithfully and elegantly translated : to which a short account of the life of that celebrated poet has been prefixed.

22. *Titii Livii Patavini Historiarum ab urbe condita Libri qui supersunt xxxv. Recensuit J. N. Lallemand. 7 vols. 12mo. chez Barbou. Paris.*

This very correct and elegant edition has been collated with those of Messrs. Crevier, and Drakenbork ; the Fragment discovered in 1772, has been added ; with the contents of the ninety-four books that are lost : and the maxims or sentences of Livy, as extracted by Corbinelli, have been subjoined in an alphabetical order.

23. *Dictionnaire abrégé de la Fable pour l'Intelligence des Poëtes, des Tableaux, des Statues, dont les Sujets sont tirés de l'Histoire Poétique ; onzieme Edition. Par M. Chompré, Licencié en Droit. 12mo. Paris.*

This eleventh edition has been revised, corrected, and greatly improved, in many respects, by M. de Monchablon.

24. *Elémens de Géométrie*, par J. J. Roffignol. 12mo. Milan.

These Elements contain one hundred propositions, in eighty-one pages, and are laid down with accuracy, perspicuity, and conciseness of method.

25. *Détail des Succès de l'Etablissement que la Ville de Paris a fait en faveur des Personnes noyées. Premier Supplément, depuis le premier April, 1773, jusques & y compris le Mois de Decembre suivant. Par M. Pia, Ancien Echevin.* 12mo. Paris.

Within these nine months, mentioned in the title, not less than forty-nine persons were drowned at Paris. Of these, twenty could not be assisted in time; of the remaining twenty-nine, twenty-two were restored to life by this excellent charity; Mr. Pia enters into the most minute detail, not only of the operations and their success; but also of the circumstances and physical or moral causes of those frequent and fatal accidents.

The causes are the imprudence of persons bathing, lunacy, epilepsy, drunkenness, and some other circumstances, want, and despair.

Of the forty-nine persons drowned, eight were bathing; and the necessary precautions are pointed out or already taken for preventing such accidents for the future; two were intoxicated; one a lunatic; one in a fit of epilepsy; eight had drowned themselves in despair. The publication of their cases affords the most forcible incentives to charity and beneficence.

26. *Traité des Intérêts des Créanciers, suivant les Loix & Usages observés tant en Pays Coutumier qu'en Pays de Droit Ecrit. Par M. Bertrand Louis le Camus d'Houlouve, ancien Avocat au Parlement.* Paris.

A methodical, perspicuous, complete, and very useful work on a subject extremely interesting to society, especially in commercial nations.

27. *Les Principes de la saine Philosophie conciliés avec ceux de la Religion, ou la Philosophie de la Religion, par l'Auteur de la Theorie des Etres sensibles. (M. Para.) 2 Vols. 8vo.* Paris.

The first volume of this valuable performance, contains the proofs of Christianity, deduced from internal sentiments, the attestation of the senses, and of history: an examen of the chronology of the canonical books, of the theory of miracles, and of the principal objections made by infidelity to religion.

In the second volume the principles of religion are applied to the regulation and improvement of the mind and heart.

The whole concludes with three excellent philosophical and moral discourses.

28. *Elementi de Matematica composti per uso della Reale Accademia Militare, dal Professore di Fisica Sperimentale e Chimica, e Direttore delle Scienze della Medesima, Vito Caravelli. 11 Vols. 8vo. with Cuts. In Neapoli.*

These Elements of Mathematics, designed for a military academy, contain, in eleven volumes, Arithmetic, Algebra, Geometry,

metry, Mechanics, and two volumes of Gunnery; the work is not yet near completed.

29. *Logique à mon Usage. Ouvrage traduit du Chinois.* 12mo. Amsterdam.

The most concise Logic perhaps ever published; containing only forty-six pages, but worth a repeated perusal.

30. *Abregé du Cours complet de Mathématiques, ou Précés de Mathématiques, à la portée de tout le Monde, à l'Usage des Colléges et Pensions. Avec des Figures; par M. l'Abbé Sauri, Ancien Professeur de Philosophie en l'Université de Montpellier.* 12mo. Paris.

The complete course of mathematics is here laid down with method and precision, in a hundred and twenty-eight pages, for the use of beginners.

31. *Essai sur l'Amélioration de l'Agriculture dans les Pays montueux, et en particulier dans la Savoie; avec des recherches sur les Principes & les Moyens propres à y augmenter la Population, la Vivification et le bien être des Peuples. Par M. Coffa, des Sociétés Economiques de Chambéry, et de Berne, &c.* 8vo. with Cuts. Chambéry.

Marchese de Costa, the author of this work, is by his judicious observations on the improvement of husbandry, in mountainous and barren countries; and by his benevolent principles on population, &c. entitled to the thanks of his countrymen, and the esteem of foreigners.

32. *Voyage d'Espagne, fait en l'Année 1755. Avec des Notes historiques, géographiques et critiques; et une Table raisonnée des Tableaux & autres Peintures de Madrid, de l'Escorial, de Saint Ildefonse. Traduite l'Italien, par le P. de Livoy, Barnabite.* 2 Vols. 12mo. Paris.

The anonymous author of this journey is said to be a Milanese, and his itinerary to have been published under the title, *Lettre d'un Vago Italiano à un suo Amico*. The towns and cities visited by him, are Barcelona, Cervera, Tarrega, Lerida, Fraga, Sarragossa Catalayud, Siguenza, Villa Viciosa, Brituega, Guadalaxara, Alcala de Hénarès, Madrid, S. Ildephonse, Segovia, Olmedo, Valladolid, and Salamanca.

He appears to have bestowed his chief attention on pictures, and other works of art; though the reader will find some sensible reflections on nature and manners, and some curious anecdotes, in his tour.

MONTHLY CATALOGUE.

M E D I C A L.

33. *The Use and Abuse of Sea Water impartially considered, &c. exemplified in several Cases, with Observations. By Robert White, M. D.* 8vo. 1s. Flexney.

A Few years since, if we mistake not, a pamphlet was published on the same subject with that under consideration. Judicious

cious cautions, however, respecting the use of sea water, can never be improper, especially at the approach of the season when many persons have recourse to that remedy without the advice of a physician. To these this pamphlet may be useful.

34. *Observations on the Use of Dr. James's Fever Powder, Emetic Tartar, and other Antimonial Preparations in Fevers.* By William White, F. S. A. 8vo. 2s. 6d. Cadell.

In retailing the observations of preceding writers, we might expect that a compiler would at least compensate for the want of originality, by greater elegance of style; but Mr. White has as little decorated the relation of facts, as he has increased the fund of medical knowledge.

P O L I T I C A L.

35. *The Pamphlet, entitled, "Taxation no Tyranny," candidly considered.* 8vo. 2s. W. Davis.
36. *An Answer to a Pamphlet, entitled, Taxation no Tyranny.* 8vo. 1s. 6d. Almon.
37. *Taxation, Tyranny. Addressed to Samuel Johnson, LL.D.* 8vo. 2s. Bew.
38. *Tyranny Unmasked. An Answer to a late Pamphlet, entitled, Taxation no Tyranny.* 8vo. 1s. 6d. Flexney.
39. *Resistance no Rebellion: In Answer to Dr. Johnson's Taxation no Tyranny.* 8vo. 1s. Bell.

To enter upon a minute investigation of these pamphlets could not afford the reader either entertainment or useful information, and would necessarily lead us into repetitions equally tedious and unimportant. For these reasons we have judged it proper to deliver the account of them collectively. As the pamphlet entitled, "Taxation no Tyranny," generally ascribed to Dr. Johnson, considered the American dispute upon the various grounds on which it had been debated by the advocates for the colonists, every reply to that production naturally recurs to the defence of the principles formerly maintained in support of American independence. Accordingly, in this group of polemical publications, we meet with the same arguments which have been so often mentioned in the course of the dispute, only differently modified, and generally urged with that superior degree of confidence and warmth which results from opposition. The inherent rights of British subjects, the original institution of pecuniary aids for the public service, the defect of *actual*, and the absurdity of an alledged *virtual* representation of the colonies in parliament; all these, with other considerations of a subordinate nature, are again produced in the controversy. In the extensive view of the subject, taken by the author of "Taxation no Tyranny," a more ample field of discussion being opened, and consequential principles introduced, which had before been either totally unnoticed, or slightly and in-

indecisively mentioned, it became necessary for the writers of these replications at least to endeavour to wield the weapons of philosophy, as well as those of politics. This arduous attempt, however, some of them have entirely declined, and others have prosecuted it with little success. Through the various publications, though sometimes the arguments are more or less just, in general they are founded upon opinion and analogy, rather than the principles of government, and appear to an impartial inquirer less convincing than accumulative. Verbal comment is frequently substituted in the room of interesting examination, gratuitous propositions supply the place of elaborate induction, an imputed change of political sentiment is construed into venality; and when the writers are at a loss for argument, they have immediate recourse to the *person* of their supposed antagonist, which seems to afford them great relief in their necessities.

40. *An Appendix to a Letter to Dr. Shebbeare. To which are added some Observations on a Pamphlet, entitled, Taxation no Tyranny*, 8vo. 1s. 6d. Donaldson.

In the letter to which this is an Appendix, the scope of the author was to refute some arguments concerning the Boston and Quebec acts of parliament*; and he now vindicates the presbyterians, and other protestant dissenters, in their conduct towards the four British monarchs of the Stuart family. From this subject, respecting which he expresses his opinion, that himself, and the person to whom the pamphlet is addressed, are ultimately of the same sentiments, he again passes to the consideration of the two acts immediately mentioned, which he continues to reprobate as before. — The observations on “Taxation no Tyranny,” are reduced to thirty distinct heads, which it would be frivolous to enumerate. The author is not apparently an outrageous partizan, but while we acquit him of indecent acrimony, we cannot consider him as a writer uninfluenced by prejudice.

41. *Governor Johnstone's Speech on the Question of recommitting the Address declaring the Colony of Massachusetts-Bay in Rebellion. To which is added, Two Letters of Junius in Favour of the Americans*. 8vo. 6d. Allen.

The typographical errors which appear in this speech afford proof of its not being published under the inspection of the gentleman to whom it is ascribed; but as we do not hear of Mr. Johnstone's having disavowed it, we are at liberty to admit its authenticity. The speech, however controvertible, is perspicuous and animated, and not unworthy the abilities of the reputed author. With respect to the two letters of Junius annexed, they discover nothing superior to the common strain

* See Crit. Rev. vol. xxxix. p. 157.

of argument in the numerous productions upon the same subject.

42. *A Letter to the right hon. Lord Camden, on the Bill for restraining the Trade and Fishery of the Four Provinces of New England.* 8vo. 1s. Cadell.

The design of this Letter is to invalidate the notion that the Americans have a right of resisting the British legislature; a declaration said to have fallen from the mouth of the noble lord here addressed, in the debate on the commitment of the New England Fishery Bill, and which, proceeding from so respectable an authority, may have pernicious influence on the colonies. The writer controverts the assertion with freedom, but becoming deference, and endeavours to defend the bill from the objections which have been raised against it.

43. *A Letter to Edmund Burke, Esq. controverting the Principles of American Government, laid down in his lately published Speech on American Taxation.* 8vo. 1s. Wilkie.

This Letter is subscribed *Constitutio*, a signature which has appeared frequently in the public papers, on the subject of the American dispute. The author professes himself a friend to the colonies, as well as Mr. Burke, but he charges that gentleman, with inconsistency in the vindication of their cause, by seeming to admit the authority of the British parliament in a latitude more extensive than is reconcileable with the claim of American independence.

44. *The Substance of the Evidence on the Petition presented by the West-India Planters and Merchants to the House of Commons, as it was introduced at the Bar, and summed up by Mr. Glover, March 16, 1775.* 8vo. 1s. Cadell.

The petition of the West India planters and merchants related to the agreement entered into by the congress at Philadelphia, not to carry on any commerce with the British plantations, unless certain acts of parliament were repealed. In consequence of this resolution, the petitioners applied to the house of commons, humbly soliciting the repeal of the acts alluded to, upon the allegation that if these were not rescinded, their trade would be totally ruined. After the examination of two witnesses, the evidence was summed up by Mr. Glover, who was agent for the petitioners. His representation of the case is forcible and animated, and, where it admitted of rhetorical embellishment, is adorned with the flowers of declamation.

45. *A Speech intended to have been delivered in the House of Commons, in Support of the Petition from the General Congress at Philadelphia.* 8vo. 1s. 6d. Almon.

It is of late become somewhat fashionable to publish speeches which, we are told, were intended to have been delivered. But whether there has been really any such intention, or they were composed *ex post facto*, can be a matter of little moment to the reader. The author begins with endeavouring to shew, that the grievances set forth in the petition from the congress are real,

dangerous, and alarming, and directly affect the most valuable privileges which mankind can enjoy; extending even to the hazard of property, personal liberty, and life. Having expatiated upon this subject at great length, the speaker next takes a review of the rise and progress of the present dispute with America, and concludes with exhorting his supposed hearers to an amicable accommodation with the colonies.

46. *Common Sense; in Nine Conferences, between a British Merchant and a candid Merchant of America.* 4to. 2s. Dodley.

More arrant drivellers than these two merchants we never remember to have been in company with. Genius of the Press! how long wilt thou vouchsafe thy aid to the publication of such despicable productions!

D I V I N I T Y.

47. *Religious and Civil Liberty, a Thanksgiving Discourse, preached Dec. 15, 1774. Being the Day recommended by the Provincial Congress; and afterwards at the Boston Lecture.* By William Gordon, Pastor of the Third Church in Roxbury. 8vo. 6d. Dilly.

The purport of this Discourse is to encourage the colonies to be pious, brave, and prudent. Though it is not the production of a flaming bigot, yet there are several passages in it, which recal to our imagination the idea of that alarming crisis:

‘ When civil dudgeon first grew high,
And men fell out they knew not why;
When hard words, jealousies, and fears,
Set folks together by the ears;
When gospel-trumpeter, surrounded
With long-ear’d rout, to battle sounded;
And pulpit, drum ecclesiastic,
Was beat with fist, instead of a stick.’

48. *An Essay on Sacrifice.* By the rev. Joseph Wise. 8vo. 1s. Donaldson.

A defence of the divine origin of sacrifices, their typical signification, the satisfaction made by Christ to the Divine Justice; and other similar points of what is usually styled orthodox divinity.

C O N T R O V E R S I A L.

49. *A few Strictures on the Confessional.* 8vo. 1s. Payne.

This writer illustrates, or rather endeavours to ridicule, the author of the Confessional by the following allegory.—‘ Let us figure to our imagination a guest at some gentleman’s table, starting up unexpectedly (after he had filled his belly, and devoured every thing within his reach) in a most terrible passion, and breaking forth into the following polite language: ‘ Was there ever such a vile scandalous repast served up to an independent gentleman, who possesses an unalienable right of catering for himself! Let me tell you, Mr. Host, your provisions are all
most

most infamously hard of digestion : your sauce is execrable ; nay, I will venture to say, damnable. You are a fool, and your company a set of prevaricators, temporizers, and sluggards.*

The author pursues his allegory through two succeeding pages, and then proceeds to attack, in the same strain of ridicule, a passage in the advertisement to the third edition of the Confessional, in which the author of that work has declared, ' that he will never be an enemy to an ecclesiastical constitution, calculated to comprehend all that hold the fixed and fundamental principles and points of faith, in which all serious and sincere protestants of every denomination are unanimously agreed ; and to exclude those only, who hold the peculiar tenets, which essentially distinguish all true protestantism from popery.'

A constitution, or an ecclesiastical test, comprehending all serious and sincere protestants of every denomination, is represented by this writer, as a visionary project, impracticable in the nature of things, and inconsistent with the avowed principles of the author of the Confessional.

50. *Lectures to Lords Spiritual: or, an Advice to the Bishops, concerning Religious Articles, Tithes, and Church Power. With a Discourse on Ridicule. By the rev. Mr. Ja. Murray. 8vo. 4s. Hay.*

A mixture of wit, satire, virulence, and ribaldry, on articles, subscriptions, tithes, ecclesiastical dignities, and other similar topics.

P O E T R Y.

51. *The Idea ; a Panegyric on her Majesty. 4to. 1s. 6d. Hay.*

This poem, the author of which appears to be a young Hibernian, is dedicated to Lord Clare, from whose Verses to the Queen it is probable the panegyrist originally borrowed his *Idea*. We mean not, however, to insinuate by this remark, that he is obviously guilty of plagiarism ; and if the merit of his performance is not equal to that of his subject, he may plead the excuse of Waller on a similar occasion, which was, that poets succeed best in fiction.

52. *The Exhibition of Painting: a Poem. 4to. 2s. Kearsly.*

We usually find the exordium of a poem to be the part least liable to any objection, but in that which now lies before us it happens to be the most censurable. In the following lines, *woods* and *forests* are mentioned as different objects, though they hardly excite distinct ideas in the imagination, and we cannot suppose them to be introduced together for any other purpose than to complete the measure. The fancy of *flowers* (Flora's gifts) bespreading their own *flow'ry* bed, is a solecism in description.

When wintry frosts and storms give way ;
And gentle, vernal breezes play :
When woods, and plains, and forests wear
The liv'ry of the rip'ning year ;

A a 2

And

And Flora's earliest gifts bespread
With mingled dyes their flow'ry bed.'

When we have quoted these lines as the most exceptionable ; our readers may infer that this production is not undistinguished for merit in the poetical *Exhibition* of the month.

53. *Suicide, an Elegy.* 4to. 1s. Ridley.

This elegy is written with a laudable design ; that is, to deter people from suicide. With this view the author endeavours to shew the reasonableness of a perfect resignation to the will of Providence, to comfort the desponding with hopes of happier days, to display the turpitude and meanness of breaking all the ties of nature, and, lastly, to represent the danger, which must attend a precipitate intrusion into another world.

'When the last trump shall wake the dead around,
How in thy God's dread presence dar'st thou stand ;
'The blood yet dropping from thy ghastly wound,
The fatal weapon trembling in thy hand !'

The latter part consists of some reflections on the exit of lord C. and Mr. B.

This piece is a faint imitation of Gray's *Elegy* written in a Country Church-yard. The subject, not admitting of any descriptive scenery, has laid the author under great disadvantages.

54. *Religion: a Poetical Essay.* By William Gibson, M. A. 4to. 2s. Wilkie.

The author of this poem, in opposition to the scheme of the atheist, endeavours to demonstrate the existence of a Deity, by an appeal to the works of the creation, and the general concurrence of mankind in the practice of some religious ceremonies.

This argument leads the poet into an historical view of those various forms, in which religion has appeared in barbarous and civilized nations, in different ages of the world. The Chaldaic Egyptian, Roman, Celtic, Teutonic idolatries, and many other customs of ancient and modern superstition, are described with a considerable degree of poetical spirit.

From idolatry, the author proceeds to Christianity ; and concludes his poem with a short description of genuine religion, consisting in benevolence and purity of heart.

55. *Musica; sive, cr, a Fiddle the best Doctor.* 4to. 1s. Kearsly.

There are some disorders in which music may certainly be of advantage, exclusive of the fables related of those who have been bit by the tarantula. But to produce such an effect the musician had need to be much more eminent in his art, than this author is in that of poetry. Otherwise, we might say with Menalcas,

— non tu in triviis, indocte, solebas
Stridenti miserum stipula disperdere carmen ?'

56. *Poems on several Occasions.* By Robert Hill. 8vo, 5s. Harrison.

If Mr. Hill cannot boast of the favour of the Muses, he seems, however, to be distinguished by the patronage of mechanics and shop-

shop-keepers of various denominations, who compose the list of subscribers, and to whose quality the poems are suitable.

D R A M A T I C.

57. *The Heroine of the Cave. A Tragedy. As performed at the Theatre Royal in Drury-Lane. 8vo. 1s. 6d. Evans, Strand.*

In the preface to this production we are informed, that the late Mr. Henry Jones had composed a Piece in Three Acts, called, *The Cave of Idra*, in which all the scenes were underground. The manuscript being put into the hands of Dr. Hiffernan, he lengthened it to five acts, increased the number of characters, and represented the additional scenes above ground. So much for the history of the production. With respect to merit, the shades are so conspicuous, that, perhaps, the heroine had better remained in her original obscurity.

N O V E L S.

58. *The School for Daughters: or, the History of Miss Charlotte Sidney. In a Series of Original Letters between Persons in general Life. 2 Vols. 12mo. 5s. sewed. Bew.*

We shall take particular care to keep our daughters from this School; or rather, this School from our daughters.

59. *The Correspondents, an Original Novel; in a Series of Letters. 12mo. 2s. 6d. sewed. Becket.*

The title of Novel prefixed to this little piece may excite in persons of different tastes, prejudices which it little merits. The graver sort of readers will take for granted that it is perfectly a-kin to those seducing publications which constitute the chief furniture of circulating libraries; while miss at boarding-school, whose imagination is fired with the perusal of the tender scenes which those publications exhibit, is impatient till she has an opportunity to procure *The Correspondents*. The judgment formed of this piece from its title will be, however, in these cases, very erroneous. In this novel, no female laments that the tyranny of her parents prevents her from eloping with the dear, dear, man she loves; no cooing turtle pours forth her soul in tender epistles, which the faithful chambermaid conveys to the favourite swain; no rake triumphs over, and forsakes, the fair one he has deceived; in short, no intrigue is carried on; and, for that reason alone, a true novel-reading girl would not give sixpence for the book. Thus far for its negative merit; and negative merit is all we can allow it. Without plot, without connexion, and with very little sentiment, it is one of the most uninteresting, insipid, futile productions, which has ever come under our notice.

M I S C E L L A N E O U S.

60. *A Tour in the Midland Counties of England; performed in the Summer of 1772. Together with an Account of a similar Excursion, undertaken Sept. 1774. 8vo. 1s. 6d. Bew.*

The account of the Tour performed in summer 1772, as we are told in an advertisement, has been already published in a maga-

magazine, the editor of which is said to have taken so much liberty with the manuscript, as scarcely to leave the author 'the satisfaction of knowing his own meanings;' and for this reason it is now reprinted by himself. It relates the progress of the traveller from London, through Hertford, the counties of Bedford and Huntingdon, to Peterborough; from thence through Boston, Lincoln, and other intervening places, to Matlock, Derby, Nottingham, Oxford, Uxbridge, and so to London again. In performing the excursion in 1774, the traveller went from the metropolis to Boston by sea; and afterwards proceeded by Grantham, to Newark, Ollerton, Norwood, Mansfield, Lincoln, Gainsborough, St. Ives, and Roylton, arriving the second time at London from whence he had set out. The description of the places mentioned in both the journeys is not uninteresting, and appears to be faithfully delineated.

61. *An Account of the Further Proceedings at the India House with Respect to the By-Laws proposed by the Committee of Proprietors, for the Regulation of the Company's Shipping.* 8vo. 1s. Payne.

The principal subject of this pamphlet is the method of chartering ships in the East India Company's service, and the exorbitant price paid for freight. These are such abuses as certainly ought to be corrected; and the proprietors are much obliged to the person who industriously exerts himself for that purpose, by informing them of important facts.

62. *Circumstances which preceded the Letters to the Earl of——; and may tend to a Discovery of the Author.* 8vo. 6d. Evans, Strand.

The Letters here alluded to had appeared in some of the public papers; and these circumstances are related with the view of invalidating the allegations they contained, as being totally void of foundation, and calculated only to destroy the domestic happiness of a noble family.

63. *An Answer to Mr. Fitzgerald's Appeal to the Gentlemen of the Jockey Club.* By Thomas Walker, Esq. 8vo. 1s. Kearsly.

In our last Review, we waved the giving any particular account of Mr. Fitzgerald's Appeal to the Jockey-Club, as relating to an affair of a personal nature. The same objection lies against our entering into a detail of this Answer. For the satisfaction of our readers, however, it is proper to inform them, that the matter in dispute is a pecuniary transaction between those two gentlemen, respecting a debt contracted on the turf.

64. *A Description of the Coronation of the Kings and Queens of France, &c. Translated from the French of M. Menin.* 8vo. 6s. Hooper.

This treatise was first published upwards of fifty years ago, and contains a chronological detail of the coronations of France, from the commencement of the monarchy in Clovis, to Louis XV. inclusive. The present edition is ornamented with an engraving of the reigning king of France, and likewise of the queen.

65. *The*

65. *The Accidence; or First Rudiments of English Grammar. Designed for the Use of young Ladies. With an Appendix, containing an Example of Grammatical Construction; Maxims and Reflections, by Way of Exercises for Learners; and Occasional Remarks and References.* 12mo. 1s. 6d. Cadell.

The generality of our English grammarians give us very little more than dry definitions, or the explication of certain technical terms. They tell us, for example, how many parts of speech there are; how many numbers, genders, cases, persons, moods, tenses. They scientifically divide pronouns in personal, possessive, relative, demonstrative, and distributive. They inform us, that there are ten sorts of adverbs, of time, place, number, manner, quantity, &c. They give us a detail of conjunctions copulative, disjunctive, adverbative, suspensive, concessive, declarative, interrogative, comparative, argumentative, diminutive, causative, and illative*. And when they have taught us these, and the like *beggarly elements*, they proceed no farther; but literally exemplify these lines of Butler;

That all a rhetorician's rules
Teach nothing but to name his tools.

Bishop Lowth was the first who published a more comprehensive and rational system of English grammar, containing excellent rules, illustrated by examples; not only teaching the reader what is right, but shewing him what is wrong, by passages from the works of our most eminent writers. Dr. Priestley has pursued the same plan, in his English Grammar. On this account their performances are infinitely more useful than those of their predecessors.

The work before us is the production of an ingenious lady, drawn up with perspicuity. The rules are illustrated by examples; but not in the manner of Dr. Lowth, by instances of grammatical inaccuracies in the works of our English writers.

If it should be thought necessary to use any little grammatical treatise, as an introduction to the bishop's more extensive system, there is none, perhaps, more likely to answer the purpose than the work before us.

On this occasion we cannot but observe, that it reflects great honour on the present age to find the ladies considering the study of their own language, as a necessary part of their education. To be able to speak their mother-tongue with propriety, and write it with elegance, is a qualification a thousand times more useful and ornamental, than to draw a paucity landscape, to murder a tune on the harpsichord, to sing a song, or to chatter a little barbarous French. And yet these have hitherto been the principal objects of attention in the education of young ladies, the fashionable accomplishments, the *furniture* of the female mind!

† Greenwood's Grammar.

66. *Valuable Secrets concerning Arts and Trades: or, Approved Directions from the best Artists for the various Methods of Engraving on Brass, Copper, or Steel; of the Composition of Metals; of the Composition of Varnishes; of Masticks, Cements, Sealing-Wax, &c. &c. of the Glass Manufactory; various Imitations of Precious Stones, and French Paste; of Colours and Painting useful for Carriage Painters; of Painting on Paper; of Compositions for Limners; of Transparent Colours; Colours to dye Skins or Gloves; to colour or Varnish Copper-plate Prints; of Painting on Glass; of Colours of all Sorts for Oil, Water, and Crayons; of preparing the Lapis Lazuli, to make Ultramarine; of the Art of Gilding; the Art of dying Woods, Bones, &c. the Art of Casting in Moulds; of making useful Sorts of Ink; the Art of making Wines; of the Composition of Vinegars; of Liquors, Essential Oils, &c. of the Confectionary Business; the Art of preparing Snuffs; of taking out Spots and Stains; Art of Fishing, Angling, Bird-Catching, &c. 12mo. 3s. Hay.*

We are informed by the nameless editor of this work, that the receipts of which it consists are faithfully translated from the French, by a celebrated foreigner, and that several eminent artists here have given great assistance towards rendering them easy to be understood by the most common capacity. We wish this celebrated foreigner and these eminent artists had avowed their share in this publication, especially as the editor chuses to *lye perdu*. That many of the receipts are good and useful, we know from experience: whether the others would on trial answer the purposes intended, we cannot ascertain, and it will not be expected that we should make the necessary experiments, merely for that purpose. And although we may possess some skill in chemistry, painting, and other branches of science, to which many of these receipts have relation, we acknowledge our ignorance in the arts of angling, bird-catching, preparing snuffs, and making wines, syraps, and marmalades.

As some persons of our acquaintance have paid pretty dear for the secret of colouring copper-plate prints in imitation of paintings in oil colours, and as extravagant prices are still demanded for teaching that art, we think it not amiss to acquaint our readers, that clear and explicit directions are given for colouring prints in that manner.

The editor of this work has not laid an extravagant tax on his readers by swelling his book to an unreasonable size, which is, on the contrary, printed very closely, and will be, on that account, a convenient pocket companion for those who amuse themselves in the arts of which it treats.

Having copied the title page entire, any farther enumeration of the contents is unnecessary.

•• The Critical Reviewers have been favoured with the obliging Letter from *Philo-Criticus*, and will pay due attention to what he has suggested.

The gentleman who sent a Letter, subscribed R. R., dated 17th of August, 1774, is desired to call on the publisher of the Critical Review, who has something to communicate to him.

THE CRITICAL REVIEW.

For the Month of *May*, 1775.

ARTICLE I.

The Constitution of England, or an Account of the English Government; in which it is compared with the Republican Form of Government, and occasionally with the other Monarchies in Europe. By J. L. De Lolme, Advocate, Citizen of Geneva. 8vo. 10s. 6d. boards. Kearsley.

THE constitution of England, as established at the Revolution, is without doubt the most perfect form of government that ever was devised by human wisdom. Uniting in its composition the several distinct kinds of dominion, monarchical, aristocratical, and democratical, happily blended and controlling each other, it realizes that system of legislative and executive power which Aristotle pronounced from theory to be the most permanent and complete; and is, according to the motto prefixed by Mr. De Lolme to his book, *ponderibus librata suis*. This admirable frame of government, however, emerged not at once from a rude and uncivilized state into its meridian splendour; nor long after the dawn of its existence were those boundaries defined with any degree of precision, which separate the different provinces of liberty and prerogative, and guard alike from mutual violation the power of the crown and the rights of the people. Time and a series of incidents were required to discover and eradicate the abuses which had either grown up with the political body from its infancy, or been imperceptibly admitted at a later period; and though the convulsions produced by civil discord shook the fabric to its lowest foundations, yet it soon returned to its natural equilibrium, and has ever since established effectual barriers against unconstitutional usurpation.

VOL. XXXIX. *May*, 1775.

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Having obviated, by rational arguments, any prejudice which might be entertained respecting his inadequate knowledge of the English constitution, as a foreigner, M. de Lolme proceeds to the subject of the work; in the first chapter of which he enquires into the causes of the liberty of the English nation, and explains the reasons of the difference between the government of England, and that of France. He adopts the opinion, that the Conquest is the epoch from which we ought to date the real foundation of the English constitution; and that the establishment of the feudal system took place at this period. But notwithstanding the great authorities which might be produced in support of this assertion, there is much ground for concluding, that the feudal system was known in England under the government of the Saxons, and that the Conquest was attended rather with a change of the territorial possessors, than a total alteration in the mode of tenure by which the lands in the kingdom were formerly held. The difference in the original constitution of France and England M. de Lolme ascribes chiefly to the union which prevailed among the subjects of the latter; while in the former, the several provinces being so many distinct communities, no general confederacy was formed for opposing the power of the sovereign.

After continuing this subject through the succeeding chapter, and tracing the progress of liberty in England, to its final establishment at the Revolution, the author enters upon the consideration of the legislative and executive power, and enumerates the various prerogatives of the crown. In the fifth chapter he delineates the boundaries which the constitution has set to the royal prerogative; against the encroachment of which the great bulwark is, that the executive power is entirely dependent for subsidies upon the representatives of the people. In the sixth chapter this subject is continued; where the author specifies the advantages resulting from this constitution.

—This force of the prerogative of the commons, says he, and the facility with which it may be exerted, however necessary they may have been for the first establishment of the constitution, might prove too considerable at present, when it is requisite only to support it. There might be danger, that if the parliament should ever exert their privilege to its full extent, the prince, reduced to despair, might resort to fatal extremities; or that the constitution, which subsists only by virtue of its equilibrium, might in the end be totally subverted.

Indeed this is a case which the prudence of parliament has foreseen. They have, in this respect, imposed laws upon themselves, and without touching their prerogative itself they have mo-

moderated the exercise of it. A custom has for a long time prevailed, at the beginning of every reign, and in the kind of overflowing of affection which takes place between a king and his first parliament, to grant the king a revenue for his life: a provision which, with respect to the great exertions of his power, does not abridge the influence of the commons, but yet puts him in a condition to support the dignity of the crown, and affords him, who is the first magistrate in the nation, that independence which the laws insure also to those magistrates who are particularly intrusted with the administration of justice*.

* This conduct of the parliament provides an admirable remedy for the accidental disorders of the state; for though, by the wise distribution of the powers of government, great usurpations are become in a manner impracticable, nevertheless it is impossible but that, in consequence of the silent, though continual, efforts of the executive power to extend itself, abuses will at length slide in: but here the powers wisely kept in reserve by the parliament, afford the means of curing them. At the end of each reign, the civil list, and consequently that kind of independence which it procured, are at an end. The successor finds a throne, a sceptre, and a crown; but he does not find power, nor even dignity; and before a real possession of all these is given to him, the parliament have it in their power to take a thorough review of the state, and to correct the several abuses that may have crept in during the preceding reign: and thus the constitution may be brought back to its first principles.

England, therefore, by this means enjoys a very great advantage, and one that all free states have sought to procure for themselves; I mean that of a periodical reformation. But the expedients which legislators have contrived for this purpose in other countries, have always, when attempted to be reduced into practice, been found to be productive of the most fatal consequences. The laws which were made at Rome, to restore that equality which is the essence of a democratical government, were always found impracticable; the attempt alone endangered the overthrow of the republic: and the expedient, which the Florentines called *ripigliar il stato*, proved nowise happier in its consequences. This was because all those dis-

* * The twelve judges.—Their commissions, which in former times were often given them *durante bene placito*, now must always "be made *quandiu se bene gesserint*, and their salaries ascertained; but upon an address of both houses it may be lawful to remove them."—Stat. 1; Will. III. c. 2. In the first year of the reign of his present majesty, it has been moreover enacted, that the commissions of the judges shall continue in force notwithstanding the demise of the king; which has prevented their being dependent, with regard to their continuation in office, on the *habeas corpus* apparent."

ferent remedies were destroyed beforehand, by the very evils they were meant to cure; and the greater the abuses were, the more impossible it was to correct them.

But the means of reformation, which the parliament of England has taken care to reserve to itself, is the more effectual, as it goes less directly to its end. It does not oppose the usurpations of prerogative, as it were, in front; it does not encounter it in the middle of its course, and in the fullest flight of its exertion: but it goes in search of it to its source, and to the principle of its action. It does not endeavour forcibly to overthrow it; it only enervates its springs.

What increases still more the mildness of this remedy, is, that it is only to be applied to the usurpations themselves, and passes by, what would be far more formidable to encounter, the obduracy and pride of the usurpers. Every thing is transacted with a new sovereign, who, till then, has had no share in public affairs, and has taken no step which he may conceive himself obliged in honour to support. In fine, they do not wrest from him what the good of the state requires he should give up: it is he himself that makes the sacrifice.

All these observations are remarkably confirmed by the events that followed the reign of the two last Henrys. Every barrier that protected the people against the excursions of power, had been broke through: the parliament, in their terror, had even enacted, that proclamations, that is the will of the king, should have the force of laws*: the constitution seemed to be quite undone; yet, on the first opportunity afforded by a new reign, liberty began to make again its appearance†. And when the nation, at length recovered from its long supineness, had, at the accession of Charles I. another opportunity of a change of sovereign, that enormous mass of abuses, which had been accumulating, or gaining strength, during five successive reigns, was removed, and the ancient laws restored.

To which add, that this second reformation, which was so extensive in its effects, and might be called a new creation of the constitution, was accomplished without producing the least convulsion. Charles, as Edward had done in former times‡, assented to every part of it; and whatever reluctance he might at first manifest, yet the act called the Petition of Right (as well as that which afterwards completed the work) received the royal sanction without bloodshed.

* Stat. 31 Hen. VIII. chap. 8.

† The laws concerning treason, passed under Henry VIII. which judge Blackstone calls "an amazing heap of wild and new-fangled treasons," and the statute just mentioned, were repealed in the beginning of the reign of Edward VI.

‡ Or, which is equally in point, the duke of Somerset his uncle, who was the regent of the kingdom, under the name of protector.

It is true; great misfortunes followed; but they were the effects of particular circumstances. During the time which preceded the reign of the Tudors, the nature and extent of regal authority having never been accurately defined, the exorbitant power of the princes of that house had no difficulty in introducing prejudices of the most extravagant kind: those prejudices, having had a hundred and fifty years to take root, could not be shaken off but by a kind of general convulsion; the agitation continued after the action, and was carried to excess by the religious quarrels which arose at that time.

In the seventh chapter M. De Lolme describes other restrictions which the constitution of England has imposed upon the authority of the crown; such as the obligation of assembling a parliament within a limited time, and the legal limits of its prorogation, &c. Our author observes, that the king cannot be arraigned before judges; because, if there were any that could pass sentence upon him, it would be they, and not he, who must finally possess the executive power. But to prevent any inconvenience from this impunity of the crown, the ministers are amenable to the tribunal of the people, for any illegal exertion of the executive power. The three subsequent chapters are employed on private liberty, or the liberty of individuals, criminal justice, and laws relative to imprisonments.

The second book commences with ingenious and just observations on some advantages peculiar to the English constitution; which are, 1. the unity of the executive power; 2. the division of the legislative power; 3. the business of proposing laws being lodged in the hands of the people. In the fifth chapter of this book, the author inquires, whether it would be an advantage to public liberty that the laws should be enacted by the votes of the people at large; and this question he justly determines in the negative. He afterwards displays the advantages that accrue to the people from appointing representatives; observing at the same time, that these advantages would be very inconsiderable, if the legislative authority was not entirely delegated. He concludes his observations on this subject in the following words.

—The circumstance which, of all others, constitutes the superior excellence of a government in which the people only act through representatives, that is, by means of an assembly formed of a moderate number of persons, and in which every member has it in his power to propose new subjects, and to argue and canvass the questions that arise, is that such a constitution is the only one that is capable of the immense advantage, and of which I do not know if I have been able to convey an

adequate idea to my readers when I mentioned it before; I mean that of putting into the hands of the people the moving springs of the legislative authority.

In a constitution where the people at large exercise the function of enacting the laws, as it is only to those persons upon whom the citizens are accustomed to turn their eyes, (that is, to the very men who govern) that the assembly have either time, or inclination, to listen; they acquire, at length, as has constantly been the case in all republics, the exclusive right of proposing, if they please, when they please, in what manner they please. A prerogative this, of such extent, that it would suffice to put an assembly formed of men of the greatest parts, at the mercy of a few dunces, and renders completely illusory the boasted power of the people. Nay more, as this prerogative is thus placed in the very hands of the adversaries of the people, it forces the people to remain exposed to their attacks, in a condition perpetually passive, and takes from them the only legal means with which they might effectually defeat their usurpations.

To express the whole in few words. A representative constitution places the remedy in the hands of those who feel the disorder; but a popular constitution places the remedy in the hands of those who cause the disorder; and it is necessarily productive, in the event, of the misfortune, — of the political calamity, of trusting the means and the care of repressing power, to the men who have the enjoyment of power.

In several succeeding chapters the author considers farther advantages attending the English constitution; and unknown in other governments; among which the principal are, the liberty of the press, and the right of resistance. The three next divisions, namely, Chap. XV. XVI. XVII. which form a considerable part of the volume, were not published in the French edition, but are entirely new. In the first of these the author produces authorities from history in support of the principles which he had before established; in the second he relates the manner in which the laws for the liberty of the subject are executed in England; and in the third he investigates yet more deeply the constitution of the English government, shewing the total difference between it, as a monarchy, and all those with which we are acquainted.

He next examines how far the examples of nations that have lost their liberty are applicable to England. In treating of which subject he animadverts on the sentiments of M. de Montesquieu, as not being authorised by any similarity between the constitution of England, and that of Rome, Lacedæmon, or Carthage. Amidst other remarks on the harmony of the English constitution, we meet with the following.

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It is because the whole executive authority in the state is vested in the crown, that the people may without danger commit the care of their liberty to representatives:—it is because they share in the government only through those representatives, that they are enabled to possess the great advantage of framing and proposing new laws:—but for this purpose, it is again absolutely necessary that the crown, that is to say, a veto of extraordinary power, should exist in the state.

It is, on the other hand, because the balance of the people is placed in the right of granting to the crown its necessary supplies, that the latter may, without danger, be intrusted with the great authority we mention; and that the right, for instance, which is vested in it of judging of the proper time for calling and dissolving parliaments (a right absolutely necessary to its preservation) may exist without producing, ipso facto, the ruin of public liberty.

The work concludes with some observations on the nature of the divisions which take place in England.

It is incumbent upon us to inform our readers, in justice to M. De Lolme, that he discovers an acquaintance with the constitution of England, which does honour to his discernment as a foreigner; and at the same time that he has surveyed with a penetrating eye the complicated mechanism of our government, he has also displayed its superior excellence by many ingenious observations on its dissimilarity to other states, both monarchical and republican. Those who have paid little attention to the subject of this volume, will here meet with such an account of the constitution of England, as may be sufficient for the full gratification of their curiosity, and which likewise cannot fail to excite the *amor patriæ* in the breast of an Englishman.

II. *Travels through Portugal and Spain, in 1772 and 1773.*
By Richard Twiss, Esq. F. R. S. With Copper-Plates; and an Appendix. 4to. 11. 11s. 6d. in boards. Robinson. (Concluded from page 310.)

AFTER leaving Madrid Mr. Twiss proceeded to Toledo, an ancient city built on a very steep hill, and nearly environed by the Tagus. We are told that the number of inhabitants, at present, hardly amounts to twenty-five thousand, though in the fifteenth century it is said to have contained two hundred thousand. The cathedral in this city is represented to be one of the largest Gothic buildings in Europe, and is honoured with the distinction of always having

the pope and the king of Spain as its canons. On Christmas, before the first vespers, the names of these personages are called aloud at the door of the choir; when for not appearing, as they never do, they are mulcted two thousand maravedis each, a sum nearly equivalent to sixteen shillings and nine pence.

From Toledo the traveller directed his course to Aranjuez, a town likewise situated on the Tagus, and built within these twelve years. During some months in the summer it is the residence of the court, and is said to have a great resemblance of Potsdam, the seat of his Prussian majesty near Berlin. On his way from hence to Valencia, Mr. Twiss passed through the ancient town of Ocanum, stopping afterwards at Quinténar, in the province of la Mancha, and a league farther, having on the south side of the road the village of El Toboso. The traveller was at this time on a sort of classic ground, and seems not to have been insensible of his situation. He afterwards spent a day at Morviedro, the ancient Saguntum, a few leagues north of Valencia, which was situated on the top of a mountain, about a league from the sea, commanding an extensive prospect. This place is rendered famous by the siege which it sustained against the whole united force of the Carthaginians under the direction of Hannibal. It appears from the walls, which yet remain, and are embattled, that the city had been very large.

In place of a general detail, we shall here substitute the account of the author's progress, in his own words.

‘ On the 25th of April, I set out from Valencia early in the morning,

‘ While dewy drops hung trembling on the tree;
and after travelling five leagues, dined at Cullera, and then proceeded three long leagues to Gandia, on a heavy sandy heath, producing pine-trees and aloes: this town is about a mile from the sea, and from the shore the island of Yvica may be discerned in clear weather.

‘ April 26. We were this day near seven hours in going three leagues, to a small village called la Puebla, on a very bad stony road. The chaise overset, but we luckily escaped any mischief, and remained, as Mr. Pennant says, after travelling on a similar road,

————— a wond’rous token
Of heaven’s kind care, with necks unbroken.

The beauty of the country compensated for the badness of the roads, which lie through forests of palm, mulberry, garofero, and olive-trees; fields of wheat and barley, bordered by pomegranate hedges, of which the scarlet blossoms formed a pleasing contrast to the variegated greens among which they grew. On each

each side of the road are small canals, like those in the environs of Xativa. In the evening we travelled three leagues farther, to the village of Onteniente. The weather began to grow excessively hot, so that it was only possible to travel in the morning and evening, the rest of the day being spent within doors in eating, drinking, and sleeping. In these southern regions, at this season, the sun

Darts on the head direct his forceful ray,
And fiercely sheds intolerable day.

The snakes began now to be seen basking in the sun on the roads: we shot several of them. Lizards of different sizes, from two inches to eighteen, swarmed among the stones and walls: the smaller sort are harmless, the larger are very fierce and dangerous. I have seen several, which being pursued by a little dog I had with me, would turn about and stand at bay, hissing violently: their mouths open wide enough to admit a hen's egg; and their bite is so tenacious, that I have lifted them from the ground by putting a stick in their mouths: the tail easily breaks off from the body, and continues for a long time alive. Dr. Goldsmith, in the seventh volume of his History of Animated Nature, says, "Salt seems to be much more efficacious in destroying these animals than the knife; for, upon being sprinkled with it, the whole body emits a viscous liquor, and the lizard dies in three minutes in great agonies." I was at that time ignorant of this particular, or I should have made the experiment which I have tried on snails, and found it to have the same effect it is here said it will have on lizards, and which is not improbable. I shot many of them when they were running up the trunks of trees: they were very beautifully speckled with green, blue, and yellow, and were as cold as ice to the touch. The hot weather likewise hatched into life myriads of insects, of which the musquitos, or gnats, were the most troublesome.

— After dinner we embarked in a boat for the island of Neuva Tabarca, which is only a league off, and landed on it after an hour's sailing. This island is about three miles in circumference, and is so barren, that there is not a tree to be found on it, nor a drop of water, except what is brought from the continent. It contains about four hundred inhabitants, who are all Spaniards, redeemed at the king's expence from the slavery in which they were in Barbary: there is a town built for them, and at that time the church was nearly finished: the streets are very regular, the houses small, and with flat roofs. These poor people live rent-free, and for the first year had each about nine-pence a day allowed them by government: over the gate is an inscription in Latin and Spanish, importing that the count de Aranda caused this colony to be planted in the reign of Charles III. 1771. The inhabitants say that they are in a worse situation at present, than they were when under captivity: they are never suffered to land on the continent, and are often di-

distressed for provisions and water, when tempestuous weather prevents the passage of boats to the island. They have contrived a manufactory of ropes, the profits of which barely keep them from starving. After a short stay here, we returned to our boat, landed in half an hour at Santa Pola, and then went back to Alicante.

Mr. Twiss informs us, that in every large city in Spain there is a foundling hospital, into which all children are readily admitted; not only such as are illegitimate, but likewise those belonging to the lower class of tradesmen who have larger families than they can support. When the parents chuse to claim the child, they may have it again on describing it. The author afterwards leads us to Carthagena, Granada, Alhambra, &c. all of which he minutely describes, and also the roads between them. We shall present our readers with Mr. Twiss's account of a bull-fight, as that which he saw differed from the spectacles described by other modern travellers under the same title.

* Every thing being ready, the bulls remained to be driven across the area from the stables where they were, to a smaller stable behind the amphitheatre, where each was to be kept apart. The first stable was not far from the amphitheatre, and a wall of boards six feet high was put up the whole way the bulls were to pass. At a quarter past four the ten bulls were let into the area, in order to be put into the stables at the opposite door: a man on foot led a tame ox, which had been bred with the bulls, before, to decoy them into these: they followed the ox very quietly; but they do not always do so. The three horsemen placed themselves at some distance, one on each side of, and the other opposite to the door at which the bull was to enter: a trumpet was then sounded as a signal to let a bull in, and the man who opened the door got behind it immediately.

* During this last quarter of an hour the bulls had been teased by pricking them in the backs: this is done by persons placed on the ceiling of the stables, which was low, and consisted only of a plank laid here and there, and between those planks was space enough to use any instrument for that purpose. The bulls were distinguished by a small knot of ribbon fixed to their shoulders, the different colours of which shew where they were bred, which is known by the advertisements.

* The bull made at the first horseman, who received it on the point of the spear, held in the middle tight to his side, and passing under his arm pit, which making a wide gash in the bull's shoulder, occasioned it to draw back, the blood running in torrents: the force with which the bull ran at the man was so great, that the shock had nearly overset him and his horse. It was then another man's turn to wound the bull, as only one

is:

is to cope with it at a time. They are never allowed to attack the bull, but must wait the animal's approach. The bull trotted into the middle of the area, and stared about, frightened by the clapping and hallooing of the multitude. The man on horse-back always facing the beast, and turning when it turned: it then ran at the horse, and got another wound in the breast, and a third from the next horseman it attacked. It was now become mad with pain, the blood issuing from its mouth in streams, and faintness made it stagger, its eyes "flashed fury," it pawed up the ground, and lashed its sides with its tail; its breath was impetuously discharged like smoke from its nostrils, so that its head appeared as if in a mist. A trumpet then sounded, which was the signal for the horsemen to retire; and the men on foot began their attack, sticking barbed darts into every part of its body; the torture they inflicted made the bull leap from the ground, and run furiously at one of the men, who jumped aside; the bull then turned to another man, who had just stuck a dart into its back: this man took to his heels, and leaped over the rails, where he was safe: in this manner all the men continued tormenting the bull, who could hardly stand through loss of blood. The trumpet then sounded again, upon which the matador appeared; with a cloak extended on a short stick in his left hand, and in his right a two-edged sword, the blade of which was flat, four inches broad, and a yard long; he stood still; and at the moment the bull in the agonies of despair and death, made at him, he plunged the sword into the spine behind the beast's horns, which instantly made it drop down dead. If the matador misses his aim, and cannot defend himself with the cloak, he loses his life, as the bull exerts all its remaining strength with an almost inconceivable fury. The dead bull was immediately dragged out of the area by three horses on a full gallop, whose traces were fastened to its horns. A quarter of an hour was elapsed, which is the time allowed for the murder of each bull, five minutes to the horsemen, five to the footmen, and five to the slayer.

Another bull was then let in: this was the wildest and most furious of any I ever saw. The horseman missed his aim, and the bull thrust its horns into the horse's belly, making the bowels hang out: the horse became ungovernable, so that the man was obliged to dismount and abandon it to the bull, who pursued it round the area, till at last the horse fell, and expired. Four other horses were successively killed by this bull; which, till then, had only received slight wounds, though one of the horses had kicked its jaw to pieces. One of the horsemen broke his spear in the bull's neck, and horse and rider fell to the ground; the rider broke his leg, and was carried off. The footmen then fell to work again, and afterwards the matador put an end to the life of this valiant animal, whose strength and courage were unavailing to save it. The third bull killed two horses, goring them under the belly, so that the intestines hung trailing

on the ground. The seventh bull likewise killed two horses. In this manner were ten bulls massacred, and the whole concluded in two hours and a half. The bulls' flesh was immediately sold to the populace at ten quartos per pound, which is about three pence.

“When the last bull had been sufficiently wounded by the horsemen, the mob were allowed to enter the area; they attacked the bull on all sides, and killed it with their knives and daggers. The bull sometimes tosses some of these fellows over its head.”

From Port St. Mary, where the author had seen this bull-fight, he proceeded for Sevilla, with which he appears to have been much pleased, and afterwards arrived at Cadiz, where he beheld another spectacle of the same kind.

“There are, he says a great number of billiard-tables in Cadiz, as well as in most of the capital cities in Spain, and likewise many *trucos*, which are a peculiar kind of billiard tables, with twenty pockets, played on with very large balls, which are to pass through an iron arch fixed in a certain part of the table. — Horseshoes are beaten into the shape required, when the iron is cold, which makes them last much longer than they would otherwise do.

“The beggars who swarm in every part of these kingdoms are as insufferably troublesome as they are in Italy: I have frequently been interrupted while conversing with acquaintances in the streets, by the vile paw of a disgusting old woman familiarly placed on my arm, and on turning to look at the object have started with horror at the shocking spectacle: these wretches even insolently intrude themselves into churches and coffee-houses, and expose their cadaverous and rotten limbs close under the nose of the affrighted spectator.

“At all the fairs which I saw in Spain, I observed in the booths horns made of clay, painted, and of various dimensions; they are purchased, and presented by way of raillery to jealous husbands, &c.”

“— The short cloak formerly worn by the Spaniards is now laid aside, as are also their spectacles, ruffs, and long swords; and the only mark of their former gravity consists in the deep brown colour of the habits of the common people.

“Chocolat is the daily morning beverage of almost all ranks of Spaniards and Portuguese. The usual phrase made use of in the Spanish language on parting with a person is, *Vaya V. S. con Dios*, “May your worship go along with God,” which is equivalent to our Farewell, or Adieu. For, “I thank you,” the Spaniards say, “*Viva V. S. mil anos*. “May your worship live a thousand years;” to which the answer sometimes is, “*Poco mas o menos*, a little more or less.”

“Gold or silver coin, even Spanish, is not allowed to be brought into, or carried out of any of the cities of Spain, more espe-

especially Cadiz, if it exceeds ten pounds, without paying four per cent. duty to the king. The ship in which I embarked brought one hundred and sixty bags, each containing a thousand hard dollars, to England, which amounted to near thirty-six thousand pounds. These dollars were of silver, of the value of about four shillings and six pence each; and chiefly coined in Mexico; every bag weighed sixty-one pounds and a half, and the freight was a half per cent.

‘ The packets, which sail usually every week from Lisbon to Falmouth, frequently bring as large a sum, in gold pieces of thirty-six shillings, to England. There are no bank-notes in these kingdoms.

‘ The chief products of Spain are corn, wine, oil, fruits, raisins, honey, cork, and salt, which last is so abundant, that the kingdom of Murcia alone is able to supply all Spain with that commodity. In the province of Biscay are a great number of iron mines; in Andalusia are many mines of lead; and in Murcia much sulphur is made. Marble quarries abound all over the kingdom. The principal manufactures are of silk and wool. Silk, which has been cultivated in Spain ever since the year 1492, is chiefly produced in the kingdoms of Valencia and Murcia; and wool in the two Castiles. The other productions are hemp, flax, cotton, &c. much coral is fished out of the sea near the mouth of the river Ebro.

‘ Tunny are caught in summer in great abundance near Conil, on the Andalusian coast. These fish are from seven to ten feet in length, and weigh about a hundred and a half. The duke of Medina-Sidonia is proprietor of this fishery, which brings him in annually upwards of ten thousand pounds. The fish is eaten fresh and salted: it is exported to Italy, where it serves for food to the equipage of the gallees which cruise in the Mediterranean: this fish is very firm and nourishing, and much resembles veal.

‘ The whole kingdom is over-run with French knife-grinders, tinkers, and pedlars, who collect much money by exercising these mean trades, after which they return to their own country, leaving the Spanish dons weltering in their pride, laziness and misery.

‘ All works intended to be printed in Spain must undergo such a number of revisions and corrections, and must be licensed by so many various tribunals, such as that of the inquisition, &c. that it is enough to discourage any attempts towards putting the Spanish literature on a better footing.

‘ In the year 1764, the inhabitants of the kingdom of Spain, of the seven Canary islands, of the island of Majorca, and of the cities of Oran and Ceuta, on the African coast, which include all the Spanish dominions in Europe and Africa, were numbered, and a printed list of them published, of which the following is an extract.

Cities,

Cities, towns, and villages,	21221	
Cathedrals	-	101
Monasteries	-	2052 containing 67777 monks.
Nunneries	-	1028 containing 34651 nuns.
Colleges	-	312
		Total 102428 useless be-
		ings.
Hospitals	-	2008
Ventas	-	9930

The number of souls who are of age to receive the sacraments is six millions three hundred and fifty thousand one hundred and ninety-six, to which the afore-mentioned hundred and two thousand four hundred and twenty eight drones being added, compose a total of six millions four hundred and fifty-two thousand six hundred and twenty-four adult persons: if the children were to be added, such an addition might probably double that number. Before the discovery of America, in 1492, it is said that the population of Spain amounted to twenty millions, but that discovery drained the kingdom of almost half its inhabitants, and the remaining half wisely expelled a million of Moors out of their country in the same year, and another million in 1610 and 1612. In the time of Cæsar, history assures us, that there were no less than fifty millions of souls in Spain.

On the 6th of September our traveller embarked in a vessel on his return to Britain, and seems to have quitted the continent with a high opinion of the hospitality both of the Spaniards and Portuguese.

The volume is ornamented with several excellent plates, and the author has subjoined an Appendix containing the following articles: 1. An Itinerary, specifying the distances of places; 2. A Summary of the History of Portugal; 3. A Summary of the History of Spain; 4. A Catalogue of Books which describe Spain and Portugal; 5. Some Account of the Spanish and Portuguese Literature.

Through the whole of this excursion Mr. Twiss evidently appears to have been extremely attentive in his observations, which he has likewise related with great minuteness. But some readers, perhaps, will be of opinion, that he has too frequent recourse to quotations from the poets, for the embellishment of his narrative.

III. *A Gentleman's Tour through Monmouthshire and Wales, in the Months of June and July, 1774. Small 8vo. 2s. 6d. sewed.* Evans, Strand.

BY a very blameable contempt of the knowledge of our own country, the more remote parts of it in particular are seldom or never visited upon the general principle of travelling. It is probable this may in great measure be owing to an opinion

nion entertained of various inconveniencies attending such a journey. The writer of this Tour, however, assures us that, in the low, level situations of Wales the turnpikes are excellent; that the mountainous roads are, in most parts, as good as the nature of the country will admit of; that the inns, a few excepted, are comfortable, and that the people are universally civil and obliging. These circumstances may be sufficient to remove any prejudice against the excursion. But, as an incentive to curiosity, we are further told, that the romantic beauties of nature are so singular in the principality, particularly in the counties of Merioneth and Caernarvon, that they are scarcely to be conceived by those who have not seen them. A remarkable instance of this wild magnificence we meet with in the views from the Wye, between Chepstow and Tintern. Here, we are told the rocks on each side seem to be from three hundred to six hundred feet high; in some places perpendicular and naked; and in others, the mountains are wholly covered with woods. We shall present our readers with the author's account of Caerleon, to which he has prefixed that of Giraldus Cambrensis, who lived in the twelfth century.

“It is called Caerlon, the city of the legions; for *caer*, in the British language, signifies *city* or *castle*; and because the Roman legions, which were sent into this island, were accustomed to winter in this place, it acquired the name of Caerleon. This city is of great antiquity and fame, and was strongly defended by the Romans with brick walls. Many remains of its ancient magnificence are still extant; such as splendid palaces, which once emulated, with their gilded roofs, the grandeur of Rome; for it was originally built by the emperors, and adorned with stately edifices: immense baths: ruins of temples, and a theatre, the walls of which are still standing. Here we still see, both within and without the walls, subterraneous buildings, aqueducts, and vaulted caverns; and what appeared to me most remarkable, stoves so excellently contrived, as to diffuse their heat through secret and imperceptible pores. The city is pleasantly situated on the banks of the navigable Uske, and surrounded with woods and pasture.”

“Great credit is due to this description, and I have no doubt, but that it is an accurate representation of the state of Caerleon in the twelfth century.

“Various antiquities have, in different ages, been discovered among the ruins of this city. Camden and his continuator have preserved a considerable catalogue of them; and, even at this time, the fund is not exhausted.

“The Roman walls are still visible, but the facing stones have long since been removed for private uses. Near the centre
of

of a field, adjoining to the west wall, is the theatre (or more properly the amphitheatre) mentioned by Giraldus.

‘ The form of it only remains, no traces of its walls being now discoverable: the diameter of the area is very large; and is bounded with a high circular intrenchment of earth.

‘ There is very little extant of the castle, which is of a later age; the keep is remarkably lofty, and on climbing up the steep sides of it, I blundered upon a curious piece of Roman antiquity.

‘ It was part of a circular stone, flat on one side, and convex on the other, 27 inches in diameter: on the flat surface is represented in bas relief, a female figure sitting: one hand inclines downwards, and a small dolphin is sporting in the palm of the other, which is extended. There is a broad foliage round the edge of the stone, which, resembling a myrtle leaf, serves as a border to it.

‘ On the convex side are some circular mouldings, but the centre, which is about ten inches in diameter, is plain and unworked, and probably was originally fixed to a pedestal.

‘ The figure is indisputably intended for a Venus, and both the design and execution of it, when perfect, in my opinion, far surpassed the general specimens of sculpture, which the Romans left in Britain.

‘ This bas relief has been hitherto unknown, and though it was accidentally discovered, among the ruins, about two years since, yet such was the ignorance of the people, that it was neglected, and thrown aside, as a stone of no value, while the meaner materials were found useful in mending the roads.

‘ I cannot recollect to have seen Venus ever described with a dolphin in her hand, as in this figure; though Cupid has frequently been thus represented, according to the following lines, quoted by Augustinus, in his explanation of ancient gems:

“ Non frustra manibus tenet delphinem et florem,
Hic enim terram, ille vero mare habet.”

‘ An exact representation of the present state of this antiquity, is given in the frontispiece, drawn on the spot, and slightly etched by my friend and companion in the tour, to whose kindness also the reader is indebted for the notes to this little work.

‘ Many of the Roman bricks, mentioned by Camden, are scattered about the town: LEO. II. AVG. is strongly imprinted on them, in relievo; and on one I observed LECLAVO, which might possibly be intended for the same characters, though I

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was strongly inclined to think the last meant *Legio Claudii Augusti*.

In the house of a shoemaker, we were shewn a large brick tile, 20 inches in length, and 17 broad: this was certainly used in an aqueduct, for the sides of its breadth were raised about three inches, for the purpose of carrying the water. This tile was quite perfect, of a bright red colour, and had the latter inscription on it.

The present Caerleon is a melancholy contrast to the ancient, and has scarcely a decent house in it.

Newport is a considerable town, and was formerly strengthened with a small castle, situated on the river's brink, the shell of which is still pretty entire.

The bridges over the Uske, both at Newport and Caerleon, and ever the Wye at Chepstow, are built upon exceeding high piles of wood: they are floored with boards, which are always loose, but prevented from slipping by small tenons at their ends: the precaution of having the boards unfixed is not unnecessary, as the tides in these rivers sometimes rise to a stupendous height, and would otherwise blow up the bridges.

The roads had hitherto been perfectly good, and though the turnpike is not continued to Caerphilly, yet it is a very passable coach-road.

The whole ride is pleasant, at the foot of high hills, generally cultivated to their summits; and from Machen, the river Rhymny was our guide to Bedways bridge, which carried us into Glamorganthire.

This gentleman had so agreeable a tour, that he regrets he did not make it more complete; but the description he gives of the country will probably induce others who have leisure, to gratify their curiosity with an excursion to this sequestered corner of the island.

IV. *The History of Great Britain, from the Restoration, to the Accession of the House of Hannover.* By James Macpherson, Esq. Two Vols. 4to. 2l. 2s. Cadell.

V. *Original Papers; containing the Secret History of Great Britain, from the Restoration to the Accession of the House of Hannover. To which are prefixed Extracts from the Life of James II. As written by Himself.* Two Vols. 4to. 2l. 2s. Cadell.

(Concluded, from p. 272.)

IN our last Review we suspended the account of these two works at a period when the tide of national discontent flowed violently against the government of William, and seemed

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to threaten, from every quarter, the speedy subversion of his power. That he was not actually overwhelmed in this political inundation, is to be ascribed rather to a happy vicissitude of fortune than to any superior abilities which he displayed, either in conciliating the affection of his subjects, or maintaining possession of the crown. The following passage in Mr. Macpherson's *History* contains an extraordinary anecdote relative to the negotiations of this prince at Ryswick, for the preservation of his own tranquillity; and affords at the same time an indirect disavowal of the principles upon which the revolution had been founded.

‘The world have hitherto been no less ignorant of the object of these interviews, than Europe was then astonished, at such an uncommon mode of negotiation. As William trusted not his three plenipotentiaries at the Hague, with his agreement with France, mankind justly concluded, that a secret of the last importance had been for some time depending between the two kings. Time has, at length, unravelled the mystery. Lewis, unwilling to desert James, proposed that the prince of Wales should succeed to the crown of England, after the death of William. The king, with little hesitation, agreed to this request. He even solemnly engaged, to procure the repeal of the act of settlement; and to declare, by another, the prince of Wales his successor in the throne. This great preliminary being settled; other matters of less importance followed of course. The fifty thousand pounds a year, settled as a jointure upon king James's queen, was agreed to be paid; though the money was afterwards retained upon various pretences. On the third of August, the king left the army and retired to Dieren. He sent from thence the Earl of Portland, to acquaint the ministers assembled at the congress, that he had settled his own affairs, and those of his kingdoms, with France; and that he earnestly pressed the allies, and particularly the emperor, to hasten the conclusion of the great work of peace.

‘Those who ascribe all the actions of William to public spirit, will find some difficulty in reconciling this transaction to their elevated opinion of his character. In one concession to France, he yielded all his possessions to England; and, by an act of indiscretion, or through indifference, deserted the principles to which he owed the throne. The deliverance of the nation was not, however, the sole object of this prince. Like other men, he was subject to human passions; and, like them, when he could gratify himself, he served the world. Various motives seem to have concurred, to induce him to adopt a measure, unaccountable on other grounds. The projected peace was to secure the crown in his possession for his life. He had no children, and but few relations; and those he never loved. The successors provided by the act of settlement, he either despised or abhorred; and he seems hitherto not to have extended his
views

views beyond the limits of that act. Though James had displeased the nation, he had not injured William. The son had offended neither. He might excite compassion, but he could be no object of aversion. The supposed spuriouſness of his birth, had been only held forth to amuse the vulgar; and even these would be convinced, by the public acknowledgment intended to be made by the very person whose interest was most concerned in the support of that idle tale.

Though the affairs of the unfortunate James were now in such a state, that the succession of his son to the British crown could, in all probability, be effected only by the means of negotiation, he yet rejected with the warmest remonstrances the idea of the eventual restoration of his family, to the prejudice of his own personal right to the throne which he had formerly possessed. From this epoch, however, he no longer made any appearance on the public theatre of Europe, but seems to have passed the remainder of his life in despondency and religious enthusiasm; though not without the hope that his son would obtain the sceptre, in every attempt for the recovering of which himself had been baffled. The account of his death is thus related in the Original Papers.

“ The king publicly, and by name, forgave all his enemies. He had often declared, that he was more beholden to the prince of Orange than to all the world besides. The king of France came to wait upon him. He lighted at the castle-gate, as others did, to prevent the noise of coaches from disturbing him. Just before he expired, he mentioned by name, with a loud voice, the prince of Orange, the princess of Denmark, and the emperor; and said he wished they might be acquainted that he forgave them all. The king of France, the third time he came to see the king, declared he would own the prince of Wales king of England. He had hesitated long. The dauphin, the duke of Burgundy, and all the princes thought it unbecoming the dignity of the crown of France, not to own the title of the prince of Wales. He first acquainted the queen, then the prince, of his resolution. He came, at last, to the king’s bed-side. “ Sir,” said he, “ I am come to see how your majesty finds yourself to-day.” But the king not hearing, made no reply. Upon which, one of his servants telling him, that the king of France was there, he roused himself, and said, “ Where is he?” Upon which the king of France replied; “ Sir, I am here, and I am come to see how you do?” The king thanked him for all his favours. His most Christian majesty replied, “ Sir, what I have done is but a small matter. I have something to acquaint you with of greater consequence.” The king’s servants began to retire. “ Let nobody withdraw,” said the king of France. “ I am come, sir, to acquaint you, that whenever it shall please God to call your majesty out of this

world, I will take your family into my protection, and will treat your son, the prince of Wales, in the same manner I have treated you, and acknowledge him, as he then will be, king of England." All that were present, whether French or English, burst at once into tears, expressive of a mixture of joy and grief. Some threw themselves at his most Christian majesty's feet. All seemed so much affected, that the king of France himself burst into tears. The king of England was endeavouring to say something. But the confused noise was so great, and he so weak, that he could not be heard. The king of France went away. But as he passed, he called the officer of the guard, and desired him to treat the prince of Wales as king, whenever his father should expire.

The next day, the king was something better. The prince of Wales was permitted to see him, which he was not often suffered to do; it being observed, that when he saw him, it raised such a commotion in him, as was thought to do him harm. When he came into the room, the king stretching forth his arms to embrace him, said, "I have not seen you since his most Christian majesty was here, and promised to own you when I should be dead. I have sent my lord Middleton to Marly, to thank him for it." He was taken next day with continual convulsions and shaking in his hands; and, on the day following, being the sixteenth of September, he expired.

Six months had not elapsed from the death of this unfortunate prince when that of William, the successor to his crown, likewise happened; one of the latest acts of whose reign was the giving by commission the royal assent to the bill for attainting the pretended prince of Wales, whose right of succession to the British throne he had stipulated to acknowledge by the treaty of Ryſwick. We shall here insert the historian's character of king William, after it had been manifested in the course both of prosperous and adverse fortune, and rendered more conspicuous by his exaltation to the royal dignity.

William the Third, king of Great Britain and Ireland, was in his person of a middle size, ill-shaped in his limbs, somewhat round in his shoulders, light-brown in the colour of his hair and in his complexion. The lines of his face were hard, and his nose aquiline. But a good and penetrating eye threw a kind of light on his countenance, which tempered its severity, and rendered his harsh features, in some measure, agreeable. Though his constitution was weak, delicate and infirm, he loved the manly exercises of the field; and often indulged himself in the pleasures, and even, sometimes, in the excesses of the table. In his private character, he was frequently harsh, passionate, and severe, with regard to trifles. But when the subject rose equal to his mind, and in the tumult of battle, he was dignified, cool, and serene. Though he was apt to form bad impressions,

pressions, which were not easily removed, he was neither vindictive in his disposition, nor obstinate in his resentment. Neglected in his education, and, perhaps, destitute by nature of an elegance of mind, he had no taste for literature, none for the sciences, none for the beautiful arts. He paid no attention to music, he understood no poetry. He disregarded learning. He encouraged no men of letters, no painters, no artists of any kind. In fortification and in the mathematics, he had a considerable degree of knowledge. Though unsuccessful in the field, he understood military operations by land. But he neither possessed nor pretended any skill in maritime affairs.

In the distribution of favours, he was cold and injudicious. In the punishment of crimes, often too easy, and sometimes too severe. He was parsimonious where he should be liberal; where he ought to be sparing, frequently profuse. In his temper he was silent and reserved, in his address ungraceful; and though not destitute of dissimulation, and qualified for intrigue, less apt to conceal his passions than his designs. These defects, rather than vices of the mind, combining with an indifference about humouring mankind through their ruling passions, rendered him extremely unfit for gaining the affections of the English nation. His reign, therefore, was crowded with mortifications of various kinds. The discontented parties among his subjects, found no difficulty in estranging the minds of the people from a prince, possessed of few talents to make him popular. He was trusted, perhaps, less than he deserved, by the most obsequious of his parliaments; but it seems, upon the whole, apparent, that the nation adhered to his government, more from a fear of the return of his predecessor, than from any attachment to his own person, or respect for his right to the throne.

These harsh features of the mind of king William, presented themselves only to those who took a near and critical view of his conduct. To men who observed him at a distance, and as a principal object in the great scale of Europe, he appeared a respectable, a prudent, and even a great prince. During the last twenty years of his life, his abilities, by a dextrous management of the events of the times, raised him to an influence in Christendom, scarce ever before carried by a prince beyond the limits of his own dominions. Peculiarly fortunate in the success of his political measures, he obtained his authority through channels the most flattering, because the most uncommon. He was placed at the head of his native country, as the last hopes of her safety from conquest and a foreign yoke. He was raised to the throne of Great Britain, under the name of her deliverer from civil tyranny and religious persecution. He was considered in the same important light by the rest of Europe. The empire, Spain, and Italy looked up to his councils, as their only resource against the exorbitant ambition and power of Lewis the Fourteenth; and France herself, when she affected

to despise his power the most, owned his importance, by an illiberal joy upon a false report of his death.

But if the private character of William has been too critically examined, here the praise bestowed on his public conduct ought to terminate. Though he was brave in action, and loved war as an amusement, he possessed not the talents of a great general, and he was too prodigal of the lives of men. Though he obtained the name of a deliverer in England, and though, in fact, he might be considered in that light, with regard to Europe, more is owing to his own ambition, than to a general love of mankind. In Holland, where he obtained the chief authority in a time of public distress, he frequently exercised his power in a manner inconsistent with the rights of a free state. In England, he scarce adhered, in any thing to the moderate declaration which paved his way to the throne. Though he obtained the crown by election, he shewed no disposition to relinquish any of its hereditary ornaments; and though he affected to despise royalty, no prince was ever more fond of the distinction paid to a king. His intrigues to expel his uncle from a throne, which he himself intended to mount, were by no means suitable with any strict adherence to virtue. To gain to his interest the servants of king James, may not have been inconsistent with those allowances generally made for ambitious views. But there was a considerable degree of immorality, in his being accessary to suggesting those unpopular measures, which he turned, afterwards, with so much success, against that unfortunate as well as imprudent monarch. Upon the whole, if we must allow that king William, with all his faults, was a great prince, it ought also to be admitted, that virtue was never an unsurmountable obstacle to his ambition and views on power.

From this period Mr. Macpherson contrasts the papers of the family of Hanover with those of the house of Stuart. It appears from the latter collection, that though Marlborough and Godolphin had become less zealous in the interest of the exiled family since the accession of queen Anne, a correspondence was still continued with them through the agents of the court of St. Germain; and the thought was even entertained of marrying the pretender to one of Marlborough's daughters, with the view of confirming that nobleman in the interest of their master. The negotiation is mentioned in the following extracts from the letters of lord Caryll to correspondents in England.

"I have received your letter of—— which tells me, that Mr. Arnot * has been engaged to propose a match between a daughter of Mr. Armsworth [Marlborough] and young Mr. Manly [the king], of which you seem desirous to know my

* Probably colonel Sackville.

opinion. But, unless you let me know, who this friend is, who hath proposed it, I can make no judgment of the matter. Pray, therefore, in your next, if you desire my opinion of the match, give me some light, that I may the better judge of it, by knowing how qualified and commissioned the proposer is."

"I do not wonder, that Mr. Armsworth [Marlborough] comes so little in your sight. I believe his former engagements, to which you are a witness, so ill performed by him, make his meeting with you uneasy to him; and I am fully persuaded, that he makes himself as great a stranger to all the rest of our factory, as he doth to you. I make it a great question, whether he be, at present, fully disposed to receive from any hand such a proposal, as Mr. Painter [colonel Sackville] intimated to you. Nay, I have some scruple, that, if such a hint should be given him, he might turn it another way, and endeavour to make the same bargain with young Hanmer [Hannover]. For, perhaps, he may think that a safer and an easier bargain; and you well know how true that merchant is to his interest. In short, there is no more to be said of this matter, at present. But we must expect what time may produce."

"I suppose the absence of Mr. Armsworth [Marlborough] will, for a while, at least, put a stop to Mr. Painter's [colonel Sackville's] project. I wonder he did not propose it himself, before Mr. Armsworth [Marlborough] went into the country [Holland], being well acquainted with that gentleman; and then he might have known, in an honourable manner, how it would have taken with him. For you may be sure, nobody will ever be commissioned, from Mr. Wisely [the queen], to make such a proposal."

"Mr. Wisely [the queen] is very glad to understand, that what reservedness was, on their part, proceeded only from those measures, which were necessary to be kept with that troublesome merchant, Mr. Wanley [the Whigs]. All that knew Mr. Wisely must confess, that no one exceeds him in good nature, and that none can be more sensible than he is of either the advantages or the losses of his friends; and particularly as to the good success, which his friends Mr. Gurny [Marlborough] and Mr. Gilburn [Godolphin] have lately had, in their home affairs. He is only sorry that it came by any other means, or any other hand than his own. On the other side, when the news was brought of Mr. Gurny's [Marlborough] great loss at sea*, it happened that I was the first who told him of it; and I declare to you, that I was amazed how he was struck at it. So that in these matters, I hope you will do him justice with your friend Gilburn [Godolphin], that he may do it also with Mr. Trimin [duchess of Marlborough] and Young [princess Anne.] I need not tell you, that, in naming Mr. Wisely [the queen], I also include Mr. Mathews [the king:] for, you well know, that their interests are inseparable; and, though this merchant,

* He means probably the loss of Marlborough's son, who died February 20th, 1703.

last named, be but a young beginner in the world, yet his qualities and industry are such, that all think he will make, in a little time, as able and fair a dealer as any that have come upon the Exchange: nor can I doubt, but Mr. Wheatly [England] himself will, at last, (all things duly weighed) be convinced it is his interests to join stocks with this young merchant, upon reasonable terms."

These extracts are marked by the editor as relating to negotiations in the year 1703. Among the papers of the succeeding year, we meet with the subsequent extract from the letters of the same lord Caryll; from whence it appears, that the friends of the young pretender were extremely dilatory in offering to Marlborough the proposal which had been suggested. For though upwards of a year and a half had elapsed since the date of the first letters, the affair is still mentioned as a project which the authors of it had not yet communicated to the party concerned.

"I don't know, says the writer of the letter, what to make of the mysterious proceedings of those two merchants, Armsworth [Marlborough] and Goulston [Godolphin]. It would be some ease to me, if I could flatter myself into a belief, that they mean honestly in behalf of their old client Wisely [the king]; but all outward actions and appearances look quite another way. However, I shall be glad to know what Armsworth [Marlborough] says to you on this subject, when he comes out of the country [Holland], where they say he has lately made a very great purchase. I am told it is as news writ from your parts, that he will give his daughter a very great portion, and marry her to young Hanmer [Hannover.] I am likewise told, that some of your neighbours, of Mr. Kenly's relations [the Tories], are minded to cross this latter if they can, by offering a match for his daughter with young Plessington [the king]; which they do, not by commission, but only to try how it will take, and they pretend to make their essay by the way of Mrs. Young [princess Anne], to whom they say they have access. For my own part, I think the project to be very airy. However, there is no hurt in their making the experiment; and use may be made of it, according as it succeeds."

Mr. Macpherson has related with precision the various contests of the parties which agitated the nation in the reign of queen Anne, respecting the succession to the crown; and he has rendered this intriguing period of the history no less interesting by his own reflexions than by the multiplicity of materials on which the narrative is founded. We shall present our readers with a few of his observations on this subject, and the secret conduct of Godolphin.

"The strife between the Whigs and Tories, in shewing an appearance of zeal for the family of Hannover, proceeded more
from

from the selfish views of their respective leaders, than from motives of public good. To secure the good opinion of the people, in countries possessed of liberty, is the shortest way of gaining, and the surest means of retaining power. In the political farces too frequently exhibited by parties, the populace are the spectators; and those who suit their antick gestures best to their prejudices, carry the most applause. Two principles had long been predominant in the minds of the English nation: a fixed aversion to France; and a zeal, which bordered on enthusiasm, for the Protestant religion. The manly spirit which undeviatingly looks forward to public freedom, independent of common prejudices, fell only to the share of a few. The pretence to that spirit, though a stale imposture, seldom failed to impose on the world. The Whigs, when they affected to give the great security to the Protestant succession, paid their court to the populace, in a manner inconsistent with the avowed principles of their party. They repealed, in the bill of regency, the limitations which the Tories had imposed on the successor in the act of settlement; and, with a frankness scarce consistent with common prudence, boasted openly, that they restored to the crown all its former prerogatives. The spirit of party, however, had been carried to such a pitch, that every measure calculated to annoy their adversaries, was deemed, not only justifiable, but even laudable, by both sides.

Though the happy timidity of the lord Godolphin had much contributed to give the great security to the Protestant succession, he was too much attached to the excluded family to take any merit to himself with their rivals. His actions were even at variance with his principles in his public conduct. In his private capacity, with an odd inconsistent species of sincerity, he avoided to make professions where he wished not to be of service. When he promoted, in the face of the world, the succession of the house of Hannover, he continued his intercourse with the family of Stuart, through their agents. His fears of impeachment, however, prevailed over his affection for the excluded race. Though the duke of Marlborough had promised, in his name, to the agents of the court of St. Germain's, that no money should be given to gain votes for the union, in the parliament of Scotland, the terrors of Godolphin returned, and he opened the treasury to the avarice of the venal and the necessities of the needy. The secret spring which moved the great measures of his administration, lay in a defect of his mind; and, by a singular piece of good fortune, to his character, his country ascribed to his distinguished parts, a line of conduct which sprung from his political cowardice.

In the Original Papers of the year 1708, we meet with the following anecdote of the same lord.

“ Marquis of Annandale having got into his hand an original letter of lord treasurer Godolphin to the court of St. Ger-

Germain, he, about 1708, petitioned against the election of the earl of Sutherland, one of the sixteen peers returned; and the latter was turned out to make room for him. Lord Wharton treated with him for this letter, and got it into his hands, and then forced lord Godolphin to make him lord lieutenant of Ireland, &c. Ch. Cæsar had at this time been sent to the Tower, for saying, in the house of commons, that lord Godolphin kept a correspondence with the said court; and this letter being a proof thereof, lord Godolphin durst refuse the juncto nothing; but, at the latter end of the session, pressed, in March, lord Wharton to go for Ireland; and the other expressing a design to stay till the end of the session, he assured him all the business was over, and nothing but form left, so that there was no occasion for his stay. Upon which, Wharton went; but the first news he heard there, was, that an act of grace was passed in the parliament of England, where few things were pardoned, but all correspondence with the court of St. Germain was very particularly. Then he saw himself bit, and lord Godolphin got out of his clutches."

The further we advance we still find, that a great part of the Original Papers, during the queen's reign, is occupied with correspondence relative to the duke of Marlborough's resolutions in favour of the pretender. The great popularity which this nobleman had attained from an uninterrupted series of victories, and the importance which he derived from the command of the army, seem to have made him be considered, especially by the adherents of the exiled family, as the arbiter of the succession to the British crown. By the dismissal from all employments, however, his lustre diminished with his power; and an event which, in a republic, might have shook the foundations of the state, served only to shew the imbecility of the most dignified subject under a regal government. We shall present our readers with the historian's account of the duke's intrigues in the year 1711, as founded upon the authority of these Papers.

“ When his party were forming schemes to support his power, the duke of Marlborough yielded to that political despondence to which he was frequently subject. Disappointed in his views at home, he began, according to custom, to turn his eyes toward the court of St. Germain. He admitted their agents to his privacy and conversation. He signified his unalterable attachment to the Pretender, and his zeal to obtain her dowry for the exiled queen. He regretted that he was not likely to be employed in concluding the peace, as he might have done, in that case, essential service to the old cause. He assured them, that he considered the payment of the dowry, as a great point toward the re-establishment of the excluded line. “ The eyes of the people,” he said, “ will be gradually opened. They will

will see their interest in restoring their king," for so he called the pretended prince of Wales. His cause, he affirmed, had gained so much ground of late years, that he solemnly swore, it could not but come to a happy issue. Both sides, he averred, would find themselves obliged to have recourse to the excluded prince, for solid peace and internal happiness: "Not from any true principles of conscience or honesty," the duke was pleased to say; "for I do not believe that either party is swayed by any of these."

The duke descended from these observations to articles of information and advice. "The French king and his ministers," he said, "will sacrifice every thing to their own views of peace. The earl of Oxford and his associates in office, to take as usual, the ground of their adversaries, will probably insist upon THE KING's retiring to Italy. But he must never consent. He must yield neither to the French king, nor to the fallacious insinuations of the British ministry, in a point which must inevitably ruin his cause. To retire to Italy," the duke swore, "by the living God, is the same thing as to stab him to the heart. Let him take refuge in Germany, in some country on this side of the Alps. He wants no security for his person. None will touch a hair of his head. I perceive such a change in his favour, that I think it impossible but he must succeed. But when he shall succeed, let there be no retrospect toward the past. All that has been done since the Revolution must be confirmed. His business is to gain all by offending none. As for myself, I take God to witness, that what I have done, for many years, was neither from spleen to the ROYAL FAMILY, nor ill-will to their cause; but to humble the power of France; a service as useful to the KING, as it is beneficial to his kingdom."

"Peace," he said, "must certainly happen. The people stand in need of tranquillity on both sides. The current of the nation now seconds the views of the minister. But peace and all that has been done, favours the cause of the THE KING. God, who rules above, seems visibly to dispose all for the best. But neither whigs nor tories can ever be depended upon, as parties. Their professions are always different. Their views precisely the same. They both grasp at the possession of power. The prince who gives them the most is their greatest favourite. As for me, I have been treated unworthily. But God has blessed me with a great deal of temper and forbearance of mind. I have taken my resolution to be quiet. I have determined to wait my time. But if Harley will push me further, he shall know of what metal I am made. As for the king's affairs, occasion is only wanting to my zeal. God Almighty has placed matters in such a train, that he must at any rate succeed. I know perfectly his sister's disposition of mind. She is a very HONEST PERSON, easily won, and without difficulty swayed. She is extremely cautious, as she is, to the last degree subject to fear. At bottom she has no aversion to her brother's interest.

But

But she is one that must not be frightened. An external force would terrify her, and alienate the minds of the nation. Leave us, therefore, to ourselves, and all your hopes will be crowned with success."

It appears that lord Godolphin uniformly concurred with the duke of Marlborough in favouring the interest of the pretender; and the reason assigned in Carte's Memorandum-book, for his not executing what he projected, is a timidity of temper, to which he was constitutionally subject. The following are Mr. Macpherson's observations on the character and conduct of the duke of Marlborough.

' Thus fell the duke of Marlborough, a man as singular in the disposition of his mind, as he was in the extraordinary fortune of his life. The high sphere in which he moved, rendering him the object of envy, as well as of applause; he has been censured with virulence, by some writers, and by others extravagantly praised. The secret intrigues, and the history of his public transactions, have furnished both sides with an ample field for declamation; and there is even a peculiarity in his character, that scarce admits of that happy medium which lies between the opposite limits of detraction and admiration. Though he was born with very considerable talents, he was far from possessing those extensive abilities, which are deemed, perhaps very erroneously, essential to men who acquire the first fame in war. Neglected in his education, when young, his mind was not imbued with the least tincture of letters. He could not even spell his native language. He neither spoke with ease, nor attempted, at all to write, in any foreign tongue. This unhappy defect may, in a certain degree, form an excuse for some parts of his conduct, which might otherwise appear profligate. Excluded from every knowledge of the virtues of former times, he fell in with the vices of his own. He judged, perhaps, of human nature, from the unprincipled manners of the court in which he was bred; and the selfishness that has contributed to stain his name, found an excuse in the profligacy of other men.

' There is, however, great reason to believe, that Marlborough improved considerably on the vicious example of several of his contemporaries. His defection from king James might, in some measure, be excused by its utility. But his design of placing that unfortunate prince a captive in the hands of his rival, is utterly inconsistent with the common feelings of mankind. With regard to HIM, he was a benefactor, a friend, and even a father. He raised HIM from obscurity, to independence, to fortune, and to honour. He placed HIM in that only state, that could render his defection destructive to his own affairs. If his misconduct had rendered James unworthy of the returns of gratitude due to other men, why was king William also deceived? If no measures were to be kept with either of those
mo-

monarchs, why was England betrayed to her mortal enemy? Though these questions can scarce be answered to satisfaction, they admit of alleviation. In the characters of mankind some allowances must be made for their passions and frailties. The attention to interest, which passed through the whole conduct of Marlborough, might suggest to his prudence, to quit the fortunes of a man apparently destined for ruin. His spirit might induce him to oppose king William, as the cold reserve, neglect, and aversion of that prince, might offend his pride. In this state of mind, his lordship could hardly separate the interest of the kingdom from that of the king; and he informed the French court of the expedition against Brest, more with a design of being revenged on William, than with a view to serve France at the expence of England.

But if the virtues of the duke of Marlborough were neither many nor striking, he supplied the defects of his mind with the decency of his outward carriage and the dexterity of his conduct. He possessed a solid understanding, a degree of natural elocution, an irresistible manner, an address which rendered mankind pleased with themselves. If not modest by nature, he assumed its appearance, with ease and dignity. He reconciled mankind to his fame, by affecting to be indifferent about applause; and, by coming upon men in general, through their vanity, they were willing to give back the praise which he so liberally bestowed. Though he was perfectly master of his temper, and able to govern, or effectually to disguise his passions, he threw a kind of pleasing vehemence into his conversation, that gave it the appearance of sincerity. The great vice of his mind, and, perhaps, the root of all the manifest defects of his character, was an ungovernable love of wealth. This passion, deemed inconsistent with any greatness of soul, betrayed him into meannesses, that raised a contempt, which could scarcely be obliterated from the minds of men, by the uncommon splendour of his actions in the field. Though, perhaps, never man was more hated, he owed more to favouritism than to fortune. The affection of king James had first made him an object of attention to his country. The supposed attachment of queen Anne to himself and his family, procured for him that influence in Europe, which was the great foundation of his success.

The malevolence that persecuted Marlborough through his actions in civil life, pursued the most splendid of his operations in the field. No modern general obtained greater victories, yet his conduct has been much less praised than his good fortune. Some affirmed, that he was not fond of exposing his own person, in action. Others said, that his apparent perturbation of spirits, in the hour of battle, was as little consistent with his usual carriage, as it was true courage. But neither of these charges seem to be well founded. An uninterrupted chain of success, through a course of many years, cannot justly be ascribed to chance alone; and personal courage can never
be

be denied, with justice, to a man who has been accused by his enemies to have delighted in war. In his political capacity the duke was certainly timid. His misfortunes proceeded from that very defect of his character. In his principles, for notwithstanding what his enemies affirm, he had some; he was certainly a high tory. He possessed a subserviency of manner, a habit inseparable from men bred in courts, that suited the most extravagant pretensions of royalty. To this circumstance, more, perhaps, than to gratitude, ought to be ascribed his manifest attachment to the excluded branch of the family of Stuart. To a sincerity in this respect, was owing, in fact, his continual professions to the court of St. Germain's. They were, in themselves, neither an object of hope nor of fear; and, therefore, they were little calculated to gratify either ambition or avarice. He was distrusted by them, perhaps, more than he deserved. Had he been possessed of a daring boldness, suitable to his great influence, fame, and power, he might, probably, have placed the pretender on the throne. All his passions, at length, were either subdued or extinguished by the love of money; and to that unhappy circumstance must be ascribed the ruin of his reputation. Upon the whole, if Marlborough is less to be admired than some other distinguished statesmen and generals, it is, perhaps, because his secret intrigues and actions are better known.

Amidst the great light which is cast by these papers on the secret history of queen Anne's reign, the intrigues of Harley, earl of Oxford, are elucidated with particular precision. Satisfactory evidence is produced, that while this minister affected the purest integrity of conduct, he was actually temporising with both the parties which agitated the nation. From the information furnished, the author thus delineates his character.

The character of the earl of Oxford has been described in all its singularities as the incidents arose. But the throwing into one view its most striking features, may give a more complete portrait of the man. The talents bestowed upon him by nature were neither extensive nor obvious; and these seem to have been little improved by education, though he has been called a patron of learning and of learned men. His whole progress in literature was confined to that slight knowledge of the dead languages, which men intended for public life generally bring from school. He neither understood foreign languages, nor wrote, with any degree of elegance, his native tongue. In the disposition of his mind he was reserved, distrustful and cold. A lover of secrecy, to such a degree, that he assumed its appearance in mere trifles; fond of importance, without any dignity of manners; so full of professions, that he was always deemed insincere. In his public measures he was rather tenacious of his purpose, than either firm or resolute in his

his conduct; yet much more decisive in the means of annoying his enemies, than in those calculated to gratify his friends. With a facility of temper that could deny no request, but with a defect of mind that could bestow nothing with grace, he offended the disappointed, and even lost those whom he served. The disposal of offices, which gives influence to other ministers, was a real misfortune to the earl of Oxford. He often promised the same place to five persons at once; and created four enemies, without making the fifth his friend.

But if the earl of Oxford was not remarkable for striking virtues, he had the good fortune to be free from glaring vices. Though undecisive in the great line of business, he was not subject to personal fear. Though thoroughly ambitious, he was a stranger to haughtiness and pride. Though persevering in his opposition to his enemies, he was not in his temper revengeful; and though he made no scruple to tempt the honesty of others, with money, he himself cannot be accused, with justice, of the least tincture of avarice. In his public measures he can never deserve the character of a great minister. There was a narrowness of sentiment, a vulgarity of policy, and even a meanness in his conduct, that frequently excited the contempt of his best friends. In his private intrigues for power, in his dextrous management of two parties, by whom he was equally hated, in his tempering the fury of the Jacobites, in his amusing the vehemence of the whigs, in his advancing the interests of the house of Hannover, when most distrusted by themselves and their adherents, he shewed a considerable degree of address and political knowledge. The nation owed to a defect in Oxford's mind, a greater benefit, than they could have derived from a minister of more splendid talents. Had he been possessed of the pride inseparable from great parts, his resentment for the ill usage, which he experienced from the whigs and the agents of the house of Hannover, might have induced him to defeat the Protestant succession, and bring about those very evils of which he was unjustly accused.

If some of the anecdotes here related, from Mr. Carte's Memorandum-book, be well founded, lord Oxford, and his rival, lord Bolingbroke, differed less with respect to the object of their secret views, than in their public conduct. For the gratification of our readers we shall extract one of the papers on this subject.

"L. L. (on the 30th of May, 1725, at supper with L. S.) told us, that he never believed lord Oxford sincere in his designs to serve the king, till one day abbé Gaultier came to him on a very particular occasion.

He had had with lord Oxford a conference about the king's affairs, in which lord Oxford was giving him his sentiments, in relation to the conduct that the king ought to observe to carry his point. The abbé said, he might forget, and desired
lord

lord Oxford to put them in writing; he did so, and gave the paper to the abbé, desiring him to transcribe it and restore it to him, next day. When the abbé came home, though he understood English pretty well, yet it was so badly wrote, that the abbé could not read it. In this difficulty, knowing none to trust so nice an affair with but L. L. he came to him, and told him the case, desired him to transcribe it for him, which he did in so legible a hand, that the abbé could read it, and transcribed it afterwards himself, time enough to restore it next morning to lord Oxford; (L. L. thought him always sincere afterwards.)

July 9, 1725, dining at lady S's, lord M——r said, that the night the proclamation was ordered to be issued out against ———, he was summoned to the cabinet council at K——, and it being whispered, that it was in order to such an affair; he meeting lord Oxford, asked him if it was: lord Oxford said, he knew nothing of it; that he did not meddle in affairs, that he would be against it if proposed. Soon after he met lord B. and asking him about it, and expressing his wonder, that they should think of such a thing after it had been so carried in the house of lords; B. denied that he knew any thing of it. Afterwards they were called into council, where the queen giving no body time to speak, said she had resolved on a proclamation, which she caused to be read, and then, without staying for, or asking any body's advice, went out: so that it was all her own act. Asking lord Bolingbroke afterwards how it came to be issued out, in such a manner, he said, lord Trevor (who was then necessary to him) positively insisted on it that it should be done, and he was forced to comply.

May 30, 1726, at supper, at L. S's, L. L. was giving an account of the struggle between lord B. and lord Oxford. The latter was absolute at first, and lady Masham hated L. B. who was only kept in, because the peace was transacting, and nobody else could speak French. At last, lord Oxford, disobliging lady Masham, in the affair of Quebec, she joined L. B. and lord Oxford was turned out a little before the queen died. The design of L. B. at the time, was to bring about the Hannover succession: and two or three days before her death, L. L. and sir W. Windham going in a coach together, the first said, Now they had got the power entirely into their own hands, they might easily bring about a restoration; to which sir W. said, put that out of your head; that will never be: ——— is an impracticable man (i. e. he would not change his religion at that moment) and will never be brought in: and L. L. going on the Saturday evening (before the queen died) to Kensington, met Arthur Moore and John Drummond waiting for L. B. (who dined with Sir W. W. and a great deal of company that day, at Blackheath), who did not come, though John was appointed to attend there for L. B. to receive his last instructions, in order to set out the next day for Hannover, to make up matters with that court. This John Drummond himself told L. L.;
but

but the queen's death did not allow them time to execute their scheme, and they could never make the court believe they had any such schemes.'

As the last quotation from these volumes, we shall insert the author's character of queen Anne, with which the History concludes.

'Thus died Anne Stuart, queen of Great Britain and Ireland, in the fiftieth year of her age and thirteenth of her reign. In her person she was of a middle stature, and before she bore children well made. Her hair was dark, her complexion sanguine, her features strong, but not irregular, her whole countenance more dignified than agreeable. In the accomplishments of the mind, as a woman, she was not deficient. She understood music: she loved painting: she had even some taste for works of genius. She was always generous, sometimes liberal, but never profuse. Like the rest of her family, she was good-natured, to a degree of weakness. Indolent in her disposition, timid by nature, devoted to the company of her favourites, easily led. She possessed all the virtues of her father, except political courage. She was subject to all his weaknesses except enthusiasm in religion. She was jealous of her authority, and fully and irreconcilably toward those who treated either herself or her prerogative with disrespect. But, like him also, she was much better qualified to discharge the duties of a private life, than to act the part of a sovereign. As a friend, a mother, a wife, she deserved every praise. Her conduct, as a daughter, could scarcely be excused by a virtue much superior to all these. Upon the whole, though her reign was crowded with great events, she cannot, with any justice, be called a great princess. Subject to terror, beyond the constitutional timidity of her sex, she was altogether incapable of decisive councils; and nothing, but her irresistible popularity could have supported her authority, amidst the ferment of those distracted times.'

After the instances we have produced in the course of our Review, it is unnecessary to observe that these Original Papers throw considerable light on the British history in the period to which they relate. Many of them, however, are of little importance, and might have been withheld from the eye of the public, which they neither can gratify nor inform. At the same time it must be acknowledged, that this is an imputation to which all collections of the kind, that we have seen, are more or less liable, and it can hardly be avoided by the most scrupulous editor. To develop important facts, it is often requisite that frivolous, as well as essential circumstances, be exposed to observation; and where incredulity might revolt against the conviction of single testimony, we ought not to condemn the recourse to a multiplicity of evidence.—Mr. Macpherson's industry and judgment as an editor deserve equal praise with his

fideliſty, of which we entertain not the leaſt ſuſpicion. He has arranged the materials according to chronological order, and prefaced the papers of each year with pertinent introductory remarks. In the more eminent capacity of hiſtorian, we cannot hesitate to acknowledge that his abilities appear to great advantage. In exhibiting the information which his extensive reſearches afforded, he ſeems to have conducted himſelf with the impartiality becoming an author whoſe representation of facts differs frequently from that of preceding writers, and who, in ſome inſtances, reverſes characters, which for almoſt a century had been decided in the eſtimation of the public. Through the whole work, the narrative is interſperſed with ſentiments, not leſs refined than juſt. In ſome parts, we think, the expreſſion is incorrect, and in others, not ſufficiently elevated; but, in general, the ſtyle is ſuitable to hiſtorical dignity, and is equally perſpicuous and animated.

VI. *The Poems of Mr. Gray. To which are prefixed Memoirs of his Life and Writings.* By W. Maſon, M. A. 4to. 15s. in boards. Dodſley.

IN this volume we have a new ſpecies of biography; the Memoirs of Mr. Gray, conſiſting of his letters, and ſeveral pieces of poetry, ſelected from a large collection of manuſcripts, ranged in proper order, and accompanied with occaſional obſervations.

The ingenious editor has adopted this plan with great propriety and judgment. For the life of his author did not abound with incidents; he has therefore conſidered him in his proper light, that of a ſcholar and a poet: he has furniſhed his readers of a claſſical turn, with a great variety of literary entertainment; and given them a faithful representation of the genius and virtues of his friend, in the genuine effuſions of his heart, his familiar letters.

As the limits of our Review will not allow us to purſue this extenſive plan, we ſhall throw together ſome of the moſt material circumſtances of the author's life, and ſubjoin three or four of the moſt entertaining letters in this collection.

Mr. Gray was deſcended of a reputable family in the city of London. His grandfather was a conſiderable merchant. His father was what was then called a money-ſcrivener*; but being of an unſocial and inactive diſpoſition, he rather diminiſhed than encreaſed his paternal fortune. He had many children; but all of them died in their infancy, except Thomas, the ſubject of theſe Memoirs.

* Milton's father was of the ſame profeſſion.

Our author was born in Cornhill, Dec. 26, 1716; and was educated at Eton school, under the care of Mr. Antrobus, his mother's brother, who was at that time one of the assistant masters. At this place he contracted a friendship with the celebrated Mr. Horace Walpole, and Mr. West, son of the right hon. Richard West, esq. lord chancellor of Ireland, a young gentleman of extraordinary talents. In 1734, he removed from Eton to St. Peter's College, Cambridge; and his friend, Mr. West, to Christ church, Oxford; where they commenced a correspondence; part of which is included in this collection of letters.

In April 1738, Mr. West left Christ-church for the Inner Temple; and in September following, Mr. Gray returned to London, intending likewise to apply himself to the study of the law in the same society: for which purpose his father had either hired or bought him a set of chambers. But, upon an invitation, which Mr. Walpole gave him to be his companion in his travels, this intention was laid aside for the present; and never afterwards put in execution.

Accordingly, about the end of March 1739, Mr. Walpole and Mr. Gray set out for France, visiting, in the course of their travels through that country, Paris, Chantilly, Rheims, Dijon, Lyons, and other places. In November, they arrived at Turin; from thence they proceeded to Genoa, Bologna, Florence, Rome, Naples, &c. In July 1740, they returned to Florence, where they stayed till towards the end of April, 1741; and then set out for Venice.

About this time we find an unfortunate disagreement subsisting between the two travellers; arising, we are told, from the difference of their tempers. Mr. Gray being, even from his earliest years, curious, pensive, and philosophical; Mr. Walpole, gay, lively, and consequently inconsiderate. The latter, however, in justice to the memory of his respectable friend, has, we find, enjoined the editor of these Memoirs to charge him with the chief blame in their quarrel; confessing that more attention, complaisance, and deference to a warm friendship, superior judgment, and prudence, might have prevented a rupture, which gave much uneasiness to both, and a lasting concern to the survivor; though in the year 1744, a reconciliation was effected between them, by a lady, who wished well to both parties.

This incident occasioned their separation at Reggio. Mr. Gray therefore went directly to Venice; and having continued there till about the middle of July, he returned home through Padua, Verona, Milan, and Turin; and repassing the Alps, pursued almost the same route through France, by which he had before gone to Italy.

When he came to London, he found his father's constitution almost entirely worn out by the very severe attacks of the gout, to which he had been subject for many years. And indeed the next return of that distemper was fatal to him: for he died in November 1741, about two months after his son's return.

Mr. Philip Gray, as we have before observed, rather diminished than increased his paternal fortune. Our author, therefore, upon the death of his father, found his patrimony so small, that it would by no means enable him to prosecute the study of the law, without his becoming burthenfome to his mother and aunt. These two sisters had for many years kept an India warehouse in Cornhill, and carried on a trade, independent of Mrs. Gray's husband, under the joint names of Gray and Antrobus. But upon this event, having acquired what would support them decently for the rest of their lives, they retired to Stoke, near Windsor, to the house of their other sister, Mrs. Rogers, lately become the widow of a clergyman of that name. Both of them wished Mr. Gray to follow the profession for which he had been originally intended, and would undoubtedly have contributed all in their power to enable him to do it with ease and conveniency. He on his part, though he had taken his resolution of declining it, was too delicate to hurt two persons, for whom he had the tenderest affection, by peremptorily declaring his real intentions; and therefore changed, or pretended to change, the line of that study: and accordingly, towards the end of the subsequent year, went to Cambridge to take his bachelor's degree in Civil Law.

But the narrowness of his circumstances was not the only thing, which distressed him at this period. He had, as we have seen, lost the friendship of Mr. Walpole abroad. He had also lost much time in his travels; a loss which application could not easily retrieve, when so severe and laborious a study, as that of the common law, was to be the object of it; and he well knew, that whatever improvement he might have made in this interval, either in taste or science, such improvement would be of little use to him in his present situation and exigencies. This was not all. His other friend, Mr. West, he found, on his return, oppressed by sickness and a load of family misfortunes. These the sympathizing heart of Mr. Gray made his own. He did all in his power, for he was now with him in London, to soothe the sorrows of his friend; he endeavoured to alleviate them by every office of the purest and most cordial affection. But his cares were vain. The distresses of Mr. West's mind had already too far affected a body, from the first weak and delicate. His health declined daily;

daily; and therefore he left town in March, 1742; and, for the benefit of the air, went to David Mitchell's, esq. at Popes, near Hatfield, in Hertfordshire.

During an interval of something more than two months Mr. West and Mr. Gray maintained a constant correspondence on subjects of literature, and their classical studies. The last letter from Mr. West is dated May 11, 1742. Mr. Gray returned an answer, May 27. Immediately afterwards he went upon a visit to his relations at Stoke; where he wrote that beautiful little ode on the spring, which begins,

'Lo! where the rosy-bosom'd hours
Fair Venus' train appears, &c.'

He sent it, as soon as written, to his beloved friend; but he was dead before it reached Hertfordshire; about three weeks after he had written the letter abovementioned to Mr. Gray, which concluded with, "*Vale, et vive paulisper cum vivis;*" so little was the amiable youth then aware of the short time, that he himself would be numbered among the living. But this, it has been frequently remarked, is almost constantly the case with such persons as die of that most remediless, yet most flattering of all distempers, a consumption. 'Shall humanity, says the author of these *Memoirs*, be thankful or sorry, that it is so? Thankful surely. For as this malady generally attacks the young and the innocent, it seems the merciful intention of heaven that, to these death should come unperceived, and as it were by stealth; divested of one of his sharpest stings, the lingering expectation of their dissolution.' —Mr. West, when he died, was in the twenty-sixth year of his age.

As to Mr. Gray, we may assure ourselves, that he felt much more than his dying friend, when the letter, which inclosed the Ode was returned unopened. There seems to be a kind of presentiment * in that pathetic piece, which readers

* — 'The insect youth are on the wing,
Eager to taste the honied spring,
And float amid the liquid noon:
Some lightly o'er the current skim,
Some shew their gaily-gilded trim
Quick-glanating to the sun.
'To Contemplation's sober eye
Such is the race of man:
And they that creep, and they that fly,
Shall end where they began.
Alike the busy and the gay
But flutter thro' life's little day,
In fortune's varying colours drest:
Brush'd by the hand of rough mischance,
Or chill'd by age, their airy dance
They leave, in dust to rest.

of taste will feel, when they learn this anecdote. It will surely make them read it with double pleasure; and throw a melancholy grace (to borrow one of his own expressions) on the Ode on a Distant Prospect of Eton, and on that to Adversity; both of them written within three months after the death of Mr. West. For as these poems abound with pathos, they who have feeling hearts will feel this excellence the more strongly, when they know the cause from whence it arose; and the unfeeling will perhaps learn to respect what they cannot taste, when they are prevented from imputing to a splenetic melancholy, what, in fact, springs from the most benevolent of all sensations. It is probable, that the Elegy in a Country Church Yard was begun, if not finished at this time; though the conclusion, as it stands at present, is certainly different from what it was in the first manuscript copy.

The first impulse of his sorrow for the death of his friend gave birth to a very tender sonnet in English, on the Petrarchian model*; and also to a sublime apostrophe in hexameters, written in the genuine strain of classical majesty, with which he intended to begin one of his books, *De Principiis Cogitandi*; a fragment of which is printed in these Memoirs.

From the winter of the year 1742, to the day of his death, his principal residence was at Cambridge. He spent, indeed, during the lives of his mother and aunts, his summer va-

* Methinks I hear, in accents low,
The sportive kind reply:
Poor moralist! and what art thou?
A solitary fly!
Thy joys no glittering female meets,
No hive hast thou of hoarded sweets,
No painted plumage to display:
On hasty wings thy youth is flown;
Thy sun is set, thy spring is gone—
We frolick, while 'tis May.

* Sonnet on the Death of Mr. Richard West: first published in the Volume before us.

' In vain to me the smiling mornings shine,
And redd'ning Phœbus lifts his golden fire;
The birds in vain their amorous descant join;
Or chearful fields resume their green attire:
These ears, alas! for other notes repine,
A different object do these eyes require.
My lonely anguish melts no heart but mine;
And in my breast the imperfect joys expire.
Yet morning smiles the busy race to cheer,
And new-born pleasure brings to happier men:
The fields to all their wonted tribute bear:
To warm their little loves the birds complain;
I fruitless mourn to him, that cannot hear,
And weep the more, because I weep in vain.'

editions

tations at Stoke; and, after they died, in making little tours or visits to his friends in different parts of the country. But he was seldom absent from college any considerable time, except between the years 1759, and 1762; when on the opening of the British Museum, he took lodgings in Southampton-Row, in order to have recourse to the Harleian and other manuscripts there deposited, from which he made several curious extracts, amounting in all to a tolerably-sized folio, at present in the hands of Mr. Walpole. This gentleman has already printed the speech of sir Thomas Wyat, from them, in the second number of his *Miscellaneous Antiquities*. The public must impute it to their own want of curiosity, if more of them do not appear in print.

It may seem strange, that a person who had conceived an early dislike to Cambridge*; and who now returned to it with this prejudice rather augmented, should when he was free to choose, make that very place his principal abode for near thirty years. But this perhaps may be accounted for from his love of books (ever his ruling passion) and the straits of his circumstances, which prevented the gratification of it. For to a man, who could not conveniently purchase even a small library, what situation so eligible, as that which affords free access to a number of large ones? This reason also accounts for another singular fact. During his residence at Stoke in the spring and summer of the same year, 1742, he wrote a considerable part of his more finished poems. Hence one would be naturally led to conclude, that on his return to Cambridge, when the ceremony of taking his degree was over, the quiet of the place would have prompted him to continue the cultivation of his poetical talents, and that immediately, as the muse seems in this year to have peculiarly inspired him; but this was not the case. Reading was much more agreeable to him than writing. He therefore now laid

* Mr. Gray, in one of his letters to Mr. West, dated 1736, gives us this humorous and picturesque description of the university:

'Surely it was of this place, now Cambridge, but formerly known by the name of Babylon, that the prophet spoke when he said, "the wild beasts of the desert shall dwell there, and their houses shall be full of doleful creatures, and owls shall build there, and satyrs shall dance there; their forts and towers shall be a den for ever, a joy of wild asses; there shall the great owl make her nest, and lay and hatch and gather under her shadow; it shall be a court of dragons; the screech owl also shall rest there, and find for herself a place of rest." You see here is a pretty collection of desolate animals, which is verified in this town to a tittle, and perhaps it may also allude to your habitation, for you know all types may be taken by abundance of handles; however, I defy your owls to snatch mine.'

side composition almost entirely, and applied himself with intense assiduity to the study of the best Greek authors; in-
 somuch that, in the space of about six years, there were
 hardly any writers of note, in that language, which he had
 not only read, but digested; remarking, by the mode of com-
 mon-place, their contents, their difficult and corrupt passages;
 and all this with the accuracy of a critic, added to the diligence
 of a student.

About the year 1747, Mr. Mason, the editor of this work,
 was introduced to Mr. Gray. The former had written, a year
 or two before, some imitations of Milton's juvenile poems,
 viz. A Monody on the Death of Mr. Pope, and two pieces,
 entitled; *Il Bellicoso*, and *Il Pacifico*, on the peace of Aix-
 la-Chapelle; and the latter revised them, at the request of a
 friend. This laid the foundation of an intimacy, which con-
 tinued without interruption to the death of Mr. Gray.

About the year 1750, Mr. Gray had put his last hand to
 his celebrated Elegy written in a Country Church Yard, and
 had communicated it to his friend Mr. Walpole, whose good
 taste was too much charmed with it to suffer him to with-
 hold the sight of it from his acquaintance. Accordingly it
 was shewn about for some time in manuscript, and received
 with all the applause it so justly merited. Among the rest of
 the fashionable world, for to these only it was at present com-
 municated, lady Cobham, who now lived at the mansion-
 house at Stoke Pogis, had read and admired it. She wished
 to be acquainted with the author. Accordingly, her relation
 Miss Speed and Lady Schaub, then at her house, undertook to
 bring this about by making him the first visit. He happened
 to be from home, when the ladies arrived at his aunt's solitary
 mansion; and when he returned, was surprised to find,
 written on one of his papers in the parlour, where he usually
 read, the following note. "Lady Schaub's compliments to
 Mr. Gray; she is sorry not to have found him at home, to
 tell him that lady Brown is very well." This necessarily
 obliged him to return the visit, and soon after induced him
 to compose a ludicrous account of this little adventure for the
 amusement of the ladies in question. He wrote it in ballad
 measure, and entitled it a Long Story. When it was handed
 about in manuscript, nothing could be more various than the
 opinions concerning it. By some it was thought a masterpiece
 of original humour; by others a wild and fantastic farrago.
 And when it was published, the sentiments of good judges were
 equally divided about it.

To return to the Elegy. Mr. Gray, in Feb. 1751, having
 been informed, that the publisher of one of the magazines
 had obtained a surreptitious copy of it, wrote to Mr. Wal-

poet, desiring him, that he would put his own manuscript into the hands of Mr. Doddsley, and order him to print it immediately.

This was the most popular of all our author's publications. It ran through eleven editions in a very short space of time; was finely translated into Latin by Messrs. Anstey and Roberts; and, in the same year, by Mr. Lloyd. The author, in his original manuscript, gave it only the simple title of Stanzas written in a Country Church Yard. Mr. Mason persuaded him to call it an Elegy; because the subject authorised him so to do; and the alternate measure, in which it was written, seemed peculiarly fit for that species of composition.

In March 1753, Mr. Gray lost his mother*; which must have deeply affected him, as he had always expressed for her the tenderest regard.

About the beginning of the year 1756, while he resided at Peterhouse, two or three young men of fortune, who lived in the same stair-case, frequently and intentionally disturbed him with their riots. He complained to the governing part of the society; but not thinking that his remonstrance was sufficiently attended to, he quitted the college, and removed to Pembroke-Hall.

From July 1759 to the year 1762, he generally resided in London, with a view, as we have already observed, of having recourse to the British Museum.

In July 1768, his grace the duke of Grafton wrote him a polite letter, informing him, that his majesty had been pleased to offer him the Professorship of Modern History in the uni-

* She was buried at Stoke-Pogis, in the same vault, in which the remains of her sister Antrobus had been deposited, about three years before. The inscription on the tomb-stone is supposed to have been written by Mr. Gray; and is as follows:

In the same pious confidence,
Beside her friend and sister,
Here sleep the remains of
Dorothy Gray,
Widow, the careful tender mother
Of many children, one of whom alone
Had the misfortune to survive her.
She died, March 11, 1753,
Aged 67.

Mr. Mason observes, that this inscription has a peculiar pathos to recommend it; and, at the same time, a true inscriptive simplicity. — Perhaps therefore it may be thought fastidious criticism to make an exception to any part of it; yet we will venture to ask, whether, according to the course of nature, and in the estimation of a Christian philosopher, it can be accounted a misfortune, that a young man of 37 should survive his mother, an old woman of 67?

versity of Cambridge, then vacant by the death of Mr. Laurence Brouket.

This place was valuable in itself, the salary being 400*l.* a year; but what rendered it particularly acceptable to Mr. Gray was, its being given him without any solicitation. He was indeed remarkably disinterested in all his pursuits. Though his income, before this addition, was very small, he never read or wrote with a view of making his labours useful to himself. He may be said to have been one of those few personages in the annals of literature, especially in the poetical class, who are devoid of self-interest, and at the same time attentive to oeconomy; and also, among mankind in general, one of those very few oeconomists, who possess that talent, untinctured with the slightest stain of avarice. When his circumstances were at the lowest, he gave away such sums in private charity, as would have done credit to an ampler purse. But what chiefly deterred him from seeking any advantage by his literary pursuits, was a certain degree of pride, which led him to despise the idea of being thought an author by profession.

However, it is probable, that early in life he had an intention of publishing an edition of Strabo; for his papers contain a great number of notes and geographical disquisitions on that author, particularly with respect to that part of Asia which comprehends Persia and India. The indefatigable pains, which he took with the writings of Plato, and the quantity of critical, as well as explanatory observations, which he has left upon almost every part of his works, plainly indicate, that no man in Europe was better prepared to republish and illustrate that philosopher, than Mr. Gray. Another work, on which he bestowed uncommon labour, was the *Anthologia*. In an interleaved copy of that collection of Greek epigrams, he has transcribed several additional ones, which he selected in his extensive reading; has inserted a great number of critical notes and emendations, and subjoined a copious index. But whether he intended this performance for the press or not, is uncertain. The only work, which he meditated upon, with this direct view from the beginning, was, a history of English poetry, upon a plan sketched out by Mr. Pope*. He has mentioned this himself in an advertisement to those three fine imitations of Norse and Welch poetry, which he gave the world in the last edition of his *Poems*. But after he had made some considerable preparations for the execution of this design, and Mr. Mason had offered him his assistance, he was

* This plan is published in Ruffhead's *Life of Pope*.

informed, that Mr. Warton, of Trinity College, Oxford, was engaged in a work of the same kind. The undertaking was therefore relinquished, by mutual consent; and soon after, on that gentleman's desiring a sight of the plan, our author readily sent him a copy of it.

Among other sciences, Mr. Gray had acquired a great knowledge of Gothic architecture. He had seen, and accurately studied in his youth, while abroad, the Roman proportions on the spot, both in ancient times, and in the works of Palladio. In his later years he applied himself to consider those stupendous structures of more modern date, that adorn our own country; which, if they have not the same grace, have undoubtedly equal dignity. He endeavoured to trace this mode of building, from the time it commenced, through its various changes, till it arrived at its perfection in the reign of Henry VIII. and ended in that of Elizabeth. For this purpose he did not so much depend upon written accounts, as that internal evidence, which the buildings themselves give of their respective antiquity; since they constantly furnish to the well-informed eye, arms, ornaments, and other indubitable marks, by which their several ages may be ascertained. On this account he applied himself to the study of heraldry, as a preparatory science, and has left behind him a number of genealogical papers, more than sufficient to prove him a complete master of it. By these means he arrived at so very extraordinary a pitch of sagacity, as to be enabled to pronounce, at first sight, on the precise time, when every particular part of any of our cathedrals was erected.

But the favourite study of Mr. Gray, for the last ten years of his life, was natural history, which he then rather resumed than began; as by the instructions of his uncle Antrobus he was a considerable botanist at fifteen. The marginal notes, which he has left on Linnæus, and other writers on the vegetable, animal, and fossil kingdoms, are very numerous; but the most considerable are on Hudson's *Flora Anglica*, and the tenth edition of the *Systema Naturæ*; which latter he interleaved and filled almost entirely. While employed on zoology, he read Aristotle's treatise on that subject with great care, and explained many difficult passages of that obscure ancient by the lights he had received from modern naturalists. In a word, excepting pure mathematics, and the studies dependent on that science, there was hardly any part of human learning, in which he had not acquired a competent skill; in most of them a consummate mastery.

To this account of his literary character we may add, that he had a fine taste in painting, prints, gardening, and music; and

and was moreover a man of good breeding, virtue, and humanity.

His health, especially in the latter part of his life, was precarious. The gout, which he always believed hereditary in his constitution (for both his parents died of that distemper) had for several years attacked him in a weakly and unfixed manner; the great temperance which he observed, particularly in regard to drinking, served perhaps to prevent any severe paroxysm, but by no means eradicated the constitutional malady. About the end of May 1771, he removed to London, where he became feverish; and his dejection of spirits increased. The weather being then very sultry, his friend Dr. Gilborne advised him, for an opener and freer air, to remove from his lodgings in Jermya-street to Kensington, where he frequently attended him, and where Mr. Gray so far got the better of his disorder, as to be able to return to Cambridge; meaning from thence to set out very soon for Old Park, near Durham, the residence of his intimate friend and correspondent Dr. Wharton; in hopes that travelling, from which he usually received great benefit, would complete his cure. But on the 24th of July, while at dinner in the college hall, he felt a sudden nausea, which obliged him to rise from table, and retire to his chamber. This continued to increase; and nothing staying on his stomach, he sent for his friend Dr. Glynn, who finding it to be the gout in that part, thought his case dangerous, and called in Dr. Plumptree, the physical professor. They prescribed to him the usual cordials given in that distemper; but without any good effect: for on the 29th he was seized with a strong convulsion fit, which, on the 30th, returned with increased violence; and the next evening he expired. He was sensible at times almost to the last, and from the first, aware of his extreme danger; but expressed no visible concern at the thoughts of his approaching dissolution. He was buried in the vault in which his aunt and his mother were interred, in the church yard of Stoke, according to the direction in his will.

We shall reserve the account of his literary correspondence, and his poetical compositions, for our next Review. In the mean time, we recommend this work, as a publication, which will afford the most elegant entertainment to every reader of taste and classical erudition.

[To be continued]

VII. *Agriculture delineated: or, the Farmer's Complete Guide; being a Treatise on Lands in General.* By Gustavus Harrison, Esq. 8vo. 5s. in boards. Wilkie.

THE author prefaces this work with an apology for adding to the great number of treatises of agriculture before published, as some might be induced to think that little more could be offered on that subject. But, says he, a little reflexion will be sufficient to prove that such an opinion is erroneous, and founded on false principles; for besides the exhaustless source the subject naturally furnishes, it will be but just to allow, that many of the modern treatises, as well as some ancient ones, are rather founded upon mere philosophical theory, than on that experience which results from practice, and which alone can be depended on in matters relative to husbandry.

Agreeably to this plan, the author has confined himself principally to the experiments published by several modern writers on this subject; in both the old and new husbandry; upon which we may observe in general, that those of the old husbandry may be understood by common farmers, being conformable to their daily practice; but the new husbandry, being founded on principles they are unacquainted with, and which are not explained in this treatise, it will to them be in a great measure unintelligible; and so far this work will fall short of, *The Farmer's Complete Guide*; as, indeed, much larger works of this kind have done; the authors whereof do not seem to have well considered how extensive a knowledge is requisite, both of the theory and practice, to convey adequate ideas of a subject so various and comprehensive as agriculture is.

It is, however, but justice to say of this performance, that the author appears to be well acquainted with the common practice, of which he gives such a summary from some of the most approved modern authors, as merits the perusal of practical cultivators.

In his introduction, he very justly censures the practice of monopolizing farms:

‘The bad consequences attending such a conduct, are too well known to be here dwelt upon; it may not, however, be amiss to observe, that the landed gentlemen themselves are not such great gainers by these methods of repairing to London, raising rents, and monopolizing farms, as at first might be imagined. This metropolis, which is in a measure supported by the luxuries of the rich, makes them pay dear for those luxuries. The very articles which their own lands once furnished cheaply to them, are raised in value by the same methods which they take

to increase their income, and thus, the balance being struck, upon an average, is against them; a circumstance well worth their serious attention.

'After having, says the author, observed thus much in regard to agriculture in general, it may be proper to make some observations on the nature of plants, and what is esteemed to be their food.'

He then proceeds to give the opinions of several philosophers, Lord Bacon, Dr. Woodward, Mr. Evelyn, and others, concerning the nature of that food; which is supposed to consist of one or more of four elementary bodies, water, air, nitre, and earth (to which some add sulphur or oil, fire, and frost.) But though the knowledge of this food might gratify the curiosity of the learned; and also probably be of use in agriculture, the nature of it remains hitherto undiscovered. A more important point to the practical cultivator, is to know whence this food is derived, and by what means he may obtain it, and increase the quantity of it in his land.

The farmers are in general agreed, that the chief means of fertilizing land are by manures, and a preparation of it by tillage, previous to its receiving the seed or plants to be nourished therein. In this the advocates for the new husbandry agree with the common farmers; that the land ought to be well prepared; and admit that manures are in many cases useful, and in some necessary, but not in all; being of opinion that hoeing, a method of tillage applied to plants during the time of their growth, is commonly more effectual, and cheaper, than manure, in order to bring the crops to perfection; particularly crops of wheat, and other corn. This, if confirmed by experience, is undoubtedly a discovery of vast importance.

The author has divided this work into twenty-one chapters, in each of which he has laid down some general observations, or treated separately on the culture of most of the plants introduced into common husbandry. As there is not much said upon these subjects that is new, it seems unnecessary to enlarge upon them here.

The principal points that the author endeavours to establish appear to be, that general rules and principles are not to be depended upon in husbandry.

'The following sheets, says he, in the Preface, contain not the mere reveries of philosophers, a detail of hypotheses built only on suppositions; or a tedious recital of useless and indecisive experiments. They are not filled with the continual praises of one particular kind of husbandry, nor the absurd complaints of another. They form a work which has been written and digested with care, and confirmed by practice, wherein also the best authors have been occasionally consulted upon the subject, all

all that was necessary has been adopted, all that was superfluous omitted, according to the best judgment of the author, who has long been conversant with affairs of husbandry.

— It may not be amiss says, he, to offer some observations upon the nature of husbandry, which some have thought so easily reducible to an art, that they had nothing to do but to lay down a set of rules, and then to follow them implicitly almost upon every occasion.

Now from this practice I may be bold to assert, there never was one person that reaped any considerable advantage. Experiments form the best guides in agriculture; yet even these do not always bring us the clear proofs required, on account of the different circumstances under which they are made, and the different manner in which they may be conducted.—With more to the same purpose, here and in other places.

With regard to the culture of corn, the author seems to have been determined chiefly by the experiments of the ingenious and indefatigable Mr. Young; from whom he has taken about a third part of his work. It is unnecessary to enlarge upon these experiments, already so well known to the public; but as many of them are supposed to determine the comparative merit of the old and new husbandry, it may be proper to consider a few of them so far as they relate to that point.

The culture of beans in these two methods is given clearly in favour of the new husbandry. A field of an acre and half was planted with beans in three equal divisions; one part was sowed broadcast in the common manner, and not hoed; another part was sowed broadcast with beans, and handhoed; and the third division was drilled, and horsehoed.

The part that was sown broadcast, and not hoed, produced four bushels and one peck; the part sown broadcast and handhoed produced eight bushels and two pecks; and the part drilled and horsehoed, produced thirteen bushels and two pecks.

Upon this experiment Mr. Young observes,

That the product of the unhoed crop was more than could have been expected, as the weeds made a terrible appearance, yet it was evidently a losing one; and whatever may induce farmers in any country to make a saving of this necessary operation, (hand-hoeing) it appears pretty plain, that their crop will prove a losing one without it.

“ The grand object here (as Mr. Young observes) is certainly the comparison. The divisions were equal in every respect, except the hand-hoeing; so that whatever difference is found in the crop, must be owing to that alone. Such a comparison is indisputably decisive. Is it not extremely evident, that those saving farmers, who will not bestow nine shillings an acre on hand-hoeing their beans, must be considerable losers by their ima-

imaginary prudence? Another point remains to be mentioned, of yet greater importance, which is, the heart the land is left in by the crops thus differently managed.—After a hoed crop, the farmers frequently sow wheat, considering the beans so treated as a fallow; and they get not only good but clean crops by this management, an effect that is merely owing to the hand-hoeing; for were they to omit that operation, their wheat-crop must inevitably be worthless, and sown under a certainty of loss. The bean-stubble in question unhoed was, after harvest, as full as possible of weeds: whereas, the hoed division was actually fit for wheat. Now the difference that arises, in a few years, from so small a variation as the expenditure of nine shillings, is prodigious. At the end of the first year there is a balance of one pound, five shillings, at the end of the second there is the expence, on one side of a year's fallow, but on the other the profit of a wheat crop, which is an immense difference. After the fallow, wheat may be supposed to succeed, and after the wheat, beans again, which, though they may not equal the opposite crop of wheat, yet will be a profitable crop; after them barley, and with the barley, clover; and upon that clover, wheat; which is a most profitable course; whereas, in the other management, the wheat must be succeeded by barley or oats, and without clover. So that this single variation, slight at first, becomes a matter of great consequence. The other method here tried, viz. the drill culture, is found far superior in all these circumstances. The profit of the beans is 11. 19s. 11d. superior even to that of the hand-hoed crop, which is very great, and proves the importance of cultivating them in this manner. The horse-hoeings and the effectual manner in which the hand-tillage is performed, from the crop's being sown in rows, make the beans shoot out with uncommon vigour, and yield more numerous, and better filled pods; and, in respect to the preparation made by the crop for others which are to follow, there is no comparison in the state of the land. The drilled part has not a weed to be found, and is besides in a fine state of pulverisation, equal to most fallows, and superior to many, which last alone is a most material circumstance.

N. B. The land in this experiment was planted with tick-beans; the part sown broad-cast with one bushel of seed; the part hand-hoed with one bushel; and twice hand hoed; and the horse-hoed was drilled on five feet ridges, three rows upon each ridge, one foot distant, with three pecks of the same seed. This part had four horse-hoeings, and three hand-hoeings.

By a second experiment with beans, the drilled was superior to the broad-cast 21. 14s. 3½. per acre. This, says he, shows that the superiority of the new husbandry will be apparent, when the land in both cases is well manured. The broad-cast does not profit more by the dung than the drilled: on the contrary, the latter exceeds the former as much when the land is well

well manured, as when it is not, which is remarkable, as the broad cast crop stands more equally over the whole surface, and is consequently better adapted, in appearance, to draw the nourishment from the manure. But as the contrary is absolutely the fact, it proves that the operations of horse hoeing enable the roots of the beans easily to extend into the loose mould in the intervals, and to draw all the nourishment from thence, as well as if the plants were there scattered: for the plough in horse-hoeing four times, throws all the loose earth of the intervals twice against the rows, and as it at each time falls into the furrow that has been some time open, of course it lies in a loose and mellow manner for the rows to penetrate properly into it.

‘On a general survey of experiments carried much further than the foregoing, it appears that the face of the matter is not altered, but still bears the same complexion with regard to the different modes of sowing above mentioned. In a course of no less than nine experiments, the drilled beans have been found, after the payment of all expences, to be superior to the broad-cast by full two pounds, three shillings, per acre, besides the difference of the land’s being left in so much better heart by the latter than by the former, as has before been particularly noticed.’

‘—The superiority of the drill culture, as a preparation for wheat or barley, I do not think can be estimated at less than fifteen shillings an acre:—here is a superiority of near three pounds an acre, in favour of drilling. Is it not evident, that this in a large piece of ground of clay, or loam, will amount to some hundreds of pounds per annum? Three hundred pounds upon an hundred acres is a matter of great importance. Nor should it be thought, that the great advantages attending this culture of beans, are any novelty. Drilling beans is, indeed, the common mode of husbandry practised in Kent, and adopted in Essex, and in great measure in the clayey parts of Norfolk.’

Our author proceeds next to comparative experiments made with barley, oats, and pease, in the old and new husbandry, which turned out much in favour of the old; occasioned chiefly by their falling down, or the rows being so entangled, that they could not be properly either horse-hoed, or hand-hoed. Wheat generally stood upright, but in point of profit, the drilled wheat was found much inferior to the broad-cast. As this is a matter of great consequence in husbandry, we will enquire a little into the circumstances of the experiments brought in support of this general conclusion. Several detached experiments are related; but the following experiment being made in the same field, upon land of the same quality, in the years 1764, 1765, 1766, and 1767, three reeds of the field cultivated

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vated in the old husbandry for turneps, barley, clover, and wheat in succession; and three roods drilled with wheat in succession, the last three years, the first year being fallow.

The expence and produce of these two methods being stated, the profit of the broad-cast four crops appears to be, at an average per annum,

And the profit of the drilled, at an average }
of three years, — } — 0 0 8½

Superiority of the broad-cast, per ann. — £. 2 5 0½

The annual products and expence in each of these methods were,

In the broad-cast husbandry,

	Expences.	Products.	£. s. d.
1764 Turneps,	£. 3 17 0—28 Tons	£. 1 11 4—	Loss 1 6 4
1765 Barley,	2 5 11—33 Bush.	4 19 0—	Profit 2 13 1
1766 Clover,	1 17 11—3 Ton 19 Cwt.	6 13 0—	Profit 4 14 1
1767 Wheat,	2 11 10—20 Bushels,	5 14 0—	Profit 3 2 2
	<u>9 12 8</u>	<u>18 16 4</u>	<u>9 2 11</u>
Average —	<u>2 8 2</u>	<u>4 14 4</u>	<u>2 5 8½</u>

The horse-hoeing husbandry.

1764 Fallow, }	5 13 2—	26 Bushels,	Profit 1 3 4
1765 Wheat, }			
1766 Wheat,	3 14 7	13 Bushels,	Profit 0 3 5
1767 Wheat,	3 17 10	9 Bushels,	Loss 1 3 10
	<u>13 5 7</u>	<u>48</u>	Profit <u>0 2 11</u>
Average	<u>3 6 4</u>	<u>12 Bushels.</u>	<u>£. 0 0 8½</u>

It has been remarked, that Mr. Tull was so perfectly master of his own scheme, that none who have adopted his husbandry have excelled him in the practice of it, in similar circumstances; and that those who have most exactly followed his directions, have generally succeeded best. The justness of this remark seems to be confirmed in the present experiment, as will appear from the following circumstances.

1. Mr. Tull in the early practice of his husbandry, drilled three, and sometimes four rows of wheat, upon ridges six feet broad; and some time after, he drilled only three rows upon each ridge; and observing that the middle rows were constantly much inferior in luxuriance and product, to the outside rows, occasioned by the deep ploughing near them with the horse-hoe, he tried to improve the middle rows, by raising the ridges higher in the middle, that the middle rows might have a greater depth of mould to extend their roots in. By this means he brought the middle rows to equal the outsidings ones, as appears by what he says, p. 57.

• I could

* I could never until this year, (1731) bring my middle rows, to be any thing near equal to the outside rows; but now I have done it, both in the treble and quadruple. The earth was all thrown out of the middle of the intervals, before last harvest, being first well pulverized; then, some time after harvest, this earth when dry, was raised up to a pretty high ridge, in the middle of each interval from whence it was taken; and when the weather had made it sufficiently moist, the wheat was drilled thereon, with seven-inch partitions. This wheat flourished all the winter and spring, and the middle rows, June 19th, seem equal to the outside rows, by their colour and height, both in the treble and quadruple: all being much stronger than the adjoining sown crops, though on dunged fallows, four times plowed, and mine being without dung for many years past.

But though he succeeded thus far, in making his middle rows, equal to the outsidess ones, yet by raising the mould so high in the middle, the outsides of the ridges were so much deprived of it, that though the rows were all made equal, the crop was not thereby encreased, but diminished, as he found upon trial: for which reason he wholly omitted middle rows, and drilled only two rows upon each ridge; and then narrowing his ridges from six feet broad, to four feet nine inches, his crops were better than before; and this method of drilling of only two rows upon a ridge, ten inches asunder, he recommends as the best upon full experience.

In the above experiment, the ridges were five feet broad, and three rows of wheat, eight inches asunder, were drilled upon each ridge; and so far this experiment deviated from Mr. Tull's most successful practice.

2. At first Mr. Tull gave his drilled wheat five or six horse-hoeings; but when by these his land was made very clean from weeds, and brought into fine tilth, and his ploughmen became expert in horse-hoeing, he commonly gave but four hoeings, which produced good crops of wheat every year, and kept his land in a constant state of fertility without manure; it was so far from being impoverished by these successive crops of wheat, that the crops were improving; the last were more plentiful than the first. The same effect of this culture has been found by others, who have performed it in the proper manner; and when it happens that the crops begin to decline, he advises more than four horse-hoeings; or that the rows should have a light dressing of fine manure sprinkled upon them by hand, in the spring.

3. In the above experiment the crops declined greatly, the first being twenty six bushels per acre, the second only thirteen bushels, and the third but nine. Yet the same culture was continued without either top-dressing, or any more than four horse-hoeings. The partiality of the cultivator, or his imper-

fect knowledge of this culture was here apparent : for the success of the new husbandry for wheat, depends not upon manure, but upon good and repeated hoeing. That the experimenter should omit to give this wheat more than four hoeings, when he found the crops declining, as Mr. Tull directs, is the more extraordinary, as he acknowledges, ' that the effects of the horse-hoeings and hand-hoeings were always visible in a day or two, in deepening the green of the plants, and encreasing their growth ;' and the expence of a horse-hoeing, as he has there stated it, was only eight-pence an acre.

4. In this comparative experiment, the drill husbandry is charged with the expence of a fallow the first year, and produces no crop ; the broad-cast, on the contrary, is not charged with a fallow, but producing a crop of turneps, valued at 1l. 11s. 4d. Now admitting the necessity of preparing the land to be drilled, why not prepare it in the same manner as the broad-cast, with turneps ? Or, as other land for broad-cast crops, with a crop of pease, hoed beans, vetches, or buck-wheat ? for without doubt they ought to be charged equally, both with a fallow, or neither. Besides, though it is customary to fallow land in the old husbandry every second, third, or fourth year, it is otherwise in the new ; in which the land produces crops of wheat every year, without any necessity of fallowing or rest. Mr. Tull had wheat crops in succession upon the same land for thirteen years, to the time of his death ; and others have had them for a much longer time, without any fallow, or decline in their crops, though no manure was used : and therefore to charge the drilled with a fallow once in four years, and none to the broad-cast, appears to be a partial representation. Had the culture of the drilled been performed in the proper manner, the crops would not have declined, but the land might have produced every year as much as it did the first, twenty-six bushels of wheat ; which is not uncommon in this husbandry.

Upon the whole, this experiment cannot, as the author supposes, p. 406, be allowed as absolutely decisive in favour of the old husbandry, but rather, all circumstances considered, in favour of the new.

The author further acquaints us, that Mr. Young, as the result of his experience, thinks it would prove most advantageous to farmers, to unite the old and new husbandry into one course, and recommends the following. 1. Drilled beans. 2. Broad-cast barley. 3. Ditto Clover. 4. Ditto wheat. Substituting the profit of the drilled beans, instead of the broad-cast beans. These four crops he has found to pay a clear profit of 2l. 17s. 11d. per acre per annum. But as wheat may imme-

immediately follow a crop of drilled beans, these seem to be still more profitable, particularly in very strong land, not so proper for barley; or, if the farmer does not choose to horse-hoe his wheat, he may drill it in equidistant rows, a foot distant, to be hand-hoed; or close drill it in equidistant rows, seven or eight inches asunder, not to be hoed; for in either of these methods the crops will exceed the broad-cast, and be more profitable, including the saving in seed.

The author says, that Mr. Young greatly complains of the inefficacy of the drill-plough, at the same time that he acknowledges he had a very bad one; but as beans are proved to be peculiarly adapted for drilling, it is pity, says he, that we have not a plough for that mere purpose, without any variation of seed or depth.

Many husbandmen have declined to practise the new husbandry, for the same reason that Mr. Young complains of; a defect, we have some grounds to believe, will, in a short time be supplied.

The author concludes with a comparison of the expence of ploughing with horses and oxen, which is in favour of oxen, though they are supposed to work in the common way with yokes and bows; but if the oxen draw in harness, as horses, the comparison will be much more in favour of oxen; as it has been found that they draw much stronger in harness than with yokes, in the proportion nearly of three to two; i. e. two oxen in harness will do nearly as much work as three oxen of the same strength will do with yokes.

VIII. *Miscellaneous Dissertations on Rural Subjects.* 8vo. 5s. in boards. Robinson.

THIS valuable work treats on four different and important subjects, viz. 1. on Fences, 2. on Manures, 3. on Drill-sowing, and 4. on the Force of Running-Water, with its application in turning mill-wheels, &c. Each of these, in the order here mentioned, is treated separately, fully, and with much judgment. The opinions and experiments of former authors, so far as seems necessary and useful, are reviewed, examined, and confirmed or disproved. False opinions or hypotheses are refuted; and unjust reasoning on experiments detected. In short, by happily uniting theory and practice, by a distinct and rational deduction from experiments and observations, together with many new and interesting observations and directions, all delivered in a plain, clear, and intelligent manner, our author has obliged the public with a

little work calculated for real and general use in the important subjects abovementioned.

The argument of the first part is as follows.

‘ The manner of fencing low wet land.—Stone fences, different ways of making them.—The expence of making stone fences.—The best method of planting waste land with wood.—Estimate of the expence and profit of such plantations from experience.—Fencing with walls of chalk-stones.—The manner of building to make them durable.—Of fencing and improvements on the Yorkshire Wolds.—Fencing with double stone walls and wood planted between them; the expence and advantage of fencing in that manner.—Of ditch and bank fencing with quicksets.—The plants most proper for quicksets.—The most approved methods of raising and planting quicksets.—And of training them to make strong and durable fences.—A new method of making cheap and secure fences.—Fencing with sets planted in single rows.—Of tree fences.—Furze fences, how to raise and manage them.—Of briar fences.—Bank fencing against rivers.—Several other methods of fencing against rivers.’

From this account of the articles treated on in this first part, it appears that our author, although in a few pages, has included all or most cases that can happen, and provided against such inconveniences as the several circumstances of situation, materials, &c. may occasion, and that in the cheapest and completest manner. For each of these will require different methods to be used. Hence

‘ The several methods of fencing in different countries are described, of lands of various kinds and different situations. The two principal uses of fences are for shelter to lands, and to cattle that feed upon them; and as a security and defence from damages. The first of these is chiefly attended to in making common quickset fences. Much wood is planted, and this undoubtedly produces shelter; but much wood is no security against damage, and is itself an injury to the land. A moderate quantity of wood properly disposed, answers both purposes of shelter and defence, and cheap methods are here laid down to attain both; which it is presumed will be acceptable to husbandmen, who are sensible of the benefit of good fences, and of the damage and continual expence of repairing those that are now sufficient. To render this article the more generally useful, the best practical methods are described, of securing lands from floods, and encroachments of rivers or other contiguous waters; for by these great injury is done, and much land washed away, which might be prevented, if the owners were acquainted with the means of doing it.’

Of the second part, the contents are thus related :

‘ The several kinds of manures used in husbandry.—Of the operation of manures upon land; and the different things relative

tive thereto considered.—Of the principal single manures, marle, chalk, lime, and limestone gravel.—A ready method of distinguishing marle from other kinds of earth.—Of the composition of marles, and what soils each sort is most proper for.—A pernicious sort of clay resembling marle, and how to distinguish it.—That marle does not attract salts from the air.—The methods of searching for marles, and other fossil manures.—Chalk beneficial to both strong and light lands. The manner of its operating on both.—Lime by some supposed to be an impoverisher of land. The ground and error of that opinion.—Several ways of burning stone and chalk into lime.—The best construction of a lime-kiln.—Of soap-boiler's ashes; the different sorts of them.—Of sheep's dung, and folding.—Of composts, and the best way of mixing them.—Of powdered manures; and soul salt.—Of new composts, recommended by Dr. Hunter of York.—Of liquid manures.

And on this part the author, in the Introduction remarks: that this is a very extensive article.

• Manures, says he, are used by husbandmen universally. Without their aid, lands would sink greatly below their present value. Farms that are much deficient in manure are low rented; but where manures abound, the tenant has the means of improvement, and can afford to pay a good rent. He may, notwithstanding, use too much manure, or apply it improperly. Plants that are cultivated for their seed, as corn and pulse of all sorts, may be too highly manured: for a large quantity of manure promotes the growth of straw more than the grain; and this may be carried to such an excess, that the crops will be blighted, and no grain or very little produced. There is not the same danger in cultivating natural or artificial grasses, not intended to stand for seed; yet even they may be over-done with manure, which will make them gross, rot at bottom, and lodge.

• The qualities of manures, and in what manner they operate upon land, are points of enquiry that merit the attention of all cultivators of land: in these we are not much assisted by the common practice of farmers; who are not accurate in making experiments, and very rarely keep any register of them. The operations of bodies, and of manures in particular, are traced with much difficulty; and what has rendered them the more so, is the propensity to form hypotheses upon theories, unsupported by experiments. It has long been a current opinion, that nitre or other salts were the causes of fertility; and consequently, that those manures that were found to be the greatest enrichers of land, contained a large proportion of those salts: this was said of the several sorts of marle, lime, and others. But when it was discovered by experiments, that they contained no salts, it was then said that they attracted them from the air: but this also is now found to be an error; and therefore we must

endeavour to account for the operation of manures, in such manner as is warranted by accurate experiments.

' This is not a matter of mere theory: just principles lead to a right practice, as we shall see in the present case. This rendered it necessary to enter into a discussion of the nature and operation of some of the principal manures; among these marle is to be ranked, the nature and operation whereof has been long imperfectly understood; and, though an excellent general manure, has to a proverb been excluded from strong land. Marles differ in their qualities, but farmers had no other way to judge of them, or to distinguish them from other earths, but by their external appearances, in which some other earths, pernicious to land, very much resemble them. To prevent the ill effects of such a mistake for the future, a method is here laid down to distinguish genuine marle with certainty, by a short and easy process, that the farmer may perform himself; and he is advised to do so, before he lays any earth supposed to be marle upon his land, whereof he knows not the effects from experience.

' By this process we may go a step further, and not only distinguish marle from other earths of a like appearance, but also discover the composition of the several sorts of marle, and to what kind of land each of them is best adapted, for its improvement.

' Chalk is much of the same nature as marle; particularly such as is soft, soapy, and unctuous; yet chalk, till of late, has been esteemed a manure proper only for strong land, as marle was for light land. But chalk is now found to be a great improver of both sorts, light as well as strong.

' The opinions concerning lime have been so various and contradictory, that many were deterred from using it: though the ill-consequences that have ensued a plentiful liming, seem not to have arisen from the lime, but from an injudicious management of the land afterwards, as may appear from this Dissertation; wherein the reader will find several other points discussed relating to manures, tending to settle a just theory of their operation, and be of use to the practical husbandman.'

It has long been a subject of enquiry, how manures improve land; and how vegetation is carried on and promoted. For though the intent of using of manures be to enrich the land, or to correct its too great stiffness, looseness, or other natural imperfections; and though many different substances are used for these purposes; and experience evinces that most kinds of matter which ferment, corrupt, or fall into powder in the soil, are improvers of it; yet till the mode of their operation, as improvers, be known, we must be in doubt which manures may be most effectually applied in different cases, and with much uncertainty make use of substances as such, which may have a quite contrary effect, as many people have

have found by costly and painful experience. Our author, therefore very properly begins this part by an enquiry concerning the food of vegetables, and the manner in which manures encrease it. He is of opinion, that the chief, if not the only use, of manures, is to reduce to a proper texture, such lands as are naturally either too stiff or too loose.

‘It is, says he, a general property of manures, to ferment in the soils with which they are mixed. The fermentation excites an intestine motion in the soil, divides and separates the parts of it; which is apparent from its swelling and crumbling: the fermentation does not, however make any addition to the vegetable food of the soil; for that remains the same, whether it is divided into many or few parts; but a minute division is an excellent preparation of the soil, to receive a new supply of the vegetable food from the atmosphere, which is stored with all the variety of matter necessary for the nourishment of plants. Fermentation therefore opens the soil, and multiplies the pores of it: the air, dews, and rain, find an easy entrance into these pores, and deposit there the nutritious particles; and at the same time render the soil pervious to the tender fibrous roots, into the pores of which they extend, and thence collect their nourishment.’

This opinion he enforces by observing that similar effects are also produced by other means.

‘Fermentation is one of the principal means whereby the earth is enriched, and is not the effect of manures only, but is excited in some degree, by every change in the temperature of the air; by heat, cold, dryness, or moisture, the particles of the soil are put in motion, divided, and new pores or cavities opened, into which the nutritious aliment is deposited from the atmosphere. Without such a continual supply, the earth would soon be reduced to a state of barrenness; as the plants that grow upon it are constantly draining it of the vegetable food.’

And again the like effect is produced by such husbandry as opens the land.

‘The effect of vegetable and animal manures, and of the hoeing husbandry, in one respect is the same: they both open and pulverize the soil: whether these manures have any other considerable effect is not certain.

‘It is indeed true, that dung enriches land to a greater degree than tillage; but this does not prove this to be the effect of its salts, and oils, in any other respect than pulverizing the land: for tillage without manure enriches land; more tillage enriches it to a greater degree; if this land is then dunged, it will be still more highly fertilized. In the first case, its encreased fertility arises plainly from its being more pulverized; why therefore should not this effect of the dung be from the same cause,

cause, viz. a further pulverization? for putrescent manures do, for a time, divide the soil more than tillage.

In a dunghill, the putrescent ferment makes the salts and oils of it volatile; and being exhaled into the air, an earth only remains, of no great efficacy to enrich land: if the dung is laid on the land, a fermentation also ensues, and the salts and oils being there likewise volatilized, ascend into the air; all of them, as some think—a considerable part of them certainly do; and therefore do not furnish the crop with any vegetable food; what remains seems insufficient for that purpose: so that the principal effect of dung, appears to be the breaking and pulverizing the soil, by which it is prepared to admit the riches of the atmosphere.

But supposing that all the principles of the dung did remain in the soil, it is by no means clear that they furnish the aliment or vegetable food to the crop. To do this, they ought to consist of such kind of matter as is suitable nourishment to the plants they are to feed. But dung of only one sort is supposed to give nourishment to all crops, to many thousand species of plants; and all kinds of dung are supposed to feed all kinds of plants; though it is certain that the principles of all the various kinds of plants are different, as appears from their different virtues and effects. Hence it seems, that dung would be more likely to poison many plants than to nourish them.

To resolve this difficulty, it is said, by those who contend that dung and other animal and vegetable manures are the food of plants, that plants have a power of altering the food into their own nature; that they can change alkaline salts into acid, and oils of different natures into those of their own; and it seems by this way of reasoning, that plants could change salts into oils, or oils into salts, &c.

He then produces several extracts from other authors, Mr. Tull, Dr. Hunter, Mr. Dickson, and Dr. Home, nearly agreeing in the same principle.

This principle, however, seems not to be strictly and invariably true; for

“Manures, says Mr. Dickson, operate in all the different ways by which vegetation is promoted: they operate by communicating to the soil, with which they are mixed, the vegetable food which they contain—by communicating to it a power of attracting this food in greater plenty from the air—by enlarging the vegetable pasture which it contains—and by dissolving the vegetable food, which it is already possessed of, and fitting it for entering the roots of plants.—If the qualities of dung are considered, it will appear, that it promotes vegetation in all the different methods mentioned.

“While bodies are in a sound state, their parts adhere firmly together, and they are incapable of being turned into the parts of other bodies. To render them capable of this, they must be

be reduced to their first principles. This is done by corruption. It is observed, that by corruption, all the parts of bodies are relaxed, and the salts, oils, and other juices which they contain, from being fixed, are made volatile."

"It is, says Dr. Hunter, of great moment, to fix upon what is really the nutriment of vegetables, as it will enable us to conduct our compost dunghills upon just and rational principles. The doctrine of manures is but little understood. The farmer should at all times retain in his memory a general idea of them. He may divide the manures into four kinds.

"1. Such as give nourishment only, as rape-dust, foot, malt-dust, oil-compost, blood-compost, pigeon's dung, and all hand-dressings.

"2. Such as give nourishment, and add to the soil; as horse-dung, cow-dung, human ordure, rotten animal and vegetable substances.

"3. Such as open the soil, and do not nourish in their own nature; as lime, light marles, sand, and vegetable ashes.

"4. Such as stiffen the soil, and at the same time nourish a little; as clay, clay-marles, and earth.

"We cannot pay too much attention to every thing that relates to manures; without their assistance, the richest soils would soon be reduced, by frequent cropping to a barren state. It is pleasing to observe, how the dissolution of one body is necessary for the life and increase of another. All nature is in motion. In consequence of the putrid fermentation that is every where carried on, a quantity of vegetable nutriment ascends into the atmosphere. Summer showers return much of it again; but part falls into the sea, and is lost."

He seems, however, to leave this matter at last rather doubtful.

"The experiment thus conducted, will determine which is the most proper to use, fresh or rotten dung; but I doubt will not determine the other point, viz. whether the effect of dung is only to divide or pulverize the soil, or whether it also furnishes the vegetable food to the crop. For suppose in the above, or other such experiment, the dunged earth produced the largest crop; as no doubt it will, if the experiment is in every respect rightly conducted; the cause of this superiority will be justly attributed to the dung, but the manner of its operation will still remain undetermined. This should not, however, deter those who have opportunity, from attempting to discover this by experiments, as the knowledge of it is of real importance and use in husbandry.

The author then treats particularly on the four simple manures, marle, chalk, lime, and limestone gravel. Of the first of these, marle, he describes the four principal sorts, viz. clay-marle, stone-marle, slate-marle, and shell-marle; and points out some easy experiments by which to distinguish the true marle

made from other earths, which bear a great resemblance to that fossil; and to ascertain the proportion of calcareous earth, clay, and sand they contain.

He then mentions a certain kind of earth often found in the same bed with the best marle, which, instead of fertilizing, renders the soil incapable of bearing any kind of vegetables for many years, and which has proved extremely injurious to the farmer, who had been deceived by its external appearance. It is then shewn that marle contains no salts, and therefore probably no vegetable food. And, farther, that marle itself does not attract salts from the air; and that therefore the effects of this best of manures consists probably in barely opening the land with which it is mixed, and thereby reducing it to such a state as probably to imbibe the vegetable food itself. An account is then given of the effects of marle on strong and light lands; with the proper time and manner of laying it on, also its proper quantity, and the manner of starching for marle and other minerals and fossils.

Our ingenious author then treats on chalk in a similar manner, shewing its effects, proper quantity, time, and manner of using, &c. of which, and the succeeding divisions of this work, we shall give an account in our next Number.

IX. *Judah Restored: a Poem. In Six Books.* By Dr. Roberts, of Eton College. 2 vols. 8vo. 3s. 6d. Wilkie.

THE subject of this poem is the return of the Jews from their Babylonian captivity. The scriptures contain so many prophecies relative to this important occurrence; the lamentation of the Jews upon the destruction of their capital, their ardent desire to return, their happy restoration to liberty and their country by the edict of Cyrus, &c. are so pathetically described by the prophets, that our author concluded, there could not be a more proper subject for a poem, than this event.

The history however affords but few circumstances, which admit of poetical decoration, or at least of romantic and sublime description; few characters, which are either uncommon or brilliant; few interesting or critical situations; few transactions which are either calculated to excite curiosity or admiration; and therefore the subject is not so favourable to the author's design, as he seems to apprehend.

The story of *Paradise Lost* abounds with incidents, susceptible of the noblest embellishment; such as, the fall of the rebellious angels, the infernal regions, the realms of Chaos and Night, the garden of Eden, the creation of the world, the

the innocent amours of Adam and Eve, and the like. And these are the circumstances, which affect, surprise, and charm the reader's imagination; and give the poem all its lustre and success.

Let us see what incidents our author has either found, or invented, in the subject of this poem.

The argument of the first book :

The subject proposed; the state of the Jews towards the end of the captivity; the character of Belshazzar; a feast proclaimed in honour of Baal; Daniel's prayer; the angel Gabriel appears to him; foretells the destruction of Babylon by Cyrus, and the deliverance of the Jews; directs him how to behave, when sent for by Belshazzar to interpret the sign from heaven; Zorobabel comes to Daniel; his character; Zorobabel, Misael, and Ananiah, encourage the tribes; a procession to the temple of Belus; the temple described; a sacrifice; the Chaldeans fall down before their idol; the Jews refuse to comply; the king's indignation; the banquet; the hand-writing on the wall; Daniel sent for; he interprets the writing, and foretells the destruction of Babylon.

Book II. A description of the walls of Babylon, which were now surrounded by Cyrus; the character of that prince; his army; he calls a council; Gadatas and Gobryas return from their nocturnal expedition; the latter gives an account of the disordered state of the city, which determines Cyrus to attack it immediately; a Persian sacrifice; Cyrus turns the course of the river; the army marches up the channel; the confusion of the inhabitants, and the death of Belshazzar.

Book III. Cyrus gives orders for a cessation of hostilities; the burial of the Babylonians; a council of the Jews; the characters and speeches of the counsellors; Daniel ends the debate, and they determine to apply to Cyrus for leave to return to Jerusalem; an interview between Othniel, one of council, and his Babylonian mistress; he endeavours to sow sedition among the tribes; Cyrus receives the homage of the Babylonians; Daniel requests that the Jews may be permitted to rebuild their temple at Jerusalem; Cyrus desires to hear their history.

Book IV. Daniel relates the most material parts of the Jewish history, from the call of Abraham to the captivity: after which Cyrus gives the Jews permission to return, and rebuild their temple; ordering all the ornaments of the former temple, which had been brought to Babylon by Nebuchadnezzar, to be restored.

Book V. Othniel still endeavours to sow sedition among the Jews; the spirit of dissension repressed by Daniel; Othniel stoned;

stoned; a description of that punishment; the Jews, ranged under their several chiefs, prepare for their departure; night comes on; the angel Gabriel appears to Daniel, and informs him, that he must continue in Babylon; he takes leave of his countrymen; they set out, and pitch their tents beyond the vale of Semiramis, in Mesopotamia; an old man [Phaniel, Ananiah's brother] meets them; his story; they continue their march to Haran; erect a pillar; Misael's death and burial.

Book VI. The Jews miss Zorobabel; their grief on that occasion; Ananiah visits the tomb of Misael; finds Zorobabel; they leave Haran; cross the Euphrates, ascend a hill, whence they see Mesopotamia on one side, and Syria on the other, thro' which they march; they pass through the lot of Asher and Zebulun to Mount Tabor; their prospect from thence; they march on to Mount Ephraim; their joy at the sight of Mount Sion; they arrive at Jerusalem; Ananiah addresses them; they repair the houses; renew their feasts; lay the foundation of the temple; the old men weep; Haggai prophecies; and the work is conducted with zeal and exultation.

This poem, as the reader will observe, opens with the evening preceding the impious feast of Belshazzar, supposed to be a feast in honour of their god Bel, or Baal; and closes with the return of the Jews, and the foundation of the temple.

Some few circumstances concur in the course of this work, which may be thought contradictory to chronology. But the author very properly observes, 'that in subjects of remote antiquity, which are consequently involved in much obscurity, the poet may fairly model circumstances in such a manner, as to form them into a regular and consistent plan; and where historians are silent, may invent any thing which bears the appearance of probability.'

Various have been the opinions of learned men, with regard to the commencement and conclusion of the seventy years, mentioned by Jeremiah, as the period of the Jewish captivity. Our author takes it for granted, that it began in the third year of Jehoiakim, and ended in the first of Cyrus. But then a question arises, 'which year was the first of Cyrus?' I think, says he, we may certainly answer, 'the third year from the taking of Babylon.' For Darius the Mede succeeded Belshazzar, the last king of the Babylonian line, and reigned two years, during which time Daniel delivered his prophecy of the seventy weeks. This Darius seems to have been the Cyaxares of profane history, king of Media, and uncle of Cyrus; by whose favour he enjoyed the kingdom of Babylon for the space of two years after it was taken. The first year of Cyrus, there-

therefore, was probably the third year from the taking of Babylon; at which time Jeremiah's seventy years * were completed. But it was necessary in this poem to represent the decree of Cyrus for rebuilding the temple, as having been made soon after the taking of Babylon: for, the scene of it is laid before that event; and a chasm of two years would have been a real objection. The author therefore, as the chronology was a matter of dispute, has obviated this impropriety by making the decree immediately subsequent to the reduction of the city,

He has taken the liberty of transferring to Belsazzar, whom Herodotus calls Labynitus, what is mentioned by Xenophon of the ill treatment, which Gobryas and Gadatas received from the king of Assyria.

In the third chapter of Daniel is recorded a singular history of Nebuchadnezzar, ordering the Jews to bow down before an idol, which he erected in the plain of Dura. Our author has opened his work with a similar decree, which he supposes to have been made by Belsazzar. He has likewise introduced the angel Gabriel, as communicating other circumstances to the prophet, besides those, which are recorded. This he rightly considers, not as contradicting true history, but as founding probable events upon it; which, in a work of this kind, can scarce be open to any objection.

In the 4th book, where Daniel relates to Cyrus the principal events of the Jewish history, in order to make the description more full, the poet has thrown together all the circumstances, which are recorded concerning the destruction of Jerusalem, and made Daniel represent himself as an eye-witness of them; though that was not literally the case.

The prophecy of Haggai, with regard to the glory of the latter house, which was not delivered till the second year of Darius the Persian, our author has introduced some few years sooner; but it is here represented as spoken to the very persons, to whom it was actually spoken, Zorobabel and Joshua.

He has made the Jews return, not directly through the desert, which would have been the nearest way; but northward through Mesopotamia, then across the Euphrates into Syria, and thence down to Palestine. This was the more commodious, and the more poetical road, as it gave the poet an opportunity of introducing circumstances, relative to the most ancient history of the Jews.

The following account of the march of the Persians along the channel of the Euphrates, the confusion of the Babylonians on this occasion, and the description of the pensile gardens,

* Chap. xxix. 10.

will afford us perhaps the most entertaining extract we can select, and a proper specimen of our author's poetical abilities.

* And now they cross the skirt of that broad shade
Which Babylon's high walls, that intercept
The moon's bright beams, cast o'er the plain beneath,
And march unheard, unseen. First their wide dyke
Receives the averted stream; the Persians walk
Thro' the dried channel. Gobryas leads the van,
And Gadatas. To them, for well they knew
The pass, great Cyrus had consign'd this post
Of danger, and of fame. The bank they mount
With eager haste; the brazen steps ascend;
Wide open stand the portals; and at once
The unguarded streets of Babylon are fill'd
With hostile multitudes. In vain to arms
Rush the rude rioters, and call on Bel
To save his faithful votaries. He nor hears,
Nor checks the victor's rage. In heaps they lie
Prostrate, some dead, some dying: hideous shrieks
Rent the keen air. Meanwhile the Assyrians rous'd
But rous'd too late, unite in bands, as fear,
Or chance directs; and thro' the crowded streets
On friend, on foe, with undirected aim,
Hurl stones, or pointed darts, or feather'd shafts,
Undisciplin'd. Some from the lofty towers
Tear conic pinacles, or roll huge stones
Rent from the walls, which down with hideous crash
Fall ponderous. Some to Bel's illumin'd fane
Thronging precipitate in vain implore
The senseless idol: these Tigranes finds
All prostrate; and attended by a troop
Of faithful Zariaspars, hews at once
The god, and all his votaries to the ground.
Some seek the bridge, if chance a friendly boat
Shall waft them down the stream; but oh! what grief,
What horror chills their souls, when they behold
That flood, where oft they wont to brace their limbs,
Convey'd they know not whither, and a way
Thro' the dried channel worn by many a foot,
Aghast they stand, men, women, old and young,
Promiscuous; when Hyrcania's chief appears,
Fierce Ariamnes: from the twanging yew
Five hundred arrows fly: deep groans of pain,
And hideous ejulations to the scene
Add horror tenfold: on the bank they roll
Writhing in agonies, or happier close
Their eyes for ever in eternal sleep.
These seek their homes, if chance the much-lov'd walls
May screen them from the conquerors; those unbar
The brazen gates, and strive to leave behind

Babel's

Babel's deserted towers; in vain; the dyke
Opposes, and the sword of Porus drives
Back to their walls the trembling fugitives.
Yet some awhile maintain unequal fight
Unarm'd, and thro the river strive to force
A passage to the plain: plung'd in the waves
They perish; or, if chance escap'd, fresh troops
Of Persians watch the adverse banks, and slay
Whate'er the waters spar'd. Within the walls
Of Babylon was rais'd a lofty mound
Where flowers, and aromatic shrubs adorn'd
The pensile garden *. For Nebassar's queen,
Fatigu'd with Babylonia's level plains,
Sigh'd for her Median home, where nature's hand
Had scoop'd the vale, and cloath'd the mountain's side
With many a verdant wood; nor long she pin'd
Till that uxorious monarch call'd on art
To rival nature's sweet variety.
Forthwith two hundred thousand slaves uprear'd
This hill, egregious work; rich fruits o'erhang
The sloping walks, and odorous shrubs entwine
Their undulating branches. Thither flocks
A multitude unseen, and mid the groves
And secret arbours all night long conceal'd,
Silent, and sad, escape the victor's sword.'

Few writers in blank verse have learnt the secret of relieving the ear by a proper variation of the cadence. The only difference between their measure and rhyme is, that the rhyme is wanting; while the verse is constituted in such a manner, that the ear has a right to expect it, and is disappointed at not finding it. The stop stares you full in the face, at the end of almost every line; the rhyme is not there; the pause is not varied: and the reader throws by the poem with disgust. But this is not the case in the work we are considering. Every judicious reader will be pleased with the harmony of the versification.

* An ingenious author, speaking of these gardens, says: 'It is very remarkable, that even these should owe their origin to the truest sensibility of the wild beauties of nature. This surprising and laborious experiment was a strain of complaisance in king Nebuchadnezzar to his Median queen, who could never be reconciled to the flat, naked appearance of the province of Babylon; but frequently regretted each rising hill and scattered forest, she had formerly delighted in, with all the charms they had presented to her youthful imagination.' *Essay on Design in Gardening*, by G. M. esq. These gardens are described by Diodorus Siculus, Strabo, Josephus, and Quintus Curtius; but as they are not even mentioned by Herodotus, Goguet doubts of their existence.

The author, we hope, will pardon us for pointing out two or three slight verbal inaccuracies, which just now occur to us, upon a cursory inspection.

- ‘ —Near the throne on *either* [each] side
Stands Gadatas and Gobryas.’ B. iii. v. 450.
‘ —Two plates of stone, whereon were graves,
On *either* [each] side, those everlasting laws.’ B. iv. v. 188.
‘ —If, as thou *were* [wast] wont in other days,
Thou sow’st sedition.’ B. iii. v. 329.
‘ —Matters of import high disclos’d, which lay
Deep in the *womb* of time.’ B. i. v. 168.

Innumerable writers talk of things lying in the *womb* of time, of the presumption of *prying into the womb* of time, &c. The metaphor, if not *indelicate*, is improper. Time according to the representation of all mythological writers, is an old man, with a bald pate, a scythe, and other emblems, but with none of the attributes of an old woman.

In an address to the Jews, at the end of this poem, we have the following lines :

- ‘ —To your heritage, the promis’d land,
Your God once more his scatter’d tribes shall bring ;
Again on Moriah’s mount his *shrines* shall stand,
And Christ shall reign, an universal king.’

These lines seem to promise a future restoration of the Jews to the land of Canaan, and a re-establishment of the templar service. But surely this notion is nothing but a rabbinical dream, inadvertently adopted by Christian writers *. We are fully persuaded, that the 60th chapter of Isaiah, *Arise, shin ; for thy light is come*, the 33d of Jeremiah, &c. wholly and solely relate to the triumphant return of the Jews from the Babylonian captivity ; and that this is the great object intended by almost all those magnificent images, which commentators usually apply to the future glory of the church.

The author of this performance does not call his work an epic poem ; and in this he is right : the subject is simple and historical, and there is no personage introduced, who properly merits the title of hero. Yet with regard to narrative, episode, simile, &c. he has endeavoured to follow the laws of the epopee, as prescribed by the best models.

X. *Miscellanies in Prose and Verse, by Mrs. Chapone. small 8vo. 2s. 6d. sewed. Dilly.*

THE Letters on the Improvement of the Mind, which were published by this lady in 1773, have given the world a very favourable opinion of her understanding, her taste, and

* See Crit. Rev. vol. xxii. p. 91. & alibi.

the virtues of her heart. This publication, though not a work of the same popular nature, will not diminish her literary reputation. It consists of several essays in prose, and some little pieces of poetry. The essays are compositions of a moral tendency, abounding with useful and improving reflections.—The design of the first is to point out the different effects of simplicity and affectation; or to prove, that the former insensibly wins our esteem; while the latter infallibly excites our contempt.

The following observations on Lord Chesterfield's Letters are not a little severe on his lordship's system of dissimulation. But our readers, we believe, will agree with us, that they are founded on the principles of morality and good sense.

‘Whoever desires to please, to be respected and beloved, let him first give his attention to the inward state of his mind. When all is right there, outward elegancies may be easily attained, or the want of them easily excused. But if nature and the heart have no share in dictating his behaviour, his looks, and his sentiments, he may be a fop, a dancing-master, a courtier, or a spy; but he can never be an amiable man.

‘This, the noble writer, whose letters to his son have lately engaged the attention of the public, seems to have forgotten. Intent on those worldly advantages, which cannot be attained without the good-will of mankind, he unweariedly recommends and enforces the *appearances* of all that he thinks engaging; but forgets that those appearances must be the result of real excellencies, which he takes no pains to inculcate. Even *sweetness of countenance he thinks may be put on and adjusted at the glass, like the rouge and the bouquet: and that his son may possess *les manieres nobles*, and all the charms of liberal and ingenuous youth, whilst in reality he regulates his † friendships by his views of future advancement; ‡ conceals every passion

* Vide Lord Chesterfield's Letters, Letter 220.—“Learn even to compose your *countenance* to the respectful, the chearful, and the insinuating.” Letter 221.—“An air, a tone of voice, a composure of countenance to mildness and softness, which are all easily acquired, do the business; and without farther examination, and possibly with the contrary qualities, that man is reckoned the gentlest, the modestest, the best natured man alive. Happy the man, who, with a certain fund of parts and knowledge, gets acquainted with the world early enough to make it his *bubble*, at an age when most people are the bubbles of the world! for that is the common case of youth.”

† Vide Letter 140 and 207.

‡ Vide Letter 151.—In this Letter his lordship quotes from lord Bacon the distinction between *simulation* and *dissimulation*—“the last of which is only to hide a man's own cards, whereas *simulation* is put on in order to look into other people's.” But does not the following account of his own management, which he recommends

and sentiment of his own heart, and takes advantage of those of others; whilst he sets no other bounds to his flattery, but those of the credulity of his companions, and lavishes every mark of attention and admiration, of kindness and good-nature, with no other motive or end but his own advantage. The favourite maxim which his lordship so often repeats, * "*Il volio sciolto, i pensieri stretti*," he thinks as practicable as it is convenient; forgetting that an open countenance is the index nature gave to an open ingenuous heart; and that the best teacher can hardly bring a youth of nineteen to such perfection in hypocrisy, as to give his face and air the frankness proper to his age, and his mind the cunning and design of an old statesman. But, God be praised! we are not constituted to be the dupes of every shallow artifice; and a hypocrite under twenty has very little chance of making "*the world his bubble*." Scarcely even the weakest of that sex which his lordship considers as far below rationality †, would be much charmed with a youth who had been tutored by his father to make love ‡ *wherever he went*, because it was *cheaper* and *safer* to have an arrangement with a married woman of fashion, than to keep an opera girl. It is impossible to think of this in a moral light without a degree of horror, which obscures the ridicule of it. That such precepts should have been the instructions of a father to his son, and that they should be publicly offered to the youth of a nation where the sacredness of marriage and the bonds of family-love are not yet entirely exploded, are indeed most alarming symptoms of corruption. The mean self-love, which is thus inculcated, at the expence of the most important interests of society, must shew itself through the whole man, in spite of the frippery in which his lordship would dress him. Elegance of mind can alone produce true elegance of behaviour. *Les manieres douces*

to his son as an example, come under the description of *simulation*? "I should desire nothing better in any negotiation, than to have to do with one of these men of warm, quick passions; which I would take care to set in motion. By artful provocations I would extort rash unguarded expressions; and, by hinting at all the several things I could suspect, infallibly discover the true one, by the alteration it occasioned in the countenance of the person." Is not this to look into another man's cards? As a *minister* it may be *able conduct*, but as a *man* it is surely *detestable*."

* The countenance open, the thoughts close.

† Letter 129.

‡ Letter 242.—"Address yourself to some woman of fashion and beauty *wherever you are*, and try how far that will go. If the place be not secured beforehand, and garrisoned, nine times in ten you will take it." Sometimes his lordship directs him to address *two* at the same time; *one* as a Mad. l'Urfay, to instruct him in the art of pleasing; the *other* to exercise those arts upon. Mad. de Blot is chosen for this last office, on account of her perverse fidelity to her husband, "*though married above a year*."

belong

belong to a gentle and good heart---*les manieres nobles* to a spirit of generosity, bravery, and truth.

“ *Worth* makes the *man*, and want of it the *fellow*;

The rest is all but leather or prunella.”

POPE.”

The second essay contains some remarks on conversation. The celebrated *arbitrarius elegantiarum*, already mentioned, has taken infinite pains to teach his son the *agrémens de Paris*. *Un air, un ton de douceur et de politesse*, is undoubtedly very pleasing. But in point of politeness, people of all nations have their peculiar air and manner. An Englishman may be extremely well-bred, and yet retain that plainness and sincerity, that generous integrity of nature, and honesty of disposition, which are his national characteristics. He becomes a puppy and a fool, when he affects the adulation, the servility, and the grimace of a French *petit maître*. Our author has the following just remark upon this species of affectation.

‘ Some of those foibles, which prevail in our present polite circles, seem to arise merely from the *ton* which has been imported to us from a neighbouring nation, where perhaps the same things may be natural and harmless, which, *in us*, are affected, and fruitful of bad consequences. Surely nothing can be less natural to the dry and reserved temper of the English, than that flow of unbounded flattery which seems the established commerce of the *grand monde*, but which, to a modest mind, unhardened by the constant use of it, is really quite overwhelming. That deep and affecting interest, with which a mere common acquaintance talks to you for half an hour of your slightest indisposition---those tender professions of affection and esteem---that admiration, which exhausts the language to express itself, are so exceedingly uncongenial to an English heart (slow to expand itself, tho’ warm and steady in real affection) that they never sit handsomely on us; and, though we may be pleased at the moment with the self-consequence given us, we soon feel a degree of disgust arising towards those from whom we receive it.’

The design of the third essay is to point out a proper medium between enthusiasm and indifference in religion; or, in other words, to suggest this wholesome advice to those, who are just entering on the stage of life: ‘ not to be led away by a crowd of fools, without knowing whither they are going; not to exchange real happiness for the empty name of pleasure; not to prefer fashion to immortality; and not to fancy it possible for them to be innocent, and at the same time useless.’

The last of these prose compositions is the Story of Fidelia, which was published in the *Adventurer*, No 77, 78, 79.

The poetical part contains the following pieces: *Verses written during a violent Storm at Midnight, 1749; On reading*

414 *An Inquiry into the Policy of the Penal Laws of Ireland.*

ing Sonnets in the Style and Manner of Spencer, by T. Edwards, Esq. 1749; a Sonnet in Answer to the foregoing, by T. E. esq.; to Health; to a Robin-Redbreast; to Stella; to Aspasia, in answer to the foregoing, by Miss H——, now Mrs. D——; to Peace, written at the Time of the Rebellion, in 1745; to Solitude; to Winter; L'Estate, by Metastasio; a Translation of the same; an Italian Sonnet translated; and an Ode to Miss Carter, prefixed to that lady's Epistle.

The limits of our Review will not allow us to make any long extracts from this work: we shall therefore give our readers the shortest piece in this collection; though perhaps already more known, than any other of the author's productions.

' To a Robin-Redbreast.

' Dear social bird! that giv'st with fearless love.
Thy tender form to man's protecting care,
Pleas'd, when rude tempests vex the ruffled air,
For the warm roof to leave the naked grove;
' Kindest and last of summer's tuneful train!
Ah! do not yet give o'er thy plaintive lay;
But charm soft zephyr to a longer stay
And oft renew thy sweetly parting strain.
' So when rough winter frowns with brow severe,
And chilling blasts shall strip the shelt'ring trees,
When meagre want thy shiv'ring frame shall seize,
And death, with dart uplifted, hover near,
My grateful hand the lib'ral crumbs shall give,
My bosom warm thee, and my kiss revive.'

This little ode has been deservedly admired, on account of the delicacy of the subject, and the pleasing simplicity of the sentiment and the language.

XI. *An Inquiry into the Policy of the Penal Laws, affecting the Popish Inhabitants of Ireland. In which the History and Constitution of that Country, and the Rights of Colonies and Planters are briefly considered; and a few Observations made on the Laws that restrain the Trade of Ireland; with some Hints respecting America.* 8vo. 3s. sewed. Robinson.

THE author of this Inquiry, who professes himself to be a native of Ireland, informs us, that he has long perceived, and often reflected on two circumstances relative to the state of that country, which are peculiarly striking, and regarded by impartial observers as the greatest obstructions to its wealth and happiness. The first of these is the retention of a most grievous system of penal laws, by which the inhabitants are divided against each other, and the greater part of them rendered

dered incapable of contributing to the national improvement. The second circumstance, says the author, is "the long avowed, though useless, impolitic, and, as I imagine it will appear, arbitrary and unjust design of reducing the Irish to the abject state of being servile dependents upon the imperious will of others." To ascertain the foundations upon which these evils were first established, the inquirer takes a general view of the state of Ireland, from the earliest period of its connection with this kingdom. A succinct historical detail is here delivered of the various transactions which tend to elucidate the nature of the political relation established between England and Ireland, under the reign of Henry II. and those of succeeding princes. But as the discussion of this subject involves some principles of controvertible authority, and is perhaps not entirely uninfluenced by national considerations, though we would not insinuate that these are either blameable or unjust, we shall pass over this part of the author's observations, and proceed to the policy of the penal laws, which is not only the principal, but most important object of the inquiry.

The disabilities annexed to the Irish catholics, by the penal laws enacted in the reign of queen Anne, are undoubtedly of a rigorous nature, and, like every other restriction which affects personal freedom, tend to diminish the spirit of industry. On the inefficacy of these laws in answering the purpose for which they were originally imposed, and the great advantage with which the repeal of them would be attended, the inquirer argues in the following manner.

'The only principle to which the penal laws then enacted can, at this day, owe their continuance, is that which their title avows to have been the object chiefly aimed at in enacting them: namely, to prevent the farther growth of popery; which, upon a slight consideration of the matter, must appear to be at best a very ill-judged title. Indeed, a clearer proof how little the growth of popery has been thereby prevented, cannot be produced, than the inconsiderable number of papists who have become converts since those laws were made.

'Poverty and ignorance are inseparable adjuncts. The power of superstition is always greatest on the minds of the ignorant. By keeping the body of those people poor, we have, at the same time, kept them in profound ignorance.

'By means of their poverty and ignorance, they are entirely in the power of their priests, whose sordid policy teaches them, that the best means of preserving their own pitiful livelihood, is to infuse superstitious ideas of religion into the minds and passions of a wretched vulgar.

'Ignorant and illiterate people seldom look forward to possible benefits and reverfionary advantages: none but the blind

can overlook the blessings and comforts that are offered to them, and laid in their way. While, therefore, the papists have no immediate inducements to acquire knowledge, they will remain what they are. "Haud facile emergunt quorum virtutibus obstat res angusta domi."

'Let them but once be possessed of some share in that property which is a chief object of our juridical system, and they will become ambitious to acquire a knowledge of those laws upon which its security depends. They will have a thousand new inducements to polish themselves in every respect. The clouds of ignorance will be dispelled. They will qualify themselves to sit on juries, and to decide upon questions in which they have a permanent interest. They will aim at having a right to join in sending to parliament those who are to provide laws to regulate and bind their newly acquired possessions. Such whose industry shall happen to be crowned with any extraordinary share of wealth, will aspire at being held in the rank of gentlemen. They will be ambitious of pushing themselves into consequence and credit, of exerting their talents and abilities for the public good, and of attaining the honour and profit of public employments. They will be induced to obtain seats in the national senate, and to assist in making those laws in which they will have then so great a concern: and to do all this they must become protestants.'

—'It cannot be maintained, with the least semblance of reason or plausibility, that the poverty of a major part of our people is a better security to the government than their interest and affection would be. Let us open a door then for that affection, confidence, and duty, upon which the peace and prosperity of the kingdom might be reasonably founded. They are ready and willing to enter in at it. They have long been ready to give the best test of their affection to the government that can be devised, by deriving their titles and properties from the legal support and favour of that government. By these means they will be equally interested in its preservation; for they will have as much to lose by its destruction as any others. Under their present circumstances, they have little or nothing to forfeit. They may be benefited by public commotions and revolutions; and the only loss they can sustain, is the loss of a wretched life of poverty and servitude; under which, notwithstanding a few tumultuary risings (which it should be remembered were not confined to the papists alone) they have lived with wonderful patience.'

In some succeeding pages the author urges the repeal of the obnoxious laws in question, upon principles of civilization, as well as political expediency. He affirms it to be his opinion, that they are no longer necessary to the security of government, but, on the contrary, endanger it, at the same time that they obstruct the improvement of the nation.

'Be

* Be their influence upon religion what it may, proceeds he, human laws should not impose grievous penalties upon the innocent exercise of rights and faculties, freely bestowed upon man by his great Creator, and in which the interests of society are no way engaged. One of our most essential rights is the right to think for ourselves; especially in the most important concern of humanity, our notions and worship of God; and, to act therein conformably to the dictates of nature, working upon our understandings. Religious tenets will not admit of being modified, altered, or abandoned in the same manner as points of political and temporal concern.

* When I thus avow myself a friend to religious liberty, and declare against forcing men's consciences, I wish not to be considered as an advocate for suffering factious practices to go unpunished, because they may be covered with the sanctimonious pretences of conscience and religion. Let there be laws to prevent and punish such unwarrantable practices; and there ought, as I intimated before, to be some established religion in every state, that all members of the community should regard with decency and respect, and not, upon any account, presume to injure or insult. To go still further, it may be politic to provide that all persons in offices of authority and emolument be of that religion; at least, that their religious principles and interests do not materially thwart those of the established church. This is all that the good of the public, which certainly depends upon the security of the state, can ever require: and I hope it will hardly be thought necessary to enforce this position by remarking, that it is also the opinion of the most elegant and judicious writer * upon the English, or, indeed, any other system of laws.

To obviate any objections that may be advanced against the proposed abrogation, from apprehensions of danger, the author omits not to observe, that it may be carried into execution gradually, so as to make an experiment of its effect, in particular places, before the measure be universally adopted.

* Let the laws, says he, therefore, which disqualify papists from posts and occupations of trust and power be fully maintained. This, I apprehend, is all that the public security requires. But if very wary and cautious minds think it safer and more prudent to proceed by degrees, than to abolish all the other penal laws at one stroke, let all the penal laws, but those of queen Anne, stand for some time. No greater inconvenience can possibly result from them, than their continuing to disgrace the book of statutes; for they have long been deemed too severe to enforce; and yet, as they can be executed, if necessary, (which I am convinced will never be the case, unless we occasion it ourselves,) it may still by such men be thought politic to allow them an existence merely *in terrorem*.

• If the same caution should recommend, at the first, only a partial encouragement to their Roman catholic fellow-subjects, in the diminution of the disabilities created by the statutes of queen Anne, although such unnecessary caution will but postpone the many advantages the kingdom would soon experience from a more liberal and general way of acting; yet, to obviate the fears and scruples of the most timorous, let the first encouragement given them to acquire landed interests be partial; and limited to particular lands, if that be thought advisable; and for particular terms of lives or years.'

In the subsequent part of the Inquiry the author endeavours to persuade his readers of the expediency of repealing the penal laws against catholics, by a variety of arguments equally forcible and ingenious. That he is not an abettor of the Romish religion, insidiously suggesting a project destructive of the national tranquility, we have the strongest intrinsic evidence. For the experimental method he proposes, of making a partial and progressive repeal, is totally inconsistent with the idea of such a supposition. Whether, indeed, the adherence to the superstitions of popery would be really diminished, by an alleviation, or entire removal of the restrictions which the legislature has imposed upon those who profess its tenets, we will not presume to determine. Liberal policy, perhaps, rejects the consideration of religious differences. But admitting that Roman catholics should continue to be excluded from the enjoyment of certain privileges in the same extent with protestant subjects, as a stigma upon the absurd and erroneous doctrines which the religion of the country has exploded, yet there seems not to be any valid reason for refusing at least a relaxation of penal laws, which are not only grievous in themselves, but apparently prejudicial to the public. The question is certainly of great importance, and merits the attention of the legislature.

FOREIGN ARTICLES.

XII. *Memoirs pour servir à la Vie de Nicolas de Catinat, Maréchal de France.* 12ma. Paris.

MARSHAL Catinat was one of the ablest generals under Lewis XIV. The wisdom, bravery, philanthropy, modesty, and philosophy, conspicuous in his character, have secured him the esteem of foreigners, as well as of his countrymen. His public and private life is in these *Memoirs* delineated from authentic papers, with fidelity and precision; and his military merit vindicated from the aspersions of the celebrated M. de Feuquières, who appears to have forgotten, that even rivals or

ene-

enemies, ought for their own sake, always to be just to great and amiable characters.

Carinat's ancestors had been magistrates: he was at first designed for the same profession, studied the laws of his country, and for some time acted as an advocate or counsellor; but happening to be chosen for a plea which he thought perfectly good, and lost notwithstanding, he was disgusted, quitted the bar, and entered into the service, as lieutenant in a regiment of horse; where he soon distinguished himself in the presence of Lewis XIV. by whom he was placed in the regiment of the guards, and after being successively promoted, attained to the command of armies, and the dignity of marshal de France.

He fought and gained the battle of Staffard, and in the relation sent to the court, ascribed all the merits of the day to the generals and officers under his command, hardly mentioning himself, though his horse had been killed under him, and he had received many balls in his cloaths and a contusion in his left arm: a news writer, present when his relation was read, asked, "Whether M. de Carinat had assisted at the battle?"

His first attention after the battle was to take care of the wounded; the next, to return thanks to every regiment. By each he was surrounded with a filial affection; when he came to that of Grancey, which had particularly distinguished itself, he dismounted to embrace its colonel. Some soldiers playing at ninepins before the camp, left their game to approach him; he told them to return to it; their officers proposed to him to make one of the party; he accepted their invitation, and began to play. A general officer observing it was something extraordinary to behold a commander in chief playing at nine-pins after gaining a battle; "You are mistaken," replied he; "it would be indeed strange, if he had lost one."

He was esteemed and beloved by Fenelon; who wrote him word, that the king, on reading in his cabinet the list of the marshals of France, had exclaimed at his name, "This, indeed, is virtue crowned!"

One of his greatest pleasures was to go very early in the mornings to the middle of the Pont Royal, in order to enjoy its prospects, the finest he had ever seen. Another was, every week to visit the hotel of invalids, where he was received by the veterans with the affectionate respect due to his paternal care for them.

He fixed his retreat at the village of St. Gratien, between St. Denis and Pontoise, three French leagues and a half from Paris; in an old castle, in a fertile country, and a most agreeable and romantic situation.

The part of his labours most interesting to humanity, was a regular correspondence with marshal Vauban, on the administration of the revenues of the various countries which they had visited during their military expeditions. They did not seek for means of increasing the revenues of their sovereign beyond

yond measure; but they endeavoured to find the most equitable repartition of the taxes, and the cheapest way of collecting them.'

On account of his cautiousness and judgment he was, by the soldiers under his command, justly and significantly called, le Pere la Pensée, *Father Thought*: a surname which he appears to have deserved in his peaceable retreat, not less than in his military expeditions, and more honourable to him than half a dozen formal panegyrics could have been.

XIII. *Essai sur les Jardins. Par M. Watelet, de l'Académie Française, et Honoraire de l'Acad. Royale de Peinture, &c. 8vo. Paris.*

THE author of this pleasing Essay on Gardens entertains his readers with a variety of delightful images, thoughts, and sentiments, on the beauties of vernal nature, the best use of art, the happiness of retirement, the value and real enjoyment of life.

"Fortunatus et ille Deos qui novit agrestes," is the motto prefixed to it; and we cannot help congratulating its author, not only on his intimate acquaintance with the rural deities, but on his merits as a writer, a poet, an artist, a connoisseur.

He enters on his subject by reminding us of the general inclination of the inhabitants of towns for retiring into the country at the invitation of the returning spring. 'There they build to themselves abodes, render them delightful, and in the cares attending on these settlements, seek for calm employments and pleasure, of which they feel a vague desire, a confused idea, but a certain want: and as there is no individual but has imagined some fiction relative to his inclinations, there are also none who have not, especially in spring, planned some country retreat.

'While man is enjoying nature, he will adorn it. To the gifts of her fertility, he will add the aids of his own industry. It is in order to attain this completion of enjoyment, that shadowings are desired in the agréments of the places, where one delights to stay, &c.'

He then proceeds to an interesting description of an elegant farm; reviews the magnificent and tiresome parks of the ancients; and at length comes to the art of embellishing modern parks, by picturesque, poetical, or romantic decorations.

He then examines the different places designed for country retreats, and points out the principles that ought to be regarded in cultivating or adorning them.

'In country gardens, usefulness ought to predominate over that which is merely agreeable, and constitute the basis of the pleasure intended.

'In parks, utility should be considered, though without sacrificing beauty; and art be made subservient to nature.

'In places chiefly designed for pleasure, art may more freely exert and display itself.

'In

'In gardens intended for the more delicate and exquisite sensations, art and riches are employed for the production of supernatural and prodigious effects, and attempts made to excel nature.'

As architecture, in its liberal part, designs the embellishment of all the parts of a vertical plan; and as the designer of pleasure gardens is employed on the decoration of an horizontal one; Mr. Watelet justly observes, that the task of planning pleasure gardens may with greater propriety be confided to the painter than to the architect.

The painter, therefore, he employs by turns, on transforming the retreat of a wealthy, sensible, learned, and virtuous proprietor into an elysium, where he assembles the statues of heroes, sages, and benefactors to mankind---*Quique sui memores alios ferere merendo*,---single or in groups, but in a variety of significant attitudes, to refresh the memory, fill the imagination, raise the mind, improve and ennoble the heart of their host and his company. And then again, delineates Armida's palace, and Alcinous' gardens, for the enjoyment of a sensible voluptuary.

The work concludes with a curious description of a Chinese garden, and an enchanting picture of Mr. Watelet's villa, to which we will with pleasure attend the reader in our next trip to France.

FOREIGN LITERARY INTELLIGENCE.

14. *Rituum Romanorum Tabulæ. In usum Auditorum continnavit* Jer. Jac. Oberlinus. *A. L. M. Eloq. Lat. Adj.* 8vo. Argentorati.

THIS abstract of Roman antiquities consists of thirty-two tables, or classes, with their divisions and subdivisions; and is recommended by its conciseness, method, fulness, and perspicuity.

15. *Recueil de l'Academie de Belles Lettres, Sciences & Arts de Marseille, pour l'Année 1774: contenant l'Eloge de la Fontaine, par M. de Champfort, qui a remporté le Prix: deux autres Eloges qui ont eu l'accessit & une Ode sur le même Sujet, par M. François, de Neufchateau, Associé de l'Académie.* 8vo. Marseille.

As la Fontaine is a favourite author of every reader of taste and sentiment, this collection of critical eulogiums on his character and genius, will not prove unacceptable to the public.

- 16 *Traité Analytique des Eaux Minérales, de leurs Propriétés, & de leur Usage dans les Maladies, fait par Ordre du Gouvernement. Par M. Raulin, Docteur en Médecine, &c. Tome II. des Eaux Minérales en particulier.* 12mo. Paris.

This volume contains an instructive account of the mineral waters of Saint Myon, compared with those of Selz; of the waters

waters of Langeac, la Villetour, Chateauguion, and Poudillon, compared with those of Sedlitz and Seydschütz, Vales, Bilazai, Bagnola in Gevaudan, Candé, Jaunette, Montbrison, Saint Alban, Sail-sous-Couzan, and Saint-Galmier.

17. *Connoissance des Veines de Houille ou Charbon de Terre, et leur Exploitation dans la Mine qui les contient, avec l'Origine des Fontaines & des Ruissaux, des Rivières & des Fleuves. Ouvrage enrichi de Planches gravées en taille douce, où l'on met sous les yeux tout le Détail des Houillères; & une Table du Cours des principaux Fleuves de quatre Parties du Monde connu; avec le niveau de leurs Sources au dessus du niveau de la Mer, ou la hauteur de la pente qui procure l'écoulement de ces Fleuves, depuis leur Source dans les Chânes immenses des Montagnes ou Élévations du Continent, répandues sur la Surface de la Terre, jusqu'à l'embouchure des Fleuves dans les différentes Mers où ils se portent. Par M. Genet, premier Physicien de son sa Majesté Impériale. 8vo. Nancy.*

The design and contents of this work are fully explained in its title. It is a curious, methodical, and useful performance.

18. *Histoire de Richard Savage, & de J. Thomson, traduites de l'Anglois, par M. le Tourneur. 12mo. Paris.*

A character and life so singular as that of Richard Savage, and delineated by a masterly writer, cannot be supposed to be unknown to our readers; we will therefore only observe that Mr. le Tourneur has in his translation added to the life of Savage, that of James Thomson, by way of contrast.

19. *Dissertation sur l'Usage des Caustiques pour la guérison radicale & absolue des Hernies, ou Descentes, de façon à n'avoir plus besoin de Bandages pour le reste de la Vie. Par M. Gauthier, Conseiller Medecin au Roi, &c. 12mo. Paris.*

This very instructive and interesting dissertation is dictated by philanthropy, and well written; and deserves the attention of physicians and surgeons.

20. *Recueil des Oeuvres Physiques & Médicinales, publiées en Anglois, & en Latin, par M. Richard Mead, Médecin du Roi de la Gr. Bretagne, &c. Traduction Française, enrichie des découvertes postérieures à celles de l'Auteur, augmentée de plusieurs Discours préliminaires, & de Notes intéressantes sur la Physique, l'Histoire Naturelle, la Théorie & la Pratique de la Médecine, &c. Avec 8. planches en taille douce. Par M. Costé, Médecin de l'Hôpital Royal & Militaire de Nancy. 2 vols. 8vo. Bouillon.*

Of all the French editions of Dr. Mead's works, (and there are four different ones anterior to Mr. Costé's) this appears to be incomparably the best and completest.

21. *Mémoire sur la recherche des Causes qui entretiennent les Fièvres putrides à Chambéry. Par M. Dacquin. 8vo. Chambéry.*

This account of the causes of putrid fevers at Chambéry appears to be alike applicable to every populous place,

22. *Analyse des Eaux thermales d' Aix en Savoie, dans laquelle on expose les diverses Manières d' user de ces Eaux ; la Méthode et le Régime qu'il convient de suivre pendant leur Usage, et les différentes Maladies pour les quelles elles sont employées, avec plusieurs Observations qui y sont relatives pour en constater les propriétés ; par M. Dacquin, Docteur en Médecine, &c. 12mo. Chambéry.*
A valuable addition to the knowledge of mineral waters.
23. *Traité de la Culture du Figuier, suivi d' Observations & d' Expériences sur la meilleure Manière de la cultiver, sur les Causes de son Déperissement, & sur les moyens d'y remédier, avec Figures ; par M. de la Brousse, Docteur en Médecine, &c. 12mo. Paris.*
A concise, practical, and useful performance.
24. *Fables Orientales, et diverses Poésies. Par M. B****. 12mo. Deux Ponts.*

The greater part of these fables are imitations of the apologues of Saadi, the Persian fabulist.

25. *Le Protecteur Bourgeois, ou la Confiance trahie ; Comédie en vers, par M. B****. 12mo. Deux Ponts.*

Written by the same author. His design, in this comedy, is to remind writers of their own dignity, and to expose the meanness, and affectation of those, who, without any real friendship or generosity, would fain be attended, and revered as protectors of learning and genius. To this comedy are subjoined *L' Héritage*, an interesting, dramatical, moral tale ; and *Le Mariage manqué* another useful moral drama.

26. *Bibliothèque de Peinture, de Sculpture, & de Gravure, par M. Christoph. Theophile de Murr. 2 vols. 8vo. Francfort and Leipzig.*

It is easy to conceive, that a first attempt in executing an extensive and multifarious plan, must in several respects be very defective. With all its defects, however, this is a useful compilation, and not destitute of merit.

MONTHLY CATALOGUE.

P O L I T I C A L.

27. *A Letter to James Macpherson, Esq. with an Address to the Public on his History of Great Britain, and his Original Papers. 4to. 6d. Almon.*

THE author of this Letter expostulates with Mr. Macpherson on the publication of the Stuart papers, as being injurious to the memory of several eminent persons, and, in his opinion, not of authority sufficient to obtain credit. With respect to the objection first mentioned, it is not admissible ; and of the other we have already delivered our sentiments, in the review of the History and Original Papers.

28. *Proceedings of the Governor and Council at Fort William, respecting the Administration of Justice amongst the Natives in Bengal. 8vo. 2s. 6d. Almon.*

We are here presented with a plan for the administration of justice, extracted from the proceedings of a committee, held for that

that purpose, in the province of Bengal, in 1772. In the framing of this plan, the committee profess to have confined themselves, with a scrupulous exactness, to the constitutional terms of judicature, already established in the province, which are not only such as they thought the best calculated for expediting the course of justice, but likewise best adapted to the understandings of the people. When they have deviated in any respect from the known forms, they seem to have been induced by satisfactory reasons.

29. *Justice and Policy. An Essay on the increasing Growth and Enormities of our great Cities, Part II.* 8vo. 1s. 6d. Dilly.

About two years ago the first part of this performance was published *. This second part contains only the chapter which was deferred in the former, containing the plan of an union of Great Britain and Ireland.---The crude and extravagant reveries of a chimerical projector.

P O E T R Y.

30. *The School-boy, a Poem. In Imitation of Mr. Phillips's Splendid Shilling.* 4to. 1s. Kearsly.

We have not for some time seen a poem that more justly merited commendation than this performance. If the author be exposed to any animadversion, it is for reciting the poem in the person of a school-boy, with whose supposed abilities the energy of description and pomp of verification are inconsistent.

31. *Flights of Fancy.* By the rev. Thomas Penrose. 4to. 1s. Walter.

The poems in this collection are entitled, The Helmets, The Carousal of Odin, and Madness. In general they are distinguished by lively description, glowing sentiment, and animated verification.

32. *The Muses and Graces on a Visit to Grosvenor-Square.* 4to. 1s. Bew.

This publication consists of four ballads, in different kinds of measure, and written in that frisky strain which we may suppose to be the *bon ton*, when nothing is to be heard at Parnassus but the effusions of mirth and festivity. To these are added a few verses, entitled the Elopement, and a Madrigal in French.

33. *Accommodation, a poetical Epistle to John Ashby, Esq.* By Rowley Thomas. 4to. Longman.

Mr. Rowley Thomas's muse is such a 'bland, good-natur'd, laughing, frolic' nymph of Parnassus, that were we even disposed to criticise her gambols, her blithesome humour would disarm us of severity, and induce us to approve of the Accommodation.

34. *The Feathers, a Tale.* 4to. 1s. Bladon.

As feathers are become so fashionable a part of female dress, we hope the mode will not fail to be adopted by the hand-maids

* See Crit. Rev. vol. xxxv. p. 317.

to the Muses; but that instead of wearing them on their heads, which are already endowed with sufficient levity, they will dispose of them in such a manner as to facilitate their aerial excursions to the lofty regions of Parnassus.

35. *Fashion, a Poem.* 4to. 1s. Newbery.

The author endeavours to expose the caprice of fashion, by shewing its diversity in different countries. The contrast affords little picturesque description, and the poem is in the style of mediocrity.

36. *Philosophic Venus, an Ethic Epistle.* 4to. 1s. 6d. Bew.

We have often had occasion to censure those loose productions which have an obvious tendency to increase the dissoluteness of manners; but never was the indignation of criticism more justly provoked on this account, than by the prurient effusion now before us. Under the specious epithets of a *philosophic Venus*, and an *ethic epistle*, we are introduced to the mysteries of the Dea Aphrodite, amidst a symphony of the most obscene and libidinous strains which the author's imagination could suggest; whose indelicate sentiments are too disgusting to be relished, even by the most abandoned libertine.

37. *The Silver Tail, a Tale. In Two heroic Epistles from Mr. S——z, of the Exchequer to Signora A**j**e, with Signora A**j**e's Answer to Mr. S**z.* 4to. 1s. Bladon.

Hitherto only one of these heroic epistles is published; and from this specimen of the author's talents, we should not regret if Signora's answer never appeared in print. We would advise this clerk in the exchequer to attend to the duties of his office, and renounce the pursuit of poetry, which requires very different qualifications from those of his employment.

38. *Ode to the British Empire.* 4to. 1s. Evans. *Pateroster-Row.*

A dull rhapsody, entirely destitute of the fire essentially necessary to this species of composition.

D R A M A T I C.

39. *Cloacina; a Comi-Tragedy.* 4to. 1s. 6d. Kearsly.

This is intended as a satire on modern dramatic productions; and though it has no pretension to the success of *The Rehearsal*, which was written with a similar design, yet it contains some strokes of humour, which may preserve it from being offered as a sacrifice to the goddess whose name it bears.

40. *Il Conclave del MDCCCLXXIV. Drama della Musica; or, the Conclave of MDCCCLXXIV. a musical Drama.* 8vo. 2s. Dilly.

The original of this piece made its first appearance at Rome, during the late long conclave, where it afforded some entertainment. Whatever may have been its reception in the papal territories, it is not calculated to attract any attention in this country. Nor, independent of the uninteresting nature of the subject, has the translator been at sufficient pains to secure its success by an elegant and poetical version of the musical parts.

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41. *The Daughter; or the History of Miss Emilia Royston, and Miss Harriet Ayres. In a Series of Letters. By the Authoress of the Exemplary Mother.* 12mo. 3s. Dodsley.

While the province of romance-writing is generally usurped by mercenaries, who inflame the passions and corrupt the minds of young readers, it is with much pleasure that we meet with a novel calculated to enforce any of the moral duties. To draw a perfect pattern of filial obedience is the grand object of the present performance, the ground work of which (to use the writer's expression) was published some years since under the title of, 'Letters between Emilia and Harriet.' The good sense and abilities of its author were conspicuous in that work, and procured it a favourable reception, but the improvements now made, render 'The Daughter,' a far more valuable present to the public.

The very amiable character of Emilia is well supported in the letters which she writes to her friend, and, however consonant we have reason to presume this character may be to that of the fair author, the lively style of Harriet's letters evince, that she can equally well support a feigned one. Of her poetry, indeed, of which some specimens are introduced, we give the preference greatly to the graver pieces. In one of these, The Ode to Charity, we have observed a mistake, which seems to have been made at the press. The name of a lady in this ode is marked with an asterisk, as a reference to a note containing the character of a gentleman. Doubtless, instead of the lady's name, some other was intended. The character in question is so honourable to humanity, that we shall transcribe it at length, and have the satisfaction to premise, that we have great reason to believe it is not exaggerated.

'The gentleman here meant, was William Fellowes, Esq. of Shottisham in Norfolk, lately deceased. Whose ability and integrity as a magistrate, and a man; would themselves alone endear his memory to posterity, did not an unbounded benevolence eclipse the lustre of those other qualities in him, which would spread a glory round the character of any other person.

'He was another MAN OF ROSS; with a more ample fortune indeed, but with a benevolence enlarged in proportion to his possessions. For it was not merely the superfluity of his wealth which he employed to feed the hungry, cloath the naked, and cure the diseased, but nobly despising all the pageantry of life, he was frugal in every article of expence for himself, that he might be liberal to every species of want in others.

'His benevolence likewise actuated him in every relation, and influenced every action of his life. It not only flowed, in the most liberal bounty to the deserving, and the amplest relief to the distressed; but it diffused itself likewise in the kindest pity to the vicious, the most unaffected philanthropy to all his fellow-

fellow-creatures, and the most tender humanity to the whole animal creation.'

As our readers could form but an inadequate idea of the merit of this performance from any abridgement or quotation, we shall content ourselves with a general recommendation of the whole to their perusal.

CON T R O V E R S I A L.

42. *A Blow at the Root of all priestly Claims.* 8vo. 1s. 6d. Johnson.

The author's design is to prove, that every layman has a right not only to pray and preach in public, but also to administer the ordinances of baptism and the Lord's supper; that they, to whom these offices are now committed, derive all their authority from the people, who choose to attend upon them, not from ordination either by a bishop or presbyters; and that it would have been happy for the Christian world, if the laity had always asserted these rights, which were theirs from the beginning.

While our author endeavours to establish these principles, he does not seem to consider the consequences, which would attend the scheme he proposes.---Let us only imagine the forms of ordination abolished, and the laity permitted to execute the offices of the clergy, we should have no longer a learned and regular order of men, properly prepared and qualified for the important purposes of propagating, illustrating, and defending Christianity; the ordinances of religion would lose a great part of their solemnity, and of course their efficacy; and every wrong-headed dreamer would set up for an illuminated preacher.

43. *A Scriptural Confutation of the Arguments against the One Godhead of the Father, Son, and Holy Ghost, produced by the rev. Mr. Lindsey in his late Apology.* By William Burgh, Esq. 8vo. 3s. Nicoll.

This writer sets out with observing, that the divine nature is an object beyond the limits of reason; that we should beware of the delusions of natural religion, 'if, says he, there be such a religion;' that the Scriptures are the ultimate resource, beyond which we are not to seek for the grounds of whatever is asserted in them; and that to yield the degree of assent, which we call belief, is the best, nay, the only exertion of our reason, in the case before us.

He then proceeds to consider the evidence of our Saviour's divinity, which he says is imparted to us by four different revelations: 1. by the law and the prophets; 2. by the word and works of our Saviour; 3. by the apostles in their discourses and epistles; and, lastly, by our Saviour himself, after his ascension, in the mission of the holy spirit, and the Apocalypse.

From these sources he has collected six or seven hundred texts of Scripture, relative to our Saviour; and very ingeniously discovered 'multitudinous proofs,' in favour of his Godhead,

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where no body besides himself, and two or three more such penetrating genioſes, would be able to detect the leaſt appearance of an argument.

D I V I N I T Y.

42. *Dissertations upon several Passages of the Sacred Scriptures. Vol. II. By John Ward, LL.D. 8vo. 2s. 6d. sewed. Johnston.*

The first volume of Dr. Ward's *Dissertations upon Passages of Scripture* appeared in 1761, and has been well received by the public. The present, though not, as the former volume, transcribed for the press, was equally designed for it by the author; for the editor informs us, that the professor left a paper, intitled, *Dissertations, Vol. II.* in which he specified the subjects of the fifty-four critical disquisitions in this volume, and referred to the pages of his manuscript, where they were to be found; with a note, signifying, that the first twelve had been reviewed and settled. In the subsequent numbers the reader may probably observe some inaccuracies and egotisms; but they are only such as a man in writings originally designed for his own use, and never afterwards corrected for the press, is not solicitous to avoid.

The subjects are, The Sabbath instituted at the Creation; Christ the Seed of the Woman, and the Saviour of all good Men in all Ages; Sacrifices most probably of divine Appointment; The Sons of God and the Daughters of Men, Gen. vi. 2. Jacob's Character; the Invention of Letters; the Nature of the Jewish Jubilee; our Saviour's Temptation; the Authenticity of the Passage relating to the Woman taken in Adultery, John viii. and the like.

In these *Dissertations* (which are very short) the professor appears to be a good sober critic, on the side which is usually styled orthodox, and seldom adventuring out of the common road.

45. *Religious Correspondence: or the Dispensation of Divine Grace vindicated, from the Extremes of Libertine and Fanatical Principles: in a Series of Letters to a Lady. 2 vols. small 8vo. 5s. sewed. Hay.*

These Letters contain the substance of a correspondence, which is said to have been occasioned by the following sentiment, expressed by the author, but not admitted by his friends: 'That the doctrines of grace in the gospel, with their evidence, may be referred to the good sense of an intelligent person, with no less success than the truths of morality and natural religion.'

In pursuance of his design, the author gives his correspondent what he terms 'a succinct account of the beginning, progress, and completion of the work of grace in the hearts of the children of light;' and then proceeds to answer objections, to expose the dissingenuousness of libertines, &c.

He appears to be a serious and pious Christian, moderate in his principles, but conceiving a great dislike to the notions advanced by

by Dr. Priestley *, and other writers of a similar way of thinking on theological subjects.

This performance bears the unquestionable marks of piety and learning; but either from a tincture of Calvinism, a prolixity in his disquisitions, a want of perspicuity in his method, or of ease in his language; or rather from a combination of all these in a slight degree, it is destitute of those *agréments*, which we expected to find in a Series of Letters to a Lady.

MISCELLANEOUS.

46. *Two Letters to the rev. Mr. John Kennedy, containing an Account of many Mistakes in the astronomical Part of his Scripture Chronology, and his abusive Treatment of astronomical Authorities.* By James Ferguson, F. R. S. 8vo. 6d. Cadell.

In our Review for February last, we laid before our readers an account of Mr. Kennedy's Letters to the rev. Dr. Blair, which have given occasion to the present little pamphlet by Mr. Ferguson. In that account we remarked several errors, besides his false and illiberal reflections on several respectable persons, of whom the author of the pamphlet now before us was one. It seems there have long since been differences and disputes subsisting between these two gentlemen, concerning some astronomical principles; for we find that so long ago as the year 1763, Mr. Ferguson wrote the latter of these two letters, in the Critical Review; to which he had been induced by some ungenerous treatment from his opponent. That letter, (which clearly exposes Mr. Kennedy's ignorance in astronomy, &c. and was written with that candour and delicacy which do honour to its author as a man) was never answered or taken notice of by Mr. Kennedy: and thus the affair rested between them, till the last mentioned gentleman, in his late pamphlet, again took occasion to abuse Mr. Ferguson without any apparent reasons which has induced this gentleman to publish, in this form, his former letter, prefacing it with another short one to shew the occasion of this republication of it to the world more at large. This prefatory letter we shall here extract for the farther satisfaction of our readers.

* To the reverend Mr. Kennedy.

* Reverend Sir,

* You know, that in the Critical Reviews for May and June A. D. 1763, I gave some Account of your System of Chronology unfolding the Scriptures. But although in that account,

“ Dr. Priestley, says our author, is, in Natural Philosophy, a very considerable genius; but, in moral and theological researches, very mean and contemptible. He has annihilated the devil, and the pains of hell, at least till the resurrection. After a short space of suffering posterior to the resurrection, he assures his disciples of a speedy rescue, and of the annihilation of hell itself, with all its torments. He bestows the eucharist upon infants; gives up the immateriality of the soul, and insists upon its dependence upon the body, &c. p. 119.

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I adhered strictly to the truth, it appeared, by a small pamphlet you published soon after, that I had incurred your *high* displeasure. And, in order to avoid all further disputes between us about astronomical matters, in some months afterward I addressed a letter to you in the *Critical Review*; of which, I have not yet found that you have taken any notice in print.

But now it seems you want to revive the old affair between us: for, in the preface to your letters to the reverend Dr. Blair, printed in the year 1773 (which I never heard of till a few months ago, when they fell accidentally into my hands), you charge me with having found an eclipse of the moon, in the year before Christ 201, two days before the moon was full; and with having mis-calculated the days of all the eclipses on record before the Christian æra, besides having been guilty of many other "enormous errors" in my tables and calculations. You have likewise asserted (in the same preface) that I am "an illiterate and incompetent judge;" and that, if there had been a *Censor Tabularum* among us, all my solar and lunar tables, without exception, would have been interdicted, as unfit for common use. You, Sir, have set yourself up for this *Censor Tabularum*; for you have also said, in the same preface, that if a proficient was to calculate, even by Meyer's Tables, (although by the bye, they were never found to differ one minute of time from observation) he would find that they are no solar and lunar tables at all. — A very fine compliment to the government under which you live, for having given Meyer's widow such a large sum for these tables in manuscript; and to our astronomer royal, for calculating the *Nautical Ephemeris* from them, for finding the longitude.

You may abuse me as much as you please: but, however *illiterate* you take me to be, I believe I know the meaning of the few Hebrew words * at the bottom of this page; which I need not explain to you, who are a good Hebrew scholar, and too well acquainted with your Bible to be at any loss wher to find them. And, as many who read this may be quite ignorant of the Hebrew language, I shall neither give the English meaning of them, nor direct where to find them; because I would not willingly raise a general laugh against you.

The whole reason for your finding fault with my solar and lunar tables is, that they do not agree with your calculations for ancient times or events. Indeed it would be a great wonder if they did; for they are founded upon astronomical observations, whereas the whole basis of your's is only an assumed hypothesis, which you call *Mosaic principles*, and whereby you pretend to have found out in what year of the Julian period the world was created. A thing that not only Moses and the prophets have been silent about, but even our Saviour and his apostles also; and consequently a thing that no man now can know, without an immediate revelation from heaven, which we are not to expect.

אל תען כסיל כאולתו פן תשוה לו גם אתה:

And

And the late reverend Mr. Bowen of Bristol, has plainly shewn, that by calculating upon principles similar to your's, he can prove the date of the creation to be as many years before or after your date thereof as he pleases : of which he has given examples in the *Christian's Magazine* several years ago.—Indeed I am glad that you have condemned my tables : for, if you had commended them, they must have agreed with your calculations ; and then the merest dabbler in astronomy could have proved them to be false.

In your *Scripture Chronology* you have taken a figure from my *Book of Astronomy*, and there you insinuate that I had meant by it to amuse or deceive the unwary learner. But, in a pamphlet which you published *soon after*, you inserted the same figure : there you applauded it, and said it was taken from Dr. Long ; although the doctor has no such figure in his book.—This, I remember, was taken notice of by the Reviewers, who called upon you to shew from which plate of the doctor's *Astronomy* you copied that figure, and in what part of his book he describes it : but you never complied with their desire—for this good reason, that you could not.

With respect to the number of people who can read and judge, a single Critical Review can fall only into the hands of few persons ; and most of those who have read my above-mentioned letter to you therein, may probably have forgot it at this distance of time. I therefore now think proper to publish it, with some additional notes, subjoining it to this, as a full answer to all you have hitherto written, or ever can write, against me. I know, you did not like it at first, and if you dislike it still, you must thank yourself for its second appearance, which is entirely owing to what you have mentioned concerning me in the preface to your *Letters to Dr. Blair*. I am,

Reverend Sir, your humble Servant,

JAMES FERGUSON.*

We shall conclude this article with just observing, that throughout the whole of this dispute, Mr. Ferguson has evinced himself to be a good man, and a good astronomer ; while, on the other hand, Mr. Kennedy not only manifests his ignorance of that subject, but has also behaved in such a manner, as is both inconsistent with the meekness of Moses, whose disciple he *affects* to be, and with the goodness and humility of *Jesus Christ*, whose disciple he *ought* to be by his profession.

47. *Narrative of an extraordinary Escape out of the Hands of the Indians in the Gulph of St. Lawrence, &c. Also a providential Escape after a Shipwreck in coming from the Island of St. John, &c. By Gamaliel Smethurst. 4to. 1s. 6d. Bew.*

It is not uncommon for men, even without design, to magnify the difficulties in which themselves have been personally involved ; and by this principle Mr. Smethurst seems to have been actuated in publishing the narrative both of his extraordinary and

and providential escape. For so far as we can perceive, he did not meet with any disaster, either by land or water, that can be reckoned extraordinary in a high degree of latitude, in the winter.

48. *The Proceedings at large, in a Cause on an Action brought by Anthony Fabrigas, Gent. against Lieut. Gen. John Mostyn, Governor of the Island of Minorca, Colonel of the first Regiment of Dragoon Guards, and one of the Grooms of his Majesty's Bed-Chamber; for false Imprisonment and Banishment from Minorca to Carthagea in Spain. Tried before Mr. Justice Gould, in the Court of Common-Pleas, in Guildhall, London, on the 13th of July, 1773. Containing the Evidence verbatim as delivered by the Witnesses; with all the Speeches and Arguments of the Counsel and of the Court. Fol. 5s. 6d. Kearsly.*

Of the proceedings in this cause we have already given an account in Vol. xxxvi. p. 439. And also of the farther proceedings on the writ of error in the court of King's Bench; vol. xxxviii. p. 479, when it was ordered by lord Mansfield to stand for another argument. Accordingly, on Jan. 27, 1775, the case was again argued by Serjeant Glyn on the part of Mr. Fabrigas, and Serjeant Walker on behalf of governor Mostyn; when the court ordered the judgment to be affirmed; by which this important cause is determined. Such of our readers who wish to see despotism and cruelty punished, and injured innocence redressed, will find abundant satisfaction in the perusal of this trial. Those who are pleased with contemplating the different powers of the human mind, will enjoy the manly eloquence of serjeant Glyn, the ingenious sophistry of Mr. Buller, the topical reasoning of Mr. Peckham, and the clear distinguishing judgment of lord Mansfield. To those of the profession we particularly recommend it for the sake of the record and bill of exceptions, of which there are no precedents in print that we recollect so accurate and so much to be depended on.

49. *Forgery unmasked; or, Genuine Memoirs of the Two unfortunate Brothers, Robert and Daniel Perreau, and Mrs. Rudd. 8vo. 1s. Grant.*

An attempt to profit by the curiosity of the public with respect to two unfortunate brothers, who are accused of acts of capital delinquency.

50. *The History of Chess, together with short and plain Instructions by which any one may play at it without the Help of a Teacher. By R. Lambe. 8vo. 2s. 6d. sewed. Dilly.*

Mr. Lambe discovers a considerable degree of learning, in prosecuting the history of this ancient game, and the instructions he gives are such as may be easily practised,



T H E CRITICAL REVIEW.

For the Month of *June*, 1775.

ARTICLE I.

Travels in Asia Minor: or an Account of a Tour made at the Expence of the Society of Dilettanti. By Richard Chandler, D.D. Fellow of Magdalen-College, and of the Society of Antiquaries. 4to. 15s. Boards. Doddsley.

AMONG the several laudable societies instituted in the present age, that of the Dilettanti is particularly distinguished for their encouragement of letters and the polite arts. To an attention and zeal for the cultivation of these objects, they seem to have added not only judgment, but likewise taste, in the direction of their munificence. Every classical scholar must be deeply interested in the account of a tour made in Asia Minor and Greece; those favourite regions which, as long as the admiration of genius or virtue, and the love of liberty remains, will be endeared to remembrance for the illustrious philosophers, poets, and heroes which they produced. Almost every object that occurs in a journey through those countries introduces to the mind a train of pleasing and splendid ideas. When we hear of the barrows on the Sigean promontory, we are transported in imagination amidst the furious combats of the Greeks and Trojans; and when we read of the lofty mount Ida, with its waving woods, we represent to ourselves the picture of Jupiter seated on its summit, and surrounded with all the awful majesty in which he is described in the Iliad. In a word, the geography of these parts is so intimately connected with heroic actions, or beautiful fables, that it is hardly possible to peruse the description of them without receiving an uncommon degree of pleasure.

VOL. XXXIX. *June*, 1775.

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The society of Dilettanti appear to have provided for the journey with an attention suitable to the design, by the judicious and particular instructions delivered to those who performed it. The gentlemen employed for the purpose were Dr. Chandler, the writer of the narrative, Mr. Revett, well known for his abilities in architecture by the work entitled, *Ruins of Athens*; and Mr. Pars, a young painter, of very promising talents. Towards defraying the expence of the journey, the society appropriated the sum of two thousand pounds; allotting different sums to each of the gentlemen, and appointing Dr. Chandler to the management of the common stock. The plans, views, and drawings, taken on part of the tour, were published under the title of *Ionian Antiquities*, in the year 1769; to which the reader is sometimes referred in the present work. The other materials of this volume were a Book of Inscriptions, and a Journal of the Tour, which the society bestowed on Dr. Chandler, to be examined at his leisure, and published. Of these Inscriptions we gave an account in our Review for December last, where we observed, that they would prove a lasting monument of the editor's amazing industry, accuracy, and learning, in the department of an antiquary. The journal consists of two parts, one of which relates to Asia Minor, and the other to Greece. Of these only the former is now published, which, if favourably received, will be followed by the remaining volume. We cannot entertain the smallest doubt of its meeting with the approbation of every reader who has any taste for the subject, and we may therefore hope for the pleasure of perusing the journey to Greece in a short time.

The travellers embarked at Gravesend on the 9th of June 1764, and entered the Mediterranean early the succeeding month. We should deprive our readers of the description of a very beautiful scene, did we not present them with the author's account of the prospect which was enjoyed at this part of the voyage.

‘ Our passage, says he, through the strait of Gibraltar was amusing and delightful beyond imagination. The coast on each side is irregular, adorned with lofty grotesque mountains of various shapes, the majestic tops worn white with rain, and looking as crowned with snow. From one of the narrow vallies a thick smoke arose. The land is of a brown complexion, as sun burnt and barren. On the Spanish shore are many watch-towers, ranging along to a great extent, designed to alarm the country by signals on the appearance of an enemy. We had Spanish and Moorish towns in view, with the rock and fortress of Gibraltar. Sea-birds were flying, and numerous small-craft moving to and fro, on every quarter. We had a gentle breeze,
and

and our sails all set, with the current from the western or atlantic ocean in our favour. In this, the water was agitated and noisy, like a shallow brook running over pebbles; while in the contrary currents, it was smooth and calm as in a mill-pond, except where disturbed by albigores, porpusses, and sea-monsters, which sported around us, innumerable. Their burnished sides reflected the rays of the sun, which then shone in a picturesque sky, of clear azure softened by thin fleecy clouds, imparting cheerfulness to the waves, which seemed to smile on us.

Our entering into the Mediterranean is here faintly described, as no words can convey the ideas excited by scenes of so much novelty, grandeur and beauty. The vast assemblage of bulky monsters in particular was beyond amazing; some leaping up, as if aiming to divert us; some approaching the ship, as it were to be seen, floating together, abreast, and half out of the water. We counted in one company fourteen, of the species called by the sailors *The Bottle-Nose*, each, as we guessed, about twelve feet long. These are almost shapeless, looking black and oily, with a large thick fin on the back, no eyes or mouth discernible, the head rounded at the extremity, and so joined with the body as to render it difficult to distinguish, where the one ends or the other begins; but on the upper part is a hole about an inch and a half in diameter, from which, at regular intervals, the log-like being blows out water accompanied with a puff audible at some distance.

To complete this wonderful day, the sun before its setting was exceedingly big, and assumed a variety of fantastic shapes. It was surrounded first with a golden glory, of great extent, and flamed upon the surface of the sea in a long column of fire. The lower half of the orb soon after immersed in the horizon, the other portion remaining very large and red, with half of a smaller orb beneath it, and separate, but in the same direction, the circular rim approaching the line of its diameter. These two by degrees united, and then changed rapidly into different figures, until the resemblance was that of a capacious punch-bowl inverted. The rim of the bottom extending upward, and the body lengthening below, it became a mushroom on a stalk, with a round head. It was next metamorphosed into a flaming cauldron, of which the lid, rising nearly up, swelled nearly into an orb, and vanished. The other portion put on several uncircular forms, and after many twinklings and faint glimmerings slowly disappeared, quite red: leaving the clouds, hanging over the dark rocks on the Barbary shore finely tinged, of a vivid bloody hue.

And here we may recollect, that the antients had various stories concerning the setting of the sun in the atlantic ocean; as for instance, that it was accompanied with a noise, as of the sea hissing, and that night immediately followed. That its magnitude in going down apparently increased, was a popular remark, but had been contradicted by an author, who observed

thirty evenings at Gades, and never perceived any augmentation. One writer had affirmed, that the orb became an hundred times bigger than its common size.

‘ This phenomenon will vary, as it depends on the state of the atmosphere. It is likely to be most remarkable when westerly winds have prevailed for some time; these coming over the atlantic ocean, and bringing with them the gross vapours, which arise continually, or are exhaled, from that immense body of water.’

After tarrying some days at Genoa and Leghorn they proceeded on their voyage to the place of their destination. On Saturday, August the 25th, the sun rising beautifully behind mount Ida, discovered its numerous tops, and brightened the surface of the sea. Entering the Hellespont, with the Troad on their right hand, and on the left the Chersonese or peninsula of Thrace, they beheld a level and extensive plain, the scene, as they conceived, of the battles of the Iliad, with barrows of heroes, and the river Scamander, which had a bank or bar of sand at the mouth. The stream was then inconsiderable, but they were informed, that in the winter it is frequently swollen to a great size, and discolours the sea far without the promontories. Near the inner castle on the Asiatic side of the Hellespont, the voyagers debarked, and the ship which had carried them sailed away. They appear to have been much surprised at the sight of two Turkish women, whom they beheld on the shore immediately after landing. Each of these females was wrapped in a white sheet, shapeless, and stalking in boots. The men, likewise, seemed as it were a new species of human beings.

The travellers were received on shore by the English consul, a Jew, who after bidding them welcome in broken Italian or Lingua Franca, conducted them through the town to his house in the quarter assigned to that nation. They found some difficulty in complying with the oriental mode of sitting cross-legged; but at dinner it was necessary, the table being only a large low salver, placed on the carpet.

‘ A variety of dishes, says the author of the Journey, were served up in quick succession, and we were supplied as rapidly with cups of wine. We had no plates, or knives and forks, but used our fingers. The whole repast and the apparatus was antique. It concluded with fruits of wholesome quality and exquisite flavour, figs and melons, such as are peculiar to hot climates, and grapes in large and rich clusters fresh from the vineyard. The consul ate with us, while his brother waited, with another Jew. When we had finished, we washed, one of our attendants bringing an ewer, a basin, and a towel, and pouring water on our hands. We then received each a cup of coffee; and

and our host, who was much fatigued with his sultry walk to the beach and afterwards to the governor to inform him of our arrival, retired with the whole family to sleep, as is the universal practice toward noon, when the heat becomes exceedingly intense.

The town and castle where the travellers now were, had on the south a river, which descends from Mount Ida. Its source, they were told, is seven hours up in the country; and its violence, after snow or rain upon the summits, prodigious. A thick wall has been erected, and plane-trees disposed to keep off the torrent, and protect the buildings from its assaults. At the mouth, like the Scamander, it had then a bar of sand. Dr. Chandler observes, that this river enables us to ascertain the site of the inner castles, a point of some consequence in the topography of the Hellespont. Its ancient name was Rhodius, and it discharged itself into the sea between Dardanus and Abydos. Opposite to this river, on the European side, the travellers saw Cynossema, or *The Barrow of Hecuba*, which is still very conspicuous, and close by the castle.

After surveying the adjacent places, the travellers returned to their lodging, where they supped about sunset. As soon as it was dark, three coverlets richly embroidered were taken from a press in the room which the travellers occupied, and one delivered to each of them; the carpet or sofa and a cushion serving with this addition, instead of a bed. A lamp was left burning on the shelf, and the consul retired to his family, which lay in the same manner in an adjoining apartment. The travellers pulled off their coats and shoes, and expected to be much refreshed by sleeping on shore. Two of them, however, could not obtain rest for a moment, but waited the approach of morning with a degree of impatience equalled only by their bodily sufferings, which are represented to have been extremely violent.

Next day, between eight and nine, they went with the consul, on board a boat, to visit some neighbouring places on the continent, and the principal islands near the mouth of the Hellespont. After passing the mouth of a port or bay called anciently Coelos, they landed about eleven on the Cheroneſe of Thrace, near the first European castle, within the entrance of the Hellespont; when ascending to the miserable cottage of a poor Jew in the town, a mat was spread on the mud-floor of a room by the sea side, and the provisions they had brought with them were placed on it. Here from a window, they enjoyed the prospect of the shining canal, with cape Mastusia on the right hand; and opposite, the Asiatic town and castle, with the noble plain divided by the Scamander; and the

the barrows beforementioned, two standing by each other not far from the shore, within Sigéum, and one more remote. This town, which was the ancient Eleüs, is extremely mean and wretched; and the streets or lanes are narrow and intricate. It is situate on the north side of the castle, and ranges along the brink of a precipice. Adjoining to the castle wall, the travellers observed a large Corinthian capital, and an altar, made hollow and used as a mortar for bruising corn. Near the other end of the town is a bare barrow. Here was formerly the sacred portion of Protefilaus, one of the leaders in the Trojan expedition, killed by Hector; and likewise his temple, to which it is not improbable that the marble fragments belonged.

The travellers intended to visit Lemnos, and the principal places in that quarter, but the wind proving contrary, they directed their course to Tenedos, passing by some intervening islets,

The island Tenedos, says Dr. Chandler, is chiefly rock, but fertile. It was antiently reckoned about eighty stadia or ten miles in circumference, and from Sigéum twelve miles and a half. Its position, thus near the mouth of the Hellespont, has given it importance in all ages; vessels bound toward Constantinople finding shelter in its port, or safe anchorage in the road, during the etesiah or contrary winds, and in foul weather. The emperor Justinian erected a magazine to receive the cargoes of the corn-ships from Alexandria, when detained there. This building was two hundred and eighty feet long, ninety broad, and very lofty. The voyage from Egypt was rendered less precarious, and the grain preserved, until it could be transported to the capital. Afterwards, during the troubles of the Greek empire, Tenedos experienced a variety of fortune. The pirates, which infested these seas, made it for many years their place of rendezvous; and Othman seized it in 1302, procured vessels, and from thence subdued the other islands of the Archipelago.

The port of Tenedos has been inclosed in a mole, of which no part now appears above water, but loose stones are piled on the foundations to break the waves. The basin is encompassed by a ridge of the mountain. On the south-side is a row of windmills and a small fort; and on the opposite, a castle by the shore. This was taken in the year 1656 by the Venetians in four days, but soon after abandoned, as not tenable. The houses, which are numerous, stand at the foot, or on the slope, of an acclivity; with a flat between them and the sea, formed partly by soil washed down from above. They reckon six hundred Turkish families, and three hundred Greek. The church belonging to the latter is decent.

We found here but few remains of antiquity worthy notice. We perceived on our landing a large and entire sarcophagus

phagus or stone coffin serving as a fountain, the top stone or lid being perforated to admit a current of water, which supplies the vent below; and on one side is an inscription. Near this we saw part of a fluted column converted into a mortar for bruising corn; and in a shop was a remnant of tessellated pavement then recently discovered. In the streets, the walls, and burying-grounds, were pieces of marble, and fragments of pillars, with a few inscriptions.

'In the evening, this being Sunday and a festival, we were much amused with seeing the Greeks, who were singing and dancing, in several companies, to music, near the town; while their women were sitting in groups on the roofs of the houses, which are flat, as spectators, at the same time enjoying the soft air and serene sky.

'We were lodged much to our satisfaction in a large room, with a raised floor matted, on which we slept in our clothes, in company with two Jews and several Greeks; a cool breeze entering all night at the latticed windows, and sweetening our repose.

'In these countries, on account of the heat, it is usual to rise with the dawn. About day-break we received from the French consul, a Greek with a respectable beard, a present of grapes, the clusters large and rich, with other fruits all fresh gathered. We had, besides, bread and coffee for breakfast, and good wines, particularly one sort, of an exquisite flavour, called muscadell. The island is deservedly famous for the species of vine which produces this delicious liquor.'

The travellers being informed that an ancient building remained on the south-side of the island, got on board their wherry, and leaving the port of Tenedos, coasted, keeping the island on their right hand. At length, having gone almost half round the island, they landed on a fair beach, near the building which they purposed to examine. It proved to be a small arched room, of ancient construction, underneath a mean ruined church. The descent to it was by a few steps, with a light. The floor was covered with water. Near it stood a fig-tree or two, and a fountain, with an inscription in modern Greek characters, fixed in the wall.

In the course of this tour we meet with frequent mention of fountains; the number of which, as Dr. Chandler observes, is owing to the nature of the country and the climate, which render them necessary. Many of them, we are told, are the donations of humane persons, while living; or have been bequeathed as legacies on their decease. The Turks esteem the erecting them as highly meritorious; and seldom go away after performing their ablutions or drinking, without gratefully blessing the name and memory of the founder.

The method of obtaining water used by the ancients still prevails; which is by conveying the fluid from the springs or sources, which is sometimes very remote, in earthen pipes, or paved channels, carried over the gaps and-breaks in the way on arches. It is received by a cistern with a vent; and the waste current passes below from another cistern, often an ancient sarcophagus. It is common to find a cup of tin or iron hanging near, by a chain; or a wooden scoop with a handle, placed in a niche in the wall. The front is of stone or marble; and in some painted and decorated with gilding, and with an inscription in Turkish characters in relief.

The voyagers next steered for Eski-Stamboul, anciently called Alexandria Troas. The distance of this city from Tenedos was reckoned forty stadia, or five miles. Some of its ruins are to be seen, standing on an eminence, with the uneven summits of mount Ida rising beautifully behind.

On the way from Tenedos, says our author, we were amused by vast caravans or companies of cranes, passing high in the air from Thrace to winter, as we supposed, in Egypt. We admired the number and variety of the squadrons, their extent, orderly array, and apparently good discipline. About a quarter after three we landed near the ancient port of Troas.

We immediately began a cursory survey of this deserted place; ascending to the principal ruin, which is at some distance from the shore. The whole site was overspread with stones and rubbish intermingled with stubble, plantations of cotton and of Turkey wheat, plats of long dry grass, thickets and trees, chiefly a species of low oak which produces valanea or large acorns for exportation, to be used in tanning. A solemn silence prevailed, and we saw nothing alive, but a fox and some partridges. In the mean time, the Turks, who were left in the wherry, removed above three miles lower down, towards Lectos, where the beach afforded a station less exposed to the wind and more secure.

The evening coming on, we were advised to retire to our boat. By the way, we saw a drove of camels feeding. We came to a shed, formed with boughs round a tree, to shelter the flocks and herds from the sun at noon; and under it was a peasant, who had an ass laden, besides other articles, with a goatskin containing four curds, called *Caimac*. On these and some brown bread our Turks made their evening meal. A goatskin, with the hair on, served likewise for a bucket. It was distended by a piece of wood, to which a rope was fastened. He drew for us water from a well not far off, and promised to bring us milk and a kid the next day. We found our cook, a Jew, busy by the sea-side preparing supper; his tin-kettle boiling over a fire, in the open air.

The

* The beauty of the evening in this country surpasses all description. The sky glowed with the rich tints of the setting sun, which now, skirting the western horizon, raised as it were up to our view the distant summits of the European mountains. We saw Mount Athos distinctly, bearing from us 55m. west of north, of a conical form, and so lofty, that on the top, as the ancients relate, the sun rising was beheld four hours sooner than by the inhabitants of the coast; and, at the solstice, its shade reached into the Agora or market-place of Myrina, a town in Lemnos, which island was distant eighty seven miles eastward. The shore was strewn with pumice-stones, once perhaps floating from *Ætna* or *Vesuvius*, unless ejected by some nearer Volcano. The pikes of Athos and of Tenedos suggest the idea, that their mountains have burned; and it is possible, that these, with many of the islands in this sea, may have been the produce of eruptions, which happened at a period too early to be recorded in history.

* We had here no choice, but were forced to pass the night on the beach, which was sandy. The Turks constructed a half-tent for us near our boat, with the oars and sail. We now discovered that we had neglected to procure wine and candles at Tenedos. We did not, however, remain in the dark. An extemporary lamp supplied one omission. It was a cotton-wick swimming in oil, on a bit of cork, in a drinking-glass, suspended by a string. By this light, the Turks sitting before us on the ground, cross-legged, endeavoured to amuse us, by teaching us the numbers in their language, or by learning them in English. Some desired us to distinguish each by his name, Mahmet, Selim, Mustapha, and the like. They were liberal of their tobacco, filling their pipes from their bags, lighting and presenting them to us, as often as they saw us unprovided. Our janizary, who was called Baructer Aga, played on a Turkish instrument like a guitar. Some accompanied him with their voices, singing loud. Their favourite ballad contained the praises of Stamboul or Constantinople. Two, and sometimes three or four, danced together, keeping time to a lively tune, until they were almost breathless. These extraordinary exertions were followed with a demand of *bac-shish*, a reward or present; which term from its frequent use, was already become very familiar to us. We were fatigued by our rough hot walk among the ruins, and growing weary of our savages, gladly laid down to rest under the half-tent. The Turks slept by us upon the ground, with their arms ready in case of an alarm, except two, who had charge of the boat. The janizary, who watched, sat smoking, cross-legged, by the fire. The stars shone in a clear blue sky, shedding a calm serene light; the jackalls howled in vast packs, approaching near us, or on Mount Ida; and the waves beat gently on the shore in regular succession.

The city of Troas was begun by Antigonius, and from him first called Antigonion; but Lyfimachus, to whom it afterwards de-

devolved, as a successor of Alexander, changed the appellation in honour of the deceased king. Troas was seated on a hill, sloping towards the sea, and divided from mount Ida by a deep valley. On each side is an extensive plain, with water-courses. The city wall is standing, except toward the vineyard, but with gaps, and the battlements ruined. It was thick and solid, had square towers at regular distances, and was several miles in circumference.

Above the shore, proceeds the traveller, is a hollow, overgrown with trees, near which Pocock saw remains of a stadium or place for races, sunk in the ground; and higher up is the vaulted substruction or basement of a large temple. We were told this had been lately a lurking place of banditti; who often lay concealed here, their horses tied in rows to wooden pegs, of which many then remained in the wall. It now swarmed with bats, much bigger in size than the English, which on our entering, flitted about innumerable; and settling, when tired, blackened the roof. Near it is a fountain; and at some distance, vestiges of a theatre and of an odeum, or music theatre. These edifices were towards the centre of the city. The semicircular sweep, on which their seats ranged, is formed in the hill, with the ends vaulted. Among the rubbish, which is of great extent, are a few scraps of marble and of sculpture, with many small granate pillars. But the principal ruin is that seen from Tenedos. This has before it a gentle descent with inequalities, to the sea distant by computation about three miles. It was a very ample building, and, as we supposed, once the gymnasium. It consists of three massive arches, towering amid walls and a vast heap of huge materials. They are constructed with a species of stone, which is full of petrified cockle-shells, and of cavities, like honey-comb. The piers have capitals and mouldings of white-marble, and the whole fabric appears to have been incrustated. Some remnants of the earthen spouts or pipes are visible. On one side is a ruin of brick; and behind, without the city-wall, are sepulchres. One of these is of the masonry called Reticulated or Netted.

A city distinguished and flourishing by Roman favour would not be tardy in paying the tribute of adulation to its benefactors. The peasant showed me a marble pedestal inscribed in Latin, the characters large, plain, and well-formed. We found near this, two other pedestals, one above half-buried in rubbish, but the Turks cleared the front with their sabres to the eighth line. All three were alike and had the same inscription, except some slight variations. They had been erected by different cities in honour of Caius Antonius Rufus, flamen or high-priest of the god Julius and of the god Augustus. A maimed trunk, which we saw, was perhaps one of the statues; and it is probable the basement before noted belonged to the temple dedicated to the deities whom he served, or to the goddess Rome:
These

These marbles are about mid-way between the gymnasium and the beach.

Here the travellers dined under a spreading tree before the arcade, and had just resumed their labour, in taking a plan, and two views of the principal ruin, when they were obliged by an accident to fly with precipitation. One of the Turks, happening to empty the ashes from his pipe, a spark of fire, fell unobserved on the grass, which being of great length, parched by the sun, and inflammable like tinder, immediately kindled, and spread with such velocity by means of a brisk wind, that a general conflagration of the country seemed likely to ensue. The Turks, however, cutting down boughs with their sabres, they all begun buffeting the flames, which in about an hour were extinguished. On a tour so interesting as the present, we should have pleasure in tracing the progress of these travellers without interruption; but the variety of a Review not permitting us to indulge our inclination, we must defer till next month the prosecution of this entertaining journey.

[*To be continued.*]

II. *Cursory Remarks made in a Tour through some of the Northern Parts of Europe, particularly Copenhagen, Stockholm, and Petersburg.* By N. Wraxall, jun. 8vo. 5s. Cadell.

IN the epistolary form, and the lively manner, in which this work is written, it so much resembles the Tour through Sicily and Malta, that a reader might be apt to ascribe the present publication to the author of the latter, did he not know that they are the productions of different gentlemen. But while the similarity in point of composition is observable, there is a total diversity with respect to the objects of description in the narrative of each of the travellers; and therefore no charge of imitation can lie against Mr. Wraxall, though, as a writer, he is posterior to Mr. Brydone in the order of time.

The first of these letters is dated on board the *Friendship*, in the Getman ocean, 14th April, 1774; and in the second we find the traveller arrived at Copenhagen, from whence he gives an account of his landing at Elsinoor, of the castle of Cronberg, &c. One of the most remarkable objects of his attention at Copenhagen, is the round tower, built by Christian IV. under whom the celebrated Tycho Brahé flourished, and designed for an observatory. We are told there is not a single step in it, though very lofty. The ascent is by a spiral road, near four hundred feet broad, from the bottom to its summit. Our author

author was assured by a professor who conducted him, that one of their kings, Christian VI. drove in his carriage up and down it. In the Danish capital every person of fashion speaks French, and many of them English; to both which languages the gentlemen of the army and navy in particular, are almost universally accustomed. Mr. Wraxall observes that the people seem to have a great turn for politics, and as it may not be quite so safe to inspect too deeply into the conduct of their own court, they gratify their humour by interesting themselves in the affairs of Britain. They were extremely inquisitive about the inhabitants of Boston, and were unanimous in opinion, that our colonies will soon be absolutely free; nor could they be persuaded of the contrary, by all the arguments which the author advanced. He informs us, that there is no appearance of industry or business at Copenhagen, and, though one of the finest ports in the world, it can boast of little commerce. National poverty must be the unavoidable consequence of such a state; and in Denmark this is evident from the scarcity of specie; where, having no gold, and hardly any silver, every thing is paid in paper.

From Mr. Wraxall's information relative to the unfortunate count Struensee, it appears that the cause of this minister's persecution was a general odium which he had incurred on account of many alterations made in the management of public affairs. 'As a politician, says our author, I rank him with the Clarendons and the Mores, whom tyranny, or public baseness, and want of virtue, have brought, in almost every age, to an untimely and ignominious exit; but to whose memory impartial posterity have done ample justice.'

The following particulars relative to count Brandt, who suffered with Struensee, we believe have not hitherto been made public.

'This unfortunate man rose chiefly under Struensee's auspices, though he was originally of an honourable descent. During a residence which the court made at one of the royal palaces, that of Herzholm, it happened that his majesty quarrelled with Brandt, and, which was singular enough, challenged him. This the count, you may imagine, declined. When they met soon after, the king repeated his defiance, called him coward; and Brandt still behaving with temper, as became a subject, he thrust his hand into his mouth, seized his tongue, and had very nearly choked him. In this situation can it be wondered at, that he should bite the king's finger, or strike him, or both? Self-preservation much necessarily supersede every other feeling at such a moment; and plead his pardon. By Struensee's mediation the quarrel was immediately made up, and the king promised never more to remember or resent the circumstance of his

his striking him. Yet was this blow, given to preserve himself from imminent destruction, and from the fury of an enraged man, made the pretence for his condemnation. They said, he had lifted his hand against the king's sacred person, which was death by the laws of Denmark.—His lawyer, I am told, made an excellent defence for him, and very forcibly remarked the essential difference between assaulting the sovereign, and only defending himself from a private attack. 'One of our former monarchs, said he, (Christian the Vth) was used frequently to unbend himself among his nobles: on these occasions it was his custom to say, "The king is not at home." All the courtiers then behaved with the utmost freedom and familiarity, unrestrained by the royal presence. When he chose to resume his kingly dignity, he said—"The king is again at home." But what, added he, must we do now, when the king is never at home?"—This seems more like the speech of an Englishman than a Dane, and breathes a manly and unfettered spirit.

'The skulls and bones of these unhappy men are yet exposed on wheels about a mile and a half out of town: I have viewed them with mingled commiseration and horror. They hold up an awful and affecting lesson for future statesmen.'

The people at Copenhagen, we are told, have portraits of Struensee in all the shops, with this motto round them: *Mala multa Struensi-se ipsam perdidit*. It seems, however, that by many in this country, the memory of the unfortunate count is regarded with a degree of veneration; and in general it is not denied, that his Danish majesty has suffered much in his intellects.

After passing almost a month at Copenhagen, where at present no great attention seems to be paid to any Englishman, our traveller set out for the Swedish dominions, which he entered at Helsingborg. On the 16th of May the snow lay upon the ground two feet deep, which had fallen the preceding night. But an inhospitable climate is not the only disagreeable circumstance which attends a tour through this kingdom: for the following account of the author's journey to Joakoping presents us with a very unfavourable description of the face of country.

'It is difficult to give you a picture of the country through which I have passed from Helsingborg, the colours of which you will not imagine are heightened by fancy or invention. The first twenty miles exhibited some few marks of cultivation and agriculture; and though there was not one collection of huts or houses, which could be denominated a village, yet scattered cottages, and a little plowed land, amidst an immense waste, informed the passenger that it was not totally unoccupied or unpeopled. But, as I advanced farther into the province of Scania, and afterwards into that of Smaland, even these faint

traces of human residence vanished. Groves of fir or aspen covered the country; and in the course of sixty miles, I can safely assure you, I saw not a hundred people, and not ten hamlets; villages there are not any. I have drove from one stage to another, of twelve or fourteen English miles, without meeting or seeing a single person, though I cast my eye impatiently round on every side, in hopes to discern the countenance of man.

In many places the firs on either side the road formed avenues, as noble as those which are often planted in the entrance to palaces, or noblemen's seats; and through the whole was spread a kind of rude and gloomy magnificence, which, superadded to their silence and loneliness, very strongly affected the mind. Even the birds seem to have abandoned these dreary forests, and I heard or saw none, except woodpeckers, and now and then the cuckoo. I enquired if they did not afford refuge to wolves or bears, as these animals are commonly found in those countries and places, which want population; but the peasants assured me the former were only in small numbers, and rarely seen, and as to bears, there are not any.

This deplorable want of inhabitants is one of the many evils which Charles XII. entailed on his unhappy kingdom. Unchecked by the defeat of Pultowa, by the loss of his richest provinces, and bravest subjects, his rage for war, heightened by personal animosity to the king of Denmark, made him still exert new efforts, and make fresh levies of soldiery from his bleeding and exhausted country: and though more than half a century has now elapsed since his death, Sweden has by no means recovered herself, or repeopled her uninhabited plains.

The peasants are civil and humble to obsequiousness, grateful for the third part of a halfpenny, and infinitely less uncivilized and barbarous, than one would be tempted to suppose from the appearance of every thing around them. I saw a number of very pretty forms among the women, who used to croud round the carriage at every post-house; and I must own that I distributed my schellings more in proportion to their beauty, than their age, infirmities, or poverty. Such is the enchantment of this captivating endowment, that I attempted in vain to resist its influence: my head condemned me, but my heart counteracted all its dictates, and warped my benevolence in compliance with its own feelings.

Had I not taken the precaution to carry wine and provisions with me in the chaise, I must have been almost starved in three or four days journey through these miserable provinces, where the peasants are strangers to every kind of aliment, except bread, and salt pork or fish. It is, indeed, a question whether the former of these deserves the name of bread, as it is a compound of rye and oats, of a colour approaching to black, and of a taste which you must be as hungry as I was to relish.

The rout from Jonkioping, for near thirty miles, lay along the shore of the lake Veter, under the high mountains that bound

bound it on the East side ; after which the traveller entered the province of East Gothland. Here he was charmed to find himself once more in a civilized and inhabited country, where every thing had assumed a cheerful appearance, and the groves of fir were succeeded by cultivated and fertile fields. About four miles north of Norkoping, a large town, and remarkable for its manufactures of fire-arms, and every sort of military weapons, the author passed the high mountains which separate East Gothland from the province of Sudermania, where we are told the country again becomes rocky, barren, and woody. From Helsingborg to this place, however, the road cannot be exceeded by any in Europe, that not excepted between London and Bath. It is made as those in France, at the expence of government, and renders travelling very expeditions, where the relays of horses are provided by a courier. The horses, Mr. Wraxall observes, are all very small, and as they harness them abreast of each other, and never drive with a less number than four, it has the air of a triumph, rather than a post-chaise.

During the whole journey from Helsingborg to Norkoping, the traveller did not see one bit either of gold or silver, and he was assured that they have no such commodities in the provinces. The whole currency of the country consists of copper and paper ; of the latter of which they have bank-notes so low as one shilling and sixpence. This scarcity of coin, Mr. Wraxall remarks, is one of the evils which originated from Charles the XII's passion for war ; who, towards the end of his reign, obliged his subjects to give up all the silver they possessed, in place of which he returned them small copper-pieces, which he ordered to pass as silver dollars. This expedient was the contrivance of baron Gortz, and afterwards cost him his life.

Mr. Wraxall's next letter is written from Stockholm, where on his arrival he lodged close to the palace, in the same apartments in which the archbishop of Upsal resided during six months, previous to the coronation of his present Swedish majesty. Notwithstanding these circumstances, they are so far from being splendid, that we are told, a monk of La Trappe might almost occupy them without infringing his vow of mortification. The country round this capital is represented as extremely inhospitable ; and totally destitute of verdure even at that season of the year, which was the end of May.

Our author informs us, that the Swedes are almost unanimous in the opinion, that their celebrated hero, Charles XII. was not killed by a shot from the walls of Frederichshall, as is commonly supposed, but by a person within the fort. Mr.

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Wraxall's own judicious observations on this subject will, we doubt not, be acceptable to our readers.

• Monsieur Voltaire, says he, has taken great pains to prove the contrary, and to vindicate the engineer who accompanied him, at the time, from so foul a suspicion. I, however, think his reasons very apocryphal, and even some of the facts he relates, as rather tending to give rise to an opposite conclusion. "The king, says he, walked out to view the state of the advances made by his forces: it was night; he kneeled down the better to inspect them, and leaned his head on his hands. In this attitude, amid the darkness, he received a ball into his temple, and fell on the parapet, fetching a deep sigh. He was dead in an instant, but in that instant he had yet force and courage to put his hand to his sword, and lay in that posture. Megret, a French engineer, immediately said with a coolness which distinguishes his character—"The play is over; let us be gone!" I quote by memory, and therefore ask Voltaire's pardon if I do not exactly and literally relate it as he has given it to the world; but nothing material is added or omitted.

• The Swedes allow most of these circumstances to be true, though they infer very differently. Is it, say they, probable, that a ball from the fort fired at random, and in the night, should so exactly enter the king's brain? Or is it not much more natural to believe that a pistol from some nearer hand gave so well aimed and decisive a blow? His attitude indicated an intention of defence from some near attack; nor would he have laid his hand on his sword to resist a cannon shot.

• Megret's remark was such, as one can with difficulty suppose any man to make on so disastrous and unexpected an event, as the king's death, and seems rather that of a man who had a pre-sentiment of the winding up of this bloody catastrophe. Add to this, that the Swedes were tired of a prince, under whom they had lost their richest provinces, their bravest troops, their national riches; and who yet, untamed by adversity, pursued an unsuccessful and pernicious war, nor would ever have listened to the voice of peace, or consulted the internal tranquillity of his country. Baron Gortz's oppressions, superadded to these, were intolerable; and no resource remained, unless to dispatch the king. It was a very favorable opportunity, and was improved to the utmost. The prince of Hesse, his brother-in-law, made little enquiry into the affair, and all passed without noise or tumult.

• I have been the more inclined to give credit to this relation of Charles's death, from my own remarks on his dress. In the arsenal they preserve with great care, the cloaths he was habited in at the time he fell. These I have examined very minutely. The coat is a plain blue cloth regimental one, such as every common soldier wore. Round the waist he had a broad buff leather belt, in which hung his sword: The hat is torn only about an inch square in that part of it which lies over the temple,
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and certainly would have been much more injured by a large shot. His gloves are made of very fine leather, and as the left one is perfectly clean and unsoiled, could only have been newly put on. The right hand glove is covered in the inside with blood, and the belt, at that part where the handle or hilt of his sword lay, is likewise bloody : so that it seems clear he had previously put his hand to his head on receiving the blow, before he attempted to draw his sword, and make resistance. However, as he expired in the instant, no absolute inference can be made ; and after having exhausted conjecture, we must draw a veil over this ambiguous and dark transaction, and rest contented with that ignorance and uncertainty which so often waits on the deaths of sovereigns.'

The palace at Dronningholm, the residence of the queen dowager, is the only royal edifice which the author has thought worthy of a description. It is situated on the banks of the Mælar Lake, is neither large nor splendid, but both the furniture and the improvements round it display the taste of the possessor. In different apartments there are collections of natural curiosities, capital paintings, and valuable antiquities. There is also an ample library, containing books collected with great judgment, and in every branch of science. Mr. Waxall was assured that the queen, who is sister to his Prussian majesty, understands Latin as well as the modern languages ; and he remarked a Horace which lay open on her reading desk, among several English, French, and Italian authors.

Stockholm, we are informed, is built on seven small islands or rocks formed by the river, and the suburbs extend on the main land to a considerable distance north and south. Almost all the streets are steep and inconvenient for carriages, but the houses are lofty and handsome. The city is now increased to about the double of its extent at the death of Charles the XIIth, and in these new quarters, there are many noble streets, of a vast length. In the midst of the capital stands the royal palace, a square building, on a hill very steep on every side, and commanding an extensive prospect of the circumjacent country. The following is our author's account of the present king of Sweden.

‘ He is affable in his manners and conversation to condescension, and often makes unexpected visits to persons of very inferior rank, where he behaves with an ease and politeness which must infallibly render him beloved. He inspects into every department of state in his own person, and the meanest subject may present his grievances without fear of repulse. His soldiery adore him, and the peculiar attention he pays to their discipline, the continual reviews he makes of his regiments in

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different parts of his dominions, his disdain of fatigue, and undoubted personal courage, may probably render Sweden some years hence more important in the scale of Europe, than she has been since Charles's death. At this instant, there is a camp formed only half a mile without Stockholm, where his majesty is present every day, where he receives the compliments of the nobility and people of condition in his tent, and where he usually sleeps. Very large reviews are intended in Scania, and in Finland; great military stores are continually laid up, and every thing has the appearance of forecast and design. Unable to reward those officers who adhered particularly to him at the revolution, with pensions or pecuniary emoluments, he has found means to attach them by ribbons and stars, which he distributed without parsimony, and which are equally effectual, without draining an exhausted treasury. He has likewise founded a new order of knighthood, known by the name of Vasa, which is designed for men of merit in every station, and which is conferred, without the least attention to birth or distinction, on every man who deserves well of his country. He is active on all occasions, and more commonly on horseback than in a carriage; and has rarely any of the parade of royalty: no guards attend him; and I have seen him enter the city with only one domestic. In his person he is rather low, and inclined to thinness: his face is not handsome, and, what is singular, one side of it does not resemble the other, his features being a little distorted; an accident which probably happened in the birth.

‘The Swedes universally lament that he has no children by the queen; and it is on this account, that his next brother prince Charles is now married, in hopes of an heir to the throne. The king is said not to be of an amorous complexion, or attached to women.

‘When I went over the palace some days ago, I was struck with a small head of a beautiful woman, in his own private apartment. The attendant informed me, it was a lady to whom the king was much devoted, when on his travels; that she is since dead; and that when he received the news, he burst into tears, and would not be seen for two days; so passionate was his regard to her memory.’

In the beginning of June Mr. Wraxall quitted Stockholm, and proceeded for Upsal. He informs us, that at this season of the year darkness is unknown in Sweden, and he could very easily have read a good priat at midnight. After being treated with great hospitality at two houses belonging to a gentleman of distinction, he arrived the third day at Forsmark, the country seat of a lady whose husband was an Englishman, and lately dead. The company at the house consisted of an old nobleman, and two ladies who were upon a visit. The eldest was about sixty, and conversed very fluently in English, which she had acquired from count Gyllenbourg's lady, a native of Eng-

England, and who was married to the count during his residence as envoy at the court of London. The youngest, who was her niece, was an amiable young lady about twenty, whose charms seem to have made not a little impression on the susceptible heart of the traveller. But we shall pass over the detail of gallantry, to present our readers with further confirmation relative to the manner of the death of Charles XII.

“ We all breakfasted, says our author, in our separate rooms the next morning, according to the custom here, where people never meet, as in England, to eat toast and butter and drink tea round a large table.

“ On coming down I found the nobleman whom I mentioned at my first arrival. He is by birth a Pomeranian, and is called count Liewen: he possesses the highest honors Sweden can bestow, being one of the sixteen senators, and a knight of the Seraphim, which is the most honourable of any order. Our conversation turning on Charles the XIIth, his character, and victories: I asked him, if he remembered that monarch's death, and would favour me with the particulars of it. He gave me the fullest answer to this question, which, as it is perhaps the most authentic and indisputable authority to be procured, I shall repeat, as nearly as my memory assists me, in his own words.

“ There are now very few men alive, said he, who can speak with so much certainty to that point as myself. I was in the camp before Fredericshall, and had the honor to serve the king in quality of page, on that night when he was killed. I have no doubt that he was assassinated. The night was extremely dark, and it was almost an impossibility that a ball from the fort could enter his head at the distance, and on the spot where he stood. I saw the king's body, and am certain the wound in his temple was made by a pistol bullet. Who gave it is unknown. Siker was suspected, because he was not with his majesty previous to the blow, but appeared a moment after. Those, added he, who are used to military affairs, know the report and noise which a cannon ball makes; but the report of the shot which destroyed the king was that of a piece close at hand, and totally different. I do not believe the prince of Hesse was concerned, or privy to it, in any degree; but the belief that he was put to death by a private hand, was general in the army at the time.”

Count Liewen, we are told, had visited almost all the courts of Europe, and among others had been in England in 1722. Mr. Wraxall confesses that he was absolutely enchanted with the conversation of this venerable nobleman, and felt that wisdom can fascinate as much as beauty, where it is so pre-eminently possessed.

The necessity of pursuing our tour through the literature of the month, obliges us at present to break off the narrative of this

this agreeable, and sentimental traveller, which we cannot quit without feeling such emotions as himself appears to have experienced at his departure from Forſmark.

[*To be continued.*]

III. *The History of the American Indians ; particularly those Nations adjoining to the Mississippi, East and West Florida, Georgia, South and North Carolina, and Virginia. By James Adair, Esq. 4to. 15s. boards. Dilly.*

OF all the prejudices which misguide the understanding, an attachment to hypothesis, or system, is one of the most invincible; and when once it has taken hold of the mind, especially of the inventor, it can hardly be eradicated by the utmost force of argument. The author of the work before us appears to be deeply involved in this predicament. Having accidentally, we suppose, conceived an idea that the Indians might be descended from the Jews, the notion immediately possessed his fancy, and he set himself to evince it by every consideration which his ingenuity could suggest. Accordingly he institutes a comparison between the various customs and other circumstances of the Indians and Hebrews; and his imagination being strongly impressed with the preconceived opinion, he is captivated with an ideal similarity in every step of his progress.

The volume commences with some observations on the colour, shape, temper, and dress of the Indians of America, whom often, in the course of the work, the author, with the triumphant air of a person who has made some important discovery, denominates the "red, or copper-coloured Hebrews." Without making any remark on Mr. Adair's opinion, that the colour of the Indians is chiefly owing to the practice of anointing their bodies, we shall proceed to his observations on their origin and descent.

He endeavours to support his hypothesis, of the Indians being descended from the Jews, by twenty-three arguments, of which it may be sufficient to give a cursory account.

The first argument is, their division into tribes. 'The genealogical names which they assume, says the author, are derived, either from the names of those animals, whereof the cherubim are said in revelation, to be compounded; or from such creatures as are most familiar to them. They have the families of the eagle, panther, tiger, and buffalo; the family of the bear, deer, racoon, tortoise, snake, fish; and, likewise, of the wind. The last, if not derived from the appearance of the divine glory, as expressed by the prophet Ezekiel, may be of Tyrian

Tyrian extraction.'—But, we would ask Mr. Adair, if the Indians be descended from the Jews, why have they not retained the names, and precise number, of the tribes of those people? This objection is far from being obviated, by telling us, that 'When we consider the various revolutions those unlettered savages are likely to have undergone, among themselves, through a long-forgotten measure of time; and that, probably, they have been above twenty centuries without the use of letters to convey down their traditions, it cannot be reasonably expected they should still retain the identical names of their primogenial tribes.' Why not? For what reason should they resign to oblivion the names of their patriarchs, to which the Jews are known to be so extremely attached, and choose to be denominated from the *eagle, panther, tyger, racoon, &c.* rather than from *Reuben, Simeon, Levi, Judah, &c.* But of these, and the like objections, this sagacious author is furnished with a short and general solution. 'Their main customs, says he, corresponding with those of the Israelites, sufficiently clears the subject. Besides, as hath been hinted, they call some of their tribes by the names of the cherutimical figures, that were carved on the four principal standards of Israel.' This is a mode of argument which perhaps might prove satisfactory to the understanding of an Indian; but, by a more enlightened people, will probably be considered as the wild suggestions of a person who is unaccountably prejudiced in favour of a chimerical system.

The second argument by which the author would establish the Jewish descent of the Indians is, their worship of a Supreme Being, whom they style *Tobewab*, or *Loak-Ishtoboolle-Abba*.—This argument amounts to no more, than that they do not maintain a plurality of deities.

The third argument is, their notions of a theocracy.—This allegation seems to be founded upon no better testimony than the preceding; being derived entirely from the name *bottuk ore toopab*, "the beloved people," by which the Indians call themselves; a distinction which is the effect of that national partiality which may be observed among every people.

Argument IV. is their belief of the ministration of angels.—The fact simply is, that the Indians believe in the existence of two sorts of spirits; good and bad; the former, they suppose, inhabit the higher regions; and the latter, the dark regions of the west.

Argument V. Their language and dialects.—It has been often observed, that there is no language in which some Hebrew words are not to be found; and it does not appear from the instances produced, that the language of the Indians is

any thing particular in this respect. If, as Mr. Adair alleges, the Indians are descended from the Jews, and were the aborigines of America; how happens it, that they did not retain the language of the country from whence they had emigrated? For we cannot suppose that their native language could receive any alteration by an admixture of foreign dialect, after their arrival on a continent which was inhabited by none but themselves.

Argument VII. Their manner of counting time.—It appears that the Indians reckon the year by lunar months; but in this conformity to the practice of the Hebrews, they are likewise not particular.

Argument VII. Their prophets and high priests.—With respect to prophets, it may be observed, that the opinion of certain persons being endowed with the capacity of predicting future events, is almost universally prevalent among ignorant and uncivilized people; and as to the other class mentioned, the Romans had their pontifex maximus, or high priest, as well as the Hebrews or Indians.

Argument VIII. Their festivals, fasts, and religious rites.—The author here presents us with a comparative recital of the religious ceremonies of the Jews and Indians, and endeavours to evince that there is a striking similarity between them. The circumstance, however, in which they chiefly resemble each other, is that of dancing, which was usual with almost all the pagan nations, as well as the Hebrews.

Argument IX. Their daily sacrifice.—The practice of the Indians, in this article, is represented as analogous to that of the Hebrews; because, as the latter made an offering of a lamb every morning and evening, so the Indian women throw a small piece of the fattest of the meat into the fire when they are eating. But it is evident that this custom is rather an act of superstition, than a religious ceremony; and, as well as the practice of libation, was not unrequent among the pagans.

Argument X. Their ablutions and anointings.—These customs likewise prevailed too universally in the eastern countries, to be cited as instances of any peculiar resemblance.

Argument XI. Their laws of uncleanness.—A narrative of customs, neither peculiar to the religion of the Hebrews, nor the superstition of the Indians.

Argument XII. Their abstinence from unclean things.—In this article, likewise, the Hebrews and Indians are not singular. Here, however, mention is made of a subject which we expected to see treated under the head of religious rites, to which it more properly belonged. We mean the practice of

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circumcision. This is a ceremony so characteristic and indispensable to the Jewish ritual, that the ignorance of it, among the Indians is alone sufficient to overturn Mr. Adair's whole system. But let us hear how he endeavours to extricate himself from this difficulty.

'The Israelites, says he, were but forty years in the wilderness, and would not have renewed the painful act of circumcision, only that Joshua enforced it: and by the necessary fatigues and difficulties, to which as already hinted, the primitive Americans must be exposed at their first arrival in this waste and extensive wilderness, it is likely they forbore circumcision, upon the divine principle extended to their supposed predecessors in the wilderness, of not accepting sacrifice at the expence of mercy. This might soothe them afterwards wholly to reject it as a needless duty, especially if any of the eastern heathens accompanied them in their travels in quest of freedom. And as it is probable, that by the time they reached America, they had worn out their knives and every other sharp instrument fit for the occasion; so had they performed the operation with flint-stones, or sharp splinters, there is no doubt that each of the mothers would have likewise said, "This day, thou art to me a bloody husband." However, from the contemptible idea the Americans fix to castration, &c. it seems very probable the more religious among them used circumcision in former ages.'

It was long since remarked of the Hebrews, that, in all their distresses, they were ready to draw nigh to God, though at other times their hearts were far from him. Can it therefore be reasonably imagined, that any of that nation, either while they were exposed to the dangers of the ocean, when they sailed in quest of some new settlement, or after their arrival in an uninhabited country, while they were yet destitute of the conveniences of life, and their attention could not be diverted by any enemy from the observance of their religious ceremonies; can it, we say, be reasonably imagined, that in such circumstances, they would neglect the performance of a practice, which, from the days of Abraham, their ancestors had considered as an essential mark of the chosen race, and which to the present hour is religiously observed, by all who profess the Jewish ritual? The supposition of their having worn out their knives before they reached America, is too ridiculous to be mentioned. How long must they have been on their voyage before such could be the case? A much longer period, we may venture to affirm, than the forty years which their fathers passed in the wilderness. After so absurd an allegation, we might be fully excused from tracing this author's phimerical system any further; but for the satisfaction of our

readers, we shall resume the enumeration of his Arguments, which are very improperly dignified with that title.

Argument XIII. Their marriages, divorces, and punishment of adultery.—In these circumstances we discover no similarity to the Jewish institutions, which is not common to other nations.

Argument XIV. Their several punishments.—In this article, likewise, there occurs nothing that can favour the inference of any obvious resemblance of the Jewish and Indian customs.

Argument XV. Their cities of refuge.—Similar places of refuge were not uncommon among the pagans; for which purpose the temples of their deities were generally used.

Argument XVI. Their purifications, and ceremonies preparatory to war. The Indians, we are told, observe a strict fast till sun-set, for three days before they commence any war; purifying themselves by bathing, and drinking of a decoction of button rattle-snake-root.—This practice, however, has nothing in it peculiarly similar to the purification of the Jews, and even seems to bear a greater resemblance to the lustration of the pagans. But that we may not pass over any circumstance which can be supposed in the least to favour Mr. Adair's hypothesis, we shall lay before our readers the following extract from this article.

“With the Hebrews, the ark of Berith, “the purifier,” was a small wooden chest, of three feet nine inches in length, two feet three inches broad, and two feet three inches in height. It contained the golden pot that had manna in it, Aaron's rod, and the tables of the law. The Indian Ark is of a very simple construction, and it is only the intention and application of it, that makes it worthy of notice; for it is made with pieces of wood securely fastened together in the form of a square. The middle of three of the sides extend a little out, but one side is flat, for the conveniency of the person's back who carries it. Their ark has a cover, and the whole is made impenetrably close with hickory splinters: it is about half the dimensions of the divine Jewish ark, and may very properly be called the red Hebrew ark of the purifier, imitated. The leader, and a beloved waiter, carry it by turns. It contains several consecrated vessels, made by beloved superannuated women, and of such various antiquated forms, as would have puzzled Adam to have given significant names to each. The leader and his attendant, are purified longer than the rest of the company, that the first may be fit to act in the religious office of a priest of war, and the other to carry the awful sacred ark. All the while they are at war, the Hetissu, or “beloved waiter,” feeds each of the warriors by an exact stated rule, giving them even the

the water they drink, out of his own hands, left by intemperance they should spoil the supposed communicative power of their holy things, and occasion fatal disasters to the war camp.

'The ark, mercy-seat, and cherubim, were the very essence of the levitical law, and often called "the testimonies of Yohewah." The ark of the temple was termed his throne, and David calls it his foot-stool. In speaking of the Indian places of refuge for the unfortunate, I observed, that if a captive taken by the reputed power of the beloved things of the ark, should be able to make his escape into one of these towns,—or even into the winter-house of the *archi-magus*, he is delivered from the fiery torture, otherwise inevitable. This when joined to the rest of the faint images of the Mosaic customs they still retain, seems to point at the mercy-seat in the sanctuary. It is also highly worthy of notice, that they never place the ark on the ground, nor sit on the bare earth while they are carrying it against the enemy. On hilly ground where stones are plenty, they place it on them: but in level land upon short logs, always resting themselves on the like materials. Formerly, when this tract was the Indian Flanders of America, as the French and all their red Canadian confederates were bitter enemies to the inhabitants, we often saw the woods full of such religious war-reliques. The former is a strong imitation of the pedestal, on which the Jewish ark was placed, a stone rising three fingers breadth above the floor. And when we consider—in what a surprising manner the Indians copy after the ceremonial law of the Hebrews, and their strict purity in their war camps; that Opae, "the leader," obliges all during the first campaign they make with the beloved ark, to stand, every day they lie by, from sun rise to sun-set—and after a fatiguing day's march, and scanty allowance, to drink warm water imbibited with rattle-snake-root very plentifully, in order to be purified—that they have also as strong a faith of the power and holiness of their ark, as ever the Israelites retained of their's, ascribing the superior success of the party, to their stricter adherence to the law than the other; and after they return home, hang it on the leader's red painted war pole—we have strong reason to conclude their origin is Hebrew. From the Jewish ark of the tabernacle and the temple, the ancient heathens derived their arks, their cists or religious chests, their *Teraphim* or *Dii Lares*, and their tabernacles and temples. But their modes and objects of worship, differed very widely from those of the Americans.'

The conclusion of this extract, in our opinion, furnishes an argument which, if not indirectly subversive of Mr. Adair's hypothesis, at least greatly weakens its foundation. For, if he acknowledges that the ancient heathens had their arks, as well as the Jews, no reason can be urged for deriving the origin of the Indians from the Hebrews rather than other nations,

nations, upon the authority of this circumstance, unless Mr. Adair, among his other extraordinary arguments, will positively affirm, that the aborigines of America had emigrated before the sacred vehicle abovementioned was known to any but the Jews.

Argument XVII. Their ornaments.—The use of ornaments was not more peculiar to the Hebrews than other eastern nations.

Argument XVIII. Their manner of curing the sick.—How far there is any similarity between the practice of the Indians and Hebrews in this respect, we shall leave our readers to determine, from the subsequent quotation.

When the Indian physicians visit their supposed irreligious patients, they approach them in a bending posture, with their swelling calabash, preferring that sort to the North American gourd: and in that bent posture of body, they run two or three times round the sick person, contrary to the course of the sun, invoking God as already express. Then they invoke the raven, and mimic his croaking voice; now this bird was an ill omen to the ancient heathens, as we may see by the prophet Isaiah; so that common wisdom, or self-love, would not have directed them to such a choice, if their traditions had represented it as a bad symbol. But they chose it as an emblem of recovery, probably from its indefatigableness in flying to and fro when sent out of the ark, till he found dry ground to rest on. They also place a basin of cold water with some pebbles in it on the ground, near the patient, then they invoke the fish, because of its cold element, to cool the heat of the fever. Again, they invoke the eagle, (Ooóle) they solicit him as he soars in the heavens, to bring down refreshing things for their sick, and not to delay them, as he can dart down upon the wing, quick as a flash of lightning. They are so tedious on this subject, that it would be a task to repeat it: however, it may be needful to observe, that they chuse the eagle because of its supposed communicative virtues; and that it is according to its Indian name, a cherubimical emblem, and the king of birds, of prodigious strength, swiftness of wing, majestic stature, and loving its young ones so tenderly, as to carry them on its back, and teach them to fly.

Argument XIX. Their burial of the dead.—In this article the custom of the Indians is little, if at all different from the practice of several other nations.

Argument XX. Their mourning for their dead.—Here likewise we meet with nothing peculiar.

Argument XXI. Their raising seed to a deceased brother.—This practice was, in some cases, enjoined by the Mosaic law, but we do not read of any such injunction among the Indians; we

We only find that in particular circumstances, the term of a widow's mourning for her husband is shortened, and she is permitted to marry again, provided that the elder brother of her deceased husband lies with her. The author acknowledges, that the Cherokee Indians, 'either by corruption, or misunderstanding that family-kissing custom of the Hebrews,' marry both mother and daughter at once. These people, however, do not marry their first or second cousins; and Mr. Adair observes, as remarkable, that the whole tribe reckon a friend in the same rank with a brother; which 'seems to evince, says he, that they copied from the stable and tender friendship between Jonathan and David.' What justness and force do the inferences of this author discover!

Argument XXII. Their choice of names adapted to their circumstances and the times.—In this practice, the Indian nations are not particular.

Argument XXIII. Their own traditions, the accounts of our English writers, and the testimonies which the Spanish and other authors have given, concerning the primitive inhabitants of Peru and Mexico.—In this article the author alleges that the Indian rites and customs have been grossly misrepresented by the Spanish writers; and he concludes with urging the collective force of the various arguments which he has produced in favour of the Jewish descent of the American Indians.

After the remarks which we have already suggested in the course of our detail, we presume there is no necessity for adding many words to invalidate the hypothesis advanced by Mr. Adair. Suffice it therefore to observe, that the great outlines of the rites and customs in different countries may sometimes run parallel with each other, upon the general principles of human nature, independent of any national consanguinity, or even of imitation. The supposed analogy for which this author so zealously contends, is far too partial, imperfect, and desultory, to be admitted as in any degree conclusive of the opinion he endeavours to establish. Of all the customs which he ascribes to the Indians as peculiar, there is hardly one that may not be exemplified by the practice of other remote nations; and of the ceremonial law of the Hebrews, held so indispensable by all the Jewish tribes, we find not the least satisfactory vestige in the whole of this motly and incongruous work. Mr. Adair may continue in the belief of a system originally endeared to him by its novelty, and which perhaps he has cherished with parental fondness for the space of almost forty years; but every unprejudiced reader, we are persuaded, will subscribe to our opinion, that it is whimsical, inconsistent, and totally destitute

tute of foundation. No reason can be given why the Indians might not be descended from the Jews, as well as from any other nation; but the accumulative force of this author's arguments proves nothing to the purpose, and the probability of such an idea is opposed by unsurmountable objections.

Had Squire Adair contented himself with giving an account of the Indian tribes among whom he had lived, his work might have afforded some satisfaction to the public; but, in its present form, it is too much disfigured with hypothetical insatiation to answer that end; and the principal information it contains, seems to be, that the Indians particularly, and the Americans in general, are a "beloved" people.

IV. *The Poems of Mr. Gray. To which are prefixed Memoirs of his Life and Writings.* By W. Mason, M. A. 4to. 15s. in boards. Dodley. (Concluded from p. 388.)

THE celebrated Dr. Sprat possessed a large collection of the letters of his friend Mr. Cowley, which he thought proper to suppress, upon a persuasion, * that the letters, which pass between particular friends, if they are written as they ought to be, can never be fit to see the light; because in such letters, the souls of men appear undressed, in that negligent habit, in which they may be fit to be seen by one or two in a chamber; but not to go abroad in the street *.

Some readers may approve the delicacy of this courtly writer; but others will think, that it may be often detrimental to the interest of literature; and that this remark should not be admitted, without proper exceptions. A respectable writer, it is certain, may be sometimes careless in the composition of his private letters, and possibly neglect all the rules of good writing; he may amuse his friend with his own domestic concerns; or he may occasionally indulge himself in trifling. In these and similar cases, an editor should observe the scrupulous nicety of Dr. Sprat. But it should be considered, that we may sometimes wish to see a great man in his *robe de chambre*, divested of his pomp and formality; that probably an author may appear to more advantage in a negligent habit, than in a full dress; that we have the genuine criteria of his genius and virtues in his familiar epistles; that we cannot but be pleased with a little native simplicity, and gaiety of heart; and that every reader of sense and candor will make allowances for the inaccuracies of an extemporary production. It

* Life of Cowley, Hurd's Ed. p. 38.

may be observed, that we are indebted for a great deal of elegant entertainment and historical information to the private letters of Tully, Pliny, Pope, Swift, and other eminent writers; and, that ingenious men, in the warmth of friendship, and the intercourse of a literary correspondence throw out a number of sprightly sentiments and acute remarks, which perhaps would not have entered into their imagination on any other occasion. *Iron sharpens iron, so doth the countenance* (or even the Imaginary presence) *of a man his friend.* We are therefore far from thinking, that the familiar epistles of learned men should be indiscriminately consigned to oblivion, as unworthy of publication.

In the letters before us we have not only a lively view of the author in his private life; but many excellent specimens of his brilliant imagination, his taste and learning.

The editor has divided his Memoirs into five sections. The first contains the correspondence, which Mr. Gray maintained with Mr. West and Mr. Walpole, between his admission into the university and his going abroad. The principal merit of these letters consists in their manner rather than their matter; they will therefore be chiefly acceptable to those ingenuous youths, who being about the same age, have a relish for the same studies, and bosoms susceptible of the same warmth of friendship.

In one of these letters we have the following beautiful Alcaic stanza.

‘ O lachrymarum fons, tenero sacros
Ducentium ortus ex animo; quater
Felix! in imo qui scatentem
Pectore te, pia Nympha, sensit.’

Mr. Mason, speaking of this fragment, says: ‘ No poet of the Augustan age ever produced four more perfect lines, or what would sooner impose upon the best critic, as being a genuine antient composition.’ Yet we beg leave to ask, is there not an impropriety in the word *Nympha*, put in apposition to *fons*? A nymph may be styled *sacri custodia fontis, fontis custos*, &c. and by a poetical personification may denote the fountain itself. But the word *scatentem* in this fragment is no ways applicable to *Nympham*. We suspect, that the editor has injured the classical purity of these lines by inadvertently substituting the word *Nympha* instead of *lympha*. The adjective *pia* may be very properly joined with *lympha*: for we find in the best Roman poets, *pia vitta*, *pia classica*, *pia thura*, *pia laxa*, *pia quercus*, *pia sanguis*, *pia testis*, and very frequently

pia

pis lacryma * : why therefore not *pis hympba* ? We submit this conjecture to the learned. The editor may 'chew on it at his leisure †.'

The second section is allotted to that part of Mr. Gray's life, which he spent in travelling through France and Italy. This collection contains some of those letters which he wrote to his parents and his friend Mr. West; and which, in the opinion of the editor, were most likely either to inform or amuse the reader. The multiplicity of accounts, published both before and after the time, when these letters were written, of those very places, which Mr. Gray describes, will necessarily take from them much of their novelty; yet the elegant ease of his epistolary style has a charm in it, which will render them agreeable to all readers of true taste.

There is humour, and, we believe, no improper representation of the palace, gardens, and water-works of Versailles, in the following letter.

• Mr. GRAY to Mr. WEST.

• Paris, May 22, 1739.

• After the little particulars aforesaid I should have proceeded to a journal of our transactions for this week past, should have carried you post from hence to Versailles, hurried you through the gardens to Trianon, back again to Paris, so away to Chantilly. But the fatigue is perhaps more than you can bear, and moreover I think I have reason to stomach your last piece of gravity: Supposing you were in your soberest mood, I am sorry you should think me capable of ever being so dissipè, so évaporé, as not to be in a condition of relishing any thing you could say to me. And now, if you have a mind to make your peace with me, arouse ye from your megrims and your melancholies, and (for exercise is good for you) throw away your night-cap, call for your jack-boots, and set out with me, last Saturday evening, for Versailles—and so at eight o'clock, passing through a road speckled with vines, and villas, and hares, and partridges, we arrive at the great avenue, flanked on *either* hand with a double row of trees about half a mile long, and with the palace itself to terminate the view; facing which, on

* Ovid. Met. xiii. 621. Trist. lib. iv. 3. 42.

† This expression, which is somewhat illiberal, and others which are more so, are applied by the editor to the Critical Reviewers, on account of a mistake in their review of Gray's Ode on the Progress of Poetry, in the year 1757, relative to the Æolian lyre. But the author of that article has not been concerned in this Review for twelve years past; and probably he may now be gone to that place, where it is not in his power to fall into 'a ridiculous under,' to chew on Greek quotations, or to speak for him-

each side of you is placed a semi-circle of very handsome buildings, which form the stables. These we will not enter into, because you know we are no jockies. Well! and is this the great front of Versailles? What a huge heap of littleness! it is composed, as it were, of three courts, all open to the eye at once, and gradually diminishing till you come to the royal apartments, which on this side present but half a dozen windows and a balcony. This last is all that can be called a front, for the rest is only great wings. The hue of all this mass is black, dirty red, and yellow; the first proceeding from stone changed by age; the second, from a mixture of brick; and the last, from a profusion of tarnished gilding. You cannot see a more disagreeable tout-ensemble; and, to finish the matter, it is *all* stuck over in many places with small busts of a tawny hue between every window. We pass through this to go into the garden, and here the case is indeed altered; nothing can be vaster and more magnificent than the back front; before it a very spacious terrace spreads itself, adorned with two large basins; these are bordered and lined (as most of the others) with white marble, with handsome statues of bronze reclined on their edges. From hence you descend a huge flight of steps into a semi-circle formed by woods, that are cut all round into niches, which are filled with beautiful copies of all the famous antique statues in white marble. Just in the middle is the basin of Latona; she and her children are standing on the top of a rock in the middle, on the sides of which are the peasants, some half, some totally changed into frogs, all which throw out water at her in great plenty. From this place runs on the great alley, which brings you into a complete round, whereto the basin of Apollo, the biggest in the gardens. He is rising in his car out of the water, surrounded by Nymphs and Tritons, all in bronze, and finely executed, and these, as they play, raise a perfect storm about him; beyond this is the great canal, a prodigious long piece of water, that terminates the whole: all this you have at one coup d'oeil in entering the garden, which is truly great. I cannot say as much of the general taste of the place; every thing you behold favours too much of art; all is forced, all is constrained about you; statues and vases sowed every where without distinction; sugar-loaves and minced-pies of yew; scrawl-work of box, and little squirting jets-d'eau, besides a great sameness in the walks, cannot help striking one as first sight, not to mention the silliest of labyrinths, and all Æsop's fables in water; since these were designed in basins Delphini only. Here then we walk by moon-light, and hear the ladies and the nightingales sing. Next morning, being Whit Sunday, make ready to go to the Installation of nine Knights du Saint Esprit, Cambis is one: high mass celebrated with music, great crowd, much incense, king, queen, dauphin, messieurs, cardinals, and court: knights arrayed by his majesty; reverencies before the altar, not bows, but curties; ~~the~~ hums; much chattering

singing among the ladies; trumpets, kettle-drums and fifes. My dear West, I am vastly delighted with *Trianon*, all of us with *Chantilly*; if you would know why, you must have patience, for I can hold my pen no longer, except to tell you that I saw *Britannicus* last night; all the characters, particularly *Agrippina* and *Nero*, done to perfection; to-morrow *Phædra* and *Hippolitus*. We are making you a little bundle of *petites pieces*; there is nothing in them, but they are acting at present; there are too *Crebillon's Letters*, and *Amusements sur le langage des Bêtes*, said to be of one *Bougeant*, a Jesuit; they are both esteemed, and lately come out. This day se'nnight we go to *Rheims*.'

The reader will be pleased with the following romantic account of Mr. Gray's journey to the *Grande Chartreuse*, in the Mountains of *Dauphiné*, founded by St. Bruno, about the year 1084.

• Mr. GRAY to his MOTHER.

• Lyons, Oct. 13, N. S. 1739.

• It is a fortnight since we set out from hence upon a little excursion to Geneva. We took the longest road, which lies through Savoy, on purpose to see a famous monastery, called the grand *Chartreuse*, and had no reason to think our time lost. After having travelled seven days very *slow* (for we did not change horses, it being impossible for a chaise to go post in these roads) we arrived at a little village, among the mountains of Savoy, called *Echelles*; from thence we proceeded on horses, who are used to the way, to the mountain of the *Chartreuse*: it is six miles to the top; the road runs winding up it, commonly not six feet broad: on one hand is the rock, with woods of pine-trees hanging over head; on the other, a monstrous precipice, almost perpendicular, at the bottom of which rolls a torrent, that sometimes tumbling among the fragments of stone that have fallen from on high, and sometimes precipitating itself down vast descents with a noise like thunder, which is still made greater by the echo from the mountains on each side, concurs to form one of the most solemn, the most romantic, and the most astonishing scenes I ever beheld; add to this the strange views made by the craggs and cliffs on the other hand; the cascades that in many places throw themselves from the very summit down into the vale, and the river below; and many other particulars *impossible to describe*; you will conclude we had no occasion to *repent our pains*. This place St. Bruno chose to retire to, and upon its very top founded the aforesaid convent, which is the superior of the whole order. When we came there, the two fathers, who are commissioned to entertain strangers, (for the rest must neither speak one to another, nor to any one else) received us very kindly; and set before us a repast of dried fish, eggs, butter, and fruits, all excellent in their kind, and extremely neat. They pressed us to
spend

ſpend the night there, and to ſtay ſome days with them; but this we could not do, ſo they led us about their houſe, which is, you muſt think, like a little city; for there are 100 fathers; beſides 300 ſervants, that make their clothes, grind their corn, preſs their wine, and do every thing among themſelves: the whole is quite orderly and ſimple; nothing of finery, but the wonderful decency, and the ſtrange ſituation, more than ſupply the place of it. In the evening we deſcended by the ſame way, paſſing through many clouds that were then forming themſelves on the mountain's ſide * * *.

In a ſubſequent letter to Mr. Weſt he ſays :

‘ In our little journey up to the Grande Chartreufe, I do not remember to have gone ten paces without an exclamation, that there was no reſtraining: not a precipice, not a torrent, not a cliff, but is pregnant with religion and poetry. There are certain ſcenes that would awe an atheiſt into belief, without the help of other argument. One need not have a very fantaſtic imagination to ſee ſpirits there at noon-day: you have death perpetually before your eyes, only ſo far removed, as to compoſe the mind without frightening it. I am well perſuaded St. Bruno was a man of no common genius, to chooſe ſuch a ſituation for his retirement; and perhaps ſhould have been a diſciple of his, had I been born in his time.’

In his return from Italy Mr. Gray made a ſecond viſit to this monaſtery, and there wrote in the Album of the Fathers the following beautiful Alcaic Ode:

‘ Oh Tu, feveri Religio loci,
Quocunq; gaudes nomine (non leve
Nativa nam certè fluenta
Numen habet, veteresque ſylvas;
Præſentioſem & conſpicimus Deum
Per invias rupes, fera per juga
Clivoſque præruptos, ſonantes
Inter aquas, nemorumque noctem;
Quàm ſi repôſtus ſub trabe citreâ
Fulgeret auro, & Phidiacâ manu)
Salve vocanti ritè, ſeſſo et
Da placidam juveni quietem.
Quod ſi invidendis ſedibus, & fruî
Fortuna ſacrâ lege ſilentii
Vetat volentem, me reſorbens
In medios violenta fluctus:
Saltem remoto des, Pater, angulo
Horas ſenectæ ducere liberâs;
Tutumque vulgari tumultu
Surripias, hominumque curis.’

The editor obſerves,

Vol. XXXIX. June, 1775.

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‘That this ode is marked with all the finest touches of Mr. Gray’s melancholy muse, and flows with such an originality of expression, that one can hardly lament he did not honour his own language by making it the vehicle of this noble imagery and pathetic sentiment.’

The third section comprehends the letters which passed between Mr. Gray and Mr. West, after the return of the former from Italy, to the death of the latter, during an interval of something more than two months. This correspondence turns chiefly on subjects of literature and their classical studies; and contains, among other poetical pieces, the fragment of a tragedy, which Mr. Gray had attempted on the death of Agrippina; and an elegant ode by Mr. West, on the Approach of May.

The series of letters, which the editor has selected for the fourth section extends from the year 1742 to 1768, when Mr. Gray was made Professor of Modern History. His correspondents are Dr. Wharton of Old Park, Mr. Walpole, Mr. Mason, Mr. Stonhewer, Mr. Beattie, &c.

In these letters the author makes some occasional animadversions on the works of several eminent writers. We shall lay before our readers his observations on Akenfide’s Pleasures of Imagination, Shaftesbury’s Characteristics, and the Poems of Ossian.—Speaking of the first, he says:

‘This poem seems to me (though I have rather turned it over than read it) above the middling; and now and then, for a little while, rises even to the best, particularly in description. It is often obscure, and even unintelligible; and too much infected with the Hutchinsonian jargon. In short, its great fault is, that it was published at least nine years too early. And so methinks in a few words ‘à la mode du Temple,’ I have very pertly dispatched what perhaps may for several years have employed a very ingenious man worth fifty of myself.’—

The editor subjoins this remark:

‘From the posthumous publication of Dr. Akenfide’s poems, it should seem, that the author had very much the same opinion afterwards of his own work, which Mr. Gray here expresses; since he undertook a reform of it, which must have given him, had he concluded it, as much trouble as if he had written it entirely new.’

One of the letters to Mr. Stonhewer contains the following humorous and satirical remarks on lord Shaftesbury’s Characteristics.

‘You say you cannot conceive how lord Shaftesbury came to be a philosopher in vogue; I will tell you: first, he was a lord; 2dly, he was as vain as any of his readers; 3dly, men are very prone

prone to believe what they do not understand ; 4thly, they will believe any thing at all, provided they are under no obligation to believe it ; 5thly, they love to take a new road, even when that road leads no where ; 6thly, he was reckoned a fine writer, and seemed always to mean more than he said. Would you have any more reasons ? An interval of above forty years has pretty well destroyed the charm. A dead lord ranks but with commoners : vanity is no longer interested in the matter, for the new road is become an old one. The mode of free-thinking is like that of Ruffs and Farthingales, and has given place to the mode of not thinking at all ; once it was reckoned graceful, half to discover and half conceal the mind, but now we have been long accustomed to see it quite naked : primness and affectation of style, like the good breeding of queen Ann's court, has turned to hoydening and rude familiarity."

Mr. Gray appears to have been a warm admirer of the poems of Ossian, and to have taken some pains to make himself believe their authenticity. In a letter to Dr. Wharton, in 1760, he thus expresses himself on this subject :

' Mr. Stenhewer has probably told you of my old Scotch (or rather Irish poetry), I am mad about *them*. They are said to be translations (literal and in prose) from the Erse tongue, done by one Macpherson, a young clergyman in the Highlands . . . I was so struck with their beauty, that I *writ* into Scotland to make a thousand enquiries, the letters I have in return are *ill-wrote*, *ill reasoned*, unsatisfactory, calculated, one would imagine, to deceive, and yet not cunning enough to do it cleverly. *In short*, the external evidence would make one believe these fragments counterfeit ; but the internal is so strong on the other side, that I am resolved to believe them genuine, *spite* of the devil and the kirk. It is impossible to conceive, that they were written by the same man that writes me these letters : on the other hand, it is almost as hard to suppose, if they are original, that he should be able to translate them so admirably. *In short*, this man is the very dæmon of poetry, or he has *lighted on* a treasure hid for ages *.'

* In this extract we have distinguished, by the Italic character, some expressions, which an accurate and elegant writer would correct. The author perhaps might have said with more propriety — ' My fragments of old Scotch, or rather Irish, poetry' — ' I *wrote* into Scotland' — ' the letters are *ill-written*, *illogical*' — ' in spite of the devil' — ' he has *discovered* a treasure.' — *In short* occurs twice : in the former passage it is superfluous.

Before we finish this note, we shall take the liberty to mention two or three small inaccuracies in the annotations of the learned editor : for little spots are easily seen in beautiful bodies. — They will be acceptable to *such* ingenious youths, *who* have a relish for the same studies, p. 5. — The house was *obliged* to be sold, p. 120. — I should do them injustice, if I *was* more scrupulous, p. 190. —

The principal testimony, which Mr. Gray has produced, in favour of the *Erse* Fragments, is a letter from Mr. David Hume, in which he affirms, that these poems are in every body's mouth in the Highlands, have been handed down from father to son, and are of an age beyond all memory and tradition.—Yet notwithstanding this external evidence, an Irish writer asserts, that the poems in question abound with the strangest anachronisms: for instance, that Cucullin lived in the first, and Fingal in the third century; two princes, who are said to have made war with the Danes, a nation never heard of in Europe till the ninth; which war could not possibly have happened till 500 years after the death of the supposed poet, who sings it.—The truth of the matter, we believe, is this, they are neither the entire productions of antiquity, nor the inventions of a modern Scotchman; but a mixture of both, fabricated out of traditionary tales and wandering ballads.

The fifth section contains a small number of letters, written to Dr. Wharton, Mr. Nicholls, rector of Lounde and Bradwell in Suffolk, Mr. Beattie, and Mr. How, from the year 1768, to the 24th of May 1771. The chief part of this correspondence consists of an entertaining journal of a tour, which he made in 1769 through Westmoreland, Cumberland, and part of Yorkshire.

Besides the poetical fragments interspersed through the foregoing letters, this volume contains all the author's poems, which were published under his own inspection in 1768, and the following pieces, which have not appeared in any former collection of his works: viz. The Death of Hoel, from the Welch; a Sonnet on the Death of Mr. West; inserted in our last number; an Epitaph on Mrs. Clarke; an Epitaph on Sir William Williams, who was killed at the Siege of Bellisle, in 1761; and an Ode on the Pleasures arising from Vicissitude. left unfinished by the author, but completed by the editor with a spirit of poetry, not unworthy of Mr. Gray.

His humour would be relished by *such* of his friends, *who* thought this defect not only pardonable but entertaining, p. 213.—If an epic poet *was* to resolve to finish every part of his work, p. 234.—Had I not found his lines as *high* finished, as they would have been, p. 235.—Had Mr. Pope *sat*, p. 284.—This would be expressed *clearer*, if the term metaphorical FIRES *was* rejected.' p. 110.

These remarks may be considered by some readers, as 'the nibblings and minutiae' of verbal critics. But those who have a proper regard for their native language, will think them not unworthy of attention. The author may 'chew on them at his leisure'

• See O Halloran's *Intro.* to the *Hist.* of Ireland.

V. *The*

V. *The Art of delivering Written Language; or, an Essay on Reading. In which the Subject is treated philosophically as well as with a View to Practice.* 8vo. 4s. boards. Doddsley.

THIS essay is an attempt to investigate the true principles of the art of speaking; to consider the subject, *à priori*, analytically and philosophically. The author has therefore chiefly confined his views to abstract reasoning and general precepts; very seldom illustrating what he has advanced by examples.

His first and fundamental proposition, is this: that the warmth and energy of our delivery in reading ought to be inferior to that of speaking, upon subjects, in which we are immediately concerned.—‘If, says he, we observe, the deliveries natural to these two situations, we shall find, that the latter may be accompanied with every degree of expression, which can manifest itself in us, from the lowest of sympathy to the most violent and energetic of the superior passions; while the former, from the speaker’s chief business being to repeat what he heard with accuracy, discovers only a faint imitation of those signs of the emotions, which we suppose agitated him, from whom the words were first borrowed.’

This proposition our author endeavours to confirm by reason and experience. His argument from reason supposes, that if a reader personate an author, he commences a mimic, which in common reading would be an impropriety. With respect to experience he observes, that nature *invariably* manifests herself, in these two cases, in two different ways.

In his argument from reason, he does not seem to consider, that it is very possible for a reader to personate an author, without becoming what may be properly called a mimic. A mimic is a person, who imitates the peculiarities of another, in order to excite laughter. But in the case before us, the reader, when he personates the author, aims only to deliver his instructions in a more lively manner, as the author himself, supposing him a correct speaker, would have delivered them *viva voce*. And the nearer he approaches to this mode of expression, the more natural and efficacious his delivery.

The author proceeds to treat of accent, emphasis, modulation, expression, pauses, &c.

The substance of what he has advanced is included in the following summary view of his conclusions, forming what he calls a definition of reading.

‘Reading is the art of delivering written language with propriety, force, and elegance. Where (as in speaking) the pronunciation of the words is copied after the polite and

learned of our country, and the emphasis of sense, the pauses, and significant cadences are determined by the meaning of what is before us : where the modulation is borrowed from fashionable speech, but a little improved and heightened in proportion to the beauty and harmony of the composition : where all the signs of the emotions are in quality the same as they would flow spontaneously from nature, but abated something in quantity, and those most, which are in themselves of the disagreeable kind : where the emphasis of force, ornamental cadences, the quantity of the above-named variations from natural speech, and some other less material particulars, are directed by taste and custom ;—and (lastly) where affectation of every sort is to be dreaded as the greatest blemish, and where ease, masterliness and genuine grace are considered as principal beauties, and the proper substitutes for the inferior degree of warmth and energy, which the delivery of written language ought always to discover, when compared with the extemporary effusions of the heart.’

This is a dry, unentertaining performance.

VI. *The Journal of a Voyage undertaken by Order of his present Majesty, for making Discoveries towards the North Pole, by the hon. Commodore Phipps, and Captain Lutwidge, in his Majesty's Ships Racehorse and Carcase.* 8vo. 1s. F. Newbery.

THE public have already been favoured with a Journal of the voyage towards the North Pole, written by the hon. captain Phipps, under whose direction it was performed. In that account, the journalist confined his narrative to the great and useful objects of science, for the ascertainment of which the voyage had been projected. Intent on the improvement of navigation, geography, and natural history, it was his purpose to give a faithful detail of such facts and observations as materially conduced to answer the end of the undertaking. The Journal now before us appears to have been written with a different view, aiming rather at gratifying the curiosity with novelty and anecdote, than disseminating useful information ; nor can we deny that, on this principle, it is properly enough conducted. The following passage, however, will serve to shew, that the author has not been inattentive to the objects of natural history. In describing Spitzbergen he thus proceeds :

‘ The rocks and precipices are full of fissures and clefts, which afford convenient harbour for birds to lay their eggs, and breed their young in safety. Most of these birds are water fowl, and seek their food in the sea. Some, indeed, are birds of prey ; and pursue and kill others for their own sustenance,

nance, but these are rare. The water-fowl eat strong and fishy, and their fat is not to be endured. They are so numerous about the rocks, as sometimes to darken the air when they rise in flocks; and they scream so horribly, that the rocks ring with their noise.

There are a few small birds like our snipes, and a kind of snow-bird, but different from that found about Hudson's-bay. The gentlemen shot some of the water-fowl, but they were strong and ill-tasted.

The ice-bird is a very beautiful little bird, but very rare. He is in size and shape like a turtle-dove, but his plumage, when the sun shines upon him, is of a bright yellow, like the golden ring in the peacock's tail, and almost dazzles the eye to look upon it.

The other inhabitants of this forlorn country are white bears, deer, and foxes. How these creatures can subsist in the winter, when the whole earth is covered with snow, and the sea locked up in ice, is hardly to be conceived. It has been said, indeed, that when the ocean is all frozen over, and no sustenance to be procured in this country, they travel southerly to the warmer climates, where food proper for them abounds in the immense forests of the northern continent. But whoever considers the vast distance between Spitsbergen and the nearest parts of the northern continent, will be as much at a loss to account for the subsistence of these creatures in their journey, as in the desolate region where they undoubtedly remain. The bear is by far the best accommodated to the climate of which he is an inhabitant. He is equally at home on land and water, and hunts diligently for his prey in both. In summer he finds plenty of food from the refuse of the whales, sea-horses and seals, which is thrown into the sea by the whalers, and cover the shores during the time of whaling; and they have besides a wonderful sagacity in smelling out the carcases of the dead, let them be ever so deeply buried in the earth, or covered with stones. The dead therefore that annually are buried here may contribute, in some degree, to the subsistence of a few of these creatures in winter; but the question will still recur, how the race of them subsisted before the whale-fishery had existence, and before men found the way to this inhospitable shore. Disquisitions of this kind, as they are beyond the reach of human comprehension, serve only to raise our admiration of that omnipotent Being to whom nothing is impossible.

These creatures, as they differ in nothing but their colour and size from those commonly shewn in England, need no description.

• The foxes differ little in shape from those we are acquainted with, but in colour there is no similitude. Their heads are black, and their bodies white. As they are beasts of prey, if they do not provide in summer for the long recess of winter, it were, one would think, almost impossible for them to survive; yet they are seen in plenty, though, by their subtilty and swiftness, they are not easy to be caught.

• The Dutch seamen report, that when they are hungry they will feign themselves dead, and when the ravenous birds come to feed upon them, they rise and make them their prey.

• But the most wonderful thing of all is, how the deer can survive an eight months famine. Like ours they feed upon nothing that can be perceived, but the vegetables which the earth spontaneously produces; and yet for eight months in the year, the earth produces neither plant, herb, shrub, or blade of any kind of grass whatever. They are, besides, but thinly clothed for so severe a climate, and what seems still worse, there is not a bush to be seen to shelter them, within the distance that any man has yet discovered. The means of their subsistence must therefore remain among the secrets of nature, never to be disclosed, as no human being can ever live here, so as to be able to trace these creatures to their winter's residence.

• Amphibious creatures abound the most about the sounds and bays of Spitzbergen, and they seem best adapted to endure the climate. These are the seals, or sea dogs, and morfes, or sea horses; of which the whalers avail themselves, when disappointed in compleating their lading with the fat of whales.

• The seal is sufficiently known; but the sea-horse, as it is a creature peculiar to high latitudes, is therefore more rare. It is not easy to say how he came by his name; for there is no more likeness between a sea-horse and a land-horse, than there is between a whale and an elephant. The sea-horse is not unlike the seal in shape. He has a large round head, larger than that of a bull, but shaped more like that of a pug-dog without ears, than any other animal we are acquainted with. He tapers all the way down to the tail, like the fish we call a lump, and his size is equal to that of the largest sized ox. His tusks close over his under-jaw, like those of a very old boar, and are in length from one foot to two or more, in proportion to the size and age of the animal that breeds them. His skin is thicker than that of a bull, and covered with short mouse-coloured hair, which is sleeker and thicker, just as he happens to be in or out of season when he is caught. His paws, before and behind, are like those of a mole, and serve him for oars when he swims, and for legs to crawl when he goes

goes upon the ice, or on shore. He is a fierce animal, but being unweildy when on land, or on the ice, is easily overcome.

‘ These animals are always found in herds, sometimes of many hundreds together, and if one is attacked, the rest make a common cause, and stand by one another till the last gasp. If they are attacked in the water, they will fight desperately, and will even attempt the boats of their pursuers, if any of them are wounded, and not mortally. Some of them have been known to make holes in the bottom of the boat with their tusks, in defence of their young. Their eyes are large, and they have two holes in the upper part of the neck, out of which they eject the water, in like manner as it is ejected by whales.’

We shall leave the ludicrous account of major Buz, and other anecdotes, to those who will peruse the journal; observing only, that such as read chiefly for amusement, or the gratification which uncommon occurrences afford, will not be displeased with this narrative.

VII. *The Peruvian Letters, Translated from the French. With an additional original Volume.* By R. Roberts. 2 vols. 12mo. 5s. sewed. Cadell.

THE rank of the personages to whom these Letters relate, and the warmth of the passion which inspires them, may justify the author for ascribing the *oriental* style of writing, to *occidental* characters. The epoch of the Peruvian Letters is supposed to be the time when that country was conquered by the Spaniards; and the subject is, a mutual passion between one of the Virgins of the Sun and a prince of the race of the Incas. The following Letter, which is the first in the collection, will shew that Mr. Roberts has translated them with freedom and spirit:

‘ Aza! my dear Aza! the cries of the tender Zilia, like the morning vapour, are dissipated before they arrive in thy presence: vainly I call thee to my aid; vainly I expect from thy love a redemption from my slavery. Alas! perhaps the misfortunes which are yet unknown to me, are the most terrible! perhaps your ills are greater even than mine.

‘ The city of the sun, given up to the fury of a barbarous nation, ought to fill my eyes with tears; but my grief, my fears, my despair, are only for you.

‘ Dear soul of my life, what did you in that frightful tumult? was your courage only useless to you, or was it worse? was it fatal! cruel alternative! dreadful inquietude! O! my dear

dear Aza, may you yet be preserved in safety, and may I sink if it is necessary, under the evils that overwhelm me.

Since the terrible moment, (which should have been snatch'd out of the chain of time, and replunged into the everlasting abyss) since the moment of horror wherein these impious savages forced me away from the worship of the Sun; from myself, from your love; detained in close captivity, deprived of all communication, ignorant of the language of these fierce men, I feel only the effects of misery, without being able to discover the cause of it. Plunged in the darkest obscurity, my days resemble the most horrid nights.

Far from being affected with my complaints, my ravishers do not seem moved even with my tears, equally deaf to my language, and to the cries of my despair.

What people are there so savage as to be unmoved at the signs of woe? What dreary desert could produce human beings insensible to the voice of groaning Nature? Oh! the barbarians, cruel masters of the thunder*, and of the power to extract it; cruelty is the only guide of their actions. Aza, how wilt thou escape their fury? Where ~~are~~ you? In what situation? If my life is dear to you, find means to let me know your own destiny.

Alas! what a change is there in mine! Whence can it be, that days in themselves so like each other, should, with respect to me have such a dreadful difference? Time continues his circuit, darkness succeeds light, nothing in nature appears out of sorts; yet I, but now supremely blessed! I am fallen into the horrors of despair: nor was there an interval to prepare me for this dreadful change.

You know, Oh! delight of my heart, that on that sad day, that day for ever horrid, the triumph of our union was to have shone forth. Scarce did it begin to dawn, when impatient to execute a design which my tenderness had inspired me with in the night, I ran to my quipos †, and taking advantage of the silence which then reigned in the temple, began my knotting, in hopes, that, by their assistance, I might render immortal the history of our loves and our happiness.

As I proceeded in my work, it appeared to me less difficult: the innumerable threads, by degrees, grew under my fingers a faithful painting of our actions and our sentiments; as it has been hitherto the conveyer of our thoughts during our long absence from each other. Entirely taken up with my employment, I forgot how time passed, when a confused noise awakened me, and set me in a tremor. I thought the happy

* Alluding to the cannon.

† A great number of strings of different colours, which the Indians make use of, for want of writing, in reckoning the pay of their troops, and the number of their people.

Some authors say, that they likewise use them to transmit to posterity the memorable actions of their Incas.

moment was arrived, and that the hundred gates * were opening to give a free passage to the Sun of my days; I hid my *quipos* under my robe, and ran with precipitation to meet you.

‘ But how dreadful a spectacle presented itself to my eyes! The horrid remembrance will never be erased from my mind.

‘ The pavement of the temple was stained with blood; the image of the Sun was trodden under foot; our affrighted virgins flying before a troop of furious soldiers, who massacred every one who opposed their passage; our *Mamas* † expiring under their wounds, their garments still burning with the fire of the thunder; the groans of fear, the cries of rage, spreading dread and horror on every side, brought me at last to a sense of my misery.

‘ Having recovered my senses, I found, that by a natural, and almost involuntary motion, I was got behind the altar, and embraced it. While I saw the barbarians pass by, I was afraid to give passage to my panting breath, for fear it should cost me my life. I remarked, however, that their cruelty abated at the sight of the splendid ornaments which adorned the temple: and that they seized those with whose lustre they were most struck; plucking off the plates of gold which lined the walls. I then judged that the robbing us of those was the motive of their barbarity, and that to avoid death, my only way was to conceal myself from their sight. I designed to have got out of the temple, to have been conducted to your palace, to have demanded of the *capa-inca* ‡ assistance, and an asylum for me and my companions; but no sooner did I attempt to stir, but I was seized. Oh! my dear Aza, how did I then tremble! these impious men dared to lay hands on a daughter of the Sun.

‘ Torn from the sacred abode; dragged with infamy out of the temple; my eyes for the first time beheld the threshold of that celestial gate, which I ought not to have passed but with the ensigns of royalty §. Instead of the flowers which the virgins should have strewed beneath my feet, my path was covered with blood and carnage. Instead of the honours of a throne which I was to have shared with you, I found myself a slave under tyrannical laws. Shut up in a dark prison, the place that I occupy in the universe, is bounded by the extent of my being. A mart, bathed with my tears, receives my body, worn out with the distress of my mind; but, dear support of my life, how lights will all these evils appear to me, if I can but be assured that you still live.

* In the Temple of the Sun, were a hundred gates, which the Inca only had power to have opened.

† A kind of governants over the Virgins of the Sun.

‡ The general name of the reigning Incas.

§ The virgins consecrated to the Sun, enter the Temple almost as soon as born, and never come out till the day of their marriage.

‘ In the midst of this horrid desolation, I know not by what fortunate chance I have preserved my quipos. They are still in my possession, my dear Aza; and I look on them as the treasure of my heart; as they are capable of expressing both your love and mine: the same knots which shall convey to you the news of my existence, changing their form under your hands; will inform me of your destiny. Alas! by what means shall I convey them to you? and by what address can they be restored to me? at present I know not; but the same understanding which taught us to use them, will, I hope, assist us with means to deceive our tyrants. Whoever the faithful chaqui * may be, who shall bring you this precious deposit, I shall envy his happiness. He will see you, my dear Aza, and I would give all the days allotted me by the Sun to enjoy that pleasure one moment.’

The translator has been induced to add a second volume to the work, with a view of rendering the Indian princess a convert to Christianity, from conviction, and of doing poetical justice to the virtuous Détéville. That our readers may be enabled to judge of the execution in this original part, we shall also give them a specimen, from the conclusion.

‘ Rejoice with me, my dear Dubois, for all is accomplished, and Zilia is mine. A fortnight is past since I received every worldly bliss, in receiving her. The day was remarkably fine; the sun seemed to display all his glory, as a compliment to her who was once styled his daughter, the innocence of whose countenance made her still appear like a virgin of that luminary. The simplicity of her dress corresponded with her looks; it was of white Indian taffety; and all together, she looked and moved an angel.

‘ Oh! my dear friend, I have indeed reached the summit of earthly happiness: but as all sublunary happiness must have its alloy, ours has received no inconsiderable one, by the loss of the tender and amiable Maria, that constant, faithful friend, to whom we are both so much indebted. She has left us about a week, and retired to that convent where her wishes had so long been: yet I believe we should not so soon have lost her, had it not been for a melancholy piece of news she received a day or two after our marriage: it was the death of the unfortunate St. Far, who with his latest breath bequeathed a few jewels of his mother’s to Miss St. Clare. These, with a letter written some hours before his death, were conveyed to her by a trusty friend of that gentleman. Poor Maria, after having in solitude given vent to the first effusions of her grief, came to my wife, and addressed her in these words:

“ The pleasure, my dear Zilia, I had in seeing you happy, made me willing to spend a little more time with you, before

* Messenger.

I quitted

I quitted the world for ever. I had designed to give you a month, but this last dreadful event has totally changed that design: I shall set out for the convent to-morrow, and immediately embrace the only state in which I can support life. Religious exercises, and frequent prayers, will by degrees calm my stubborn grief, and teach me to submit to the unalterable decrees of Providence with decent resignation. For me, to whom the light of the sun affords no pleasure, a gloomy cell can surely be no hardship: the finest scenes which Nature, dressed in her gayest livery, can exhibit, yield not one ray of cheerfulness to my mind. It is true, had St. Far lived, our peculiar unhappy circumstances made it necessary we should never meet; but I was conscious he breathed the same air, existed in the same manner, and our employments might casually be the same. Now, you will say, a pure, ethereal being, he no longer bears about him a load of matter, whose wants must be continually supplied; subject to fatigue, sickness, and many other inconveniences. To the truly pious this is satisfactory: it ought to be so to me: perhaps time, reflection, and prayer, may make it so; but it is religion only which can do it. Could any intellectual converse be held between us and our departed friends, death would be stripped of half its terrors. That, you will tell me, is not the lot of mortality. I know it is not, and I weep that it is not. Do not, I beseech you, condemn me; I know my wishes are wild and unjustifiable, but I cannot conquer them. Far from priding myself on these sentiments, I feel I am greatly humbled at being the prey of such new and fatal sensations; but if they are wrong, I suffer for them. Such uncommon feelings have, through my life, been their own punishment, by consuming me with sorrows, which not only philosophy, but reason, ought to have overcome: but let me retire from the gaieties which I am unfit for, and there shall be no means left untried to moderate my passions, and teach me to wait patiently for that time when the mysterious ways of Providence shall be made clear to our enlightened understanding."

"Zilia embraced her with tears. I will not, says she, my dear Maria, attempt to dissuade you from your design; perhaps it may be the best thing you can do: your too tender sensibility deprives the world of the pleasure it would otherwise receive from your society: the keenness of your feelings is a sufficient punishment; think me not cruel enough to add to it, by condemning as a fault what I see as a misfortune. I must ever regret the loss of your company; but your friendship I shall not lose; a cloister will not shut me out from your heart; and I shall sometimes be able to indulge myself with a visit to you, in your retirement.

"This estimable and unfortunate friend, my dear Dubois, is now settled in her convent. We much regret her loss; but being dead, as she was, to all earthly happiness, the world only
added

added to her affliction, and a retired, religious life, was the only one from whence she could derive comfort. We long, my dear friend, for that visit which you have promised us. Come and share the happiness of a little circle of friends, who at present feel no wish ungratified, except that of seeing you once more joined with your faithful

DETERVILLE.

If the familiarity of the subject should be found to diminish, in some degree, the enthusiasm of a lover who is converted to Christianity, it must at least be acknowledged, that Mr. Roberts has written with a laudable regard to virtue, and that his supplement is calculated to instil religious sentiments, as well as to afford rational entertainment.

VIII. *Mr. Bentley, the Rural Philosopher: A Tale. In Two Vols. small 8vo. 5s. sewed. Goldsmith.*

WE never fail to recommend to the public the works of those authors who endeavour with any tolerable degree of success, to inculcate a detestation of vice; and are ever sparing of censure when we meet with unsuccessful endeavours for that purpose. There are so many snares laid in the paths of virtue, and so many temptations to draw the inexperienced aside, that he who takes pains to caution the unwary of their danger is certainly entitled to thanks. This is the case with the author of the *Rural Philosopher*, who, although in some instances his sentiments are singular, and his opinions ill-founded, holds forth to observation many useful lessons for the conduct of life.

‘In a small Welch village,’ says our author, ‘delightfully situated near Carmarthen, undebauched by the maxims of polished life, the rude barbarity of courts, the pride of cloisters, or the artifice of trade, lived a plain son of simplicity, educated in the school of nature, whom we shall beg leave to introduce to the reader under the name of Bentley.’

To the ear of a philosopher the *rude barbarity of courts* is, perhaps, no uncouth expression, however a courtier might deem him a barbarian who adopted it; but if we are not to look for polished life in courts, from which our author separates it, we should be glad he would inform us where it is to be found.

‘He was happily possessed of a large benevolent, humble heart, a quick susceptible understanding; he dedicated his genius to the service of his fellow-creatures; he said heaven would reward him for it.’

A man

A man of this character, who had early quitted the busy world, and neglected temporal interest, might truly be styled a philosopher, whose history, when care has been taken to throw in his way motives for putting his principles in practice, may be productive of much beneficial information.—Those who read these volumes in expectation of finding such information will not be disappointed.

Our readers may, perhaps, have curiosity to be informed of some of Mr. Bentley's opinions. Part of these we shall extract from an answer which he writes to an invitation he received to reside in London; though we cannot, on this occasion, help remarking, that the author has been extremely negligent of his style, where the least attention would have enabled him to make it correct.

'Mr. Bentley observed to his old friend, that he had received an invitation from London, to pass a few weeks in that city; and, says he, I will shew you the answer I have sent to it. He writes to me like a man of this world who has no notion of another.'

If Mr. Bentley observed, the succeeding passage ought to have been, and *said* he, I will shew you. And in the phrase *he* writes to me, the relative *he* has no antecedent; for no writer has been spoken of. But to proceed:

'The wisdom,' says Mr. Bentley, that is taught in seminaries and schools of science, may feed the avarice of the mind for knowledge, but seldom benefits the heart; and the confusion of opinions with which the libraries of the learned abound, either tend to confine men's prejudices to objects of little moment, or to keep the more liberal in a constant fluctuation of sentiments, and make them sceptics in the very worst sense of the word.'

Yet, in our opinion, Scepticism is preferable to Ignorance, which blindly takes up opinions upon trust, and submits to the impositions of artful and interested impostors.

'We are strange self-deceivers, we greedily pass the cheat upon ourselves, and are no longer happy than while fancy is flattered by extravagant delusions, or the judgment is weakened by powerful appeals to the passions. Hence we find both sexes of all ages, all degrees of sense, crowding each night to the playhouse. The brilliant figures in the boxes, the bewitching charms of music, the air of delight that is spread over every feature, the wanton attitude of the actresses, and many other attractions unite to call off the mind from more rational speculations, inflame the bosoms of youth with licentious wishes, and fix the attention of grey age to the follies of past times, when they should be better engaged in preparing for the happiness of the

the future. I remember when I was a young man, and fond of romance, the theatre was my constant theme, my prevailing infatuation; the rhapsody of bombast was power, the whining of the lover was charmingly affecting and pathetic, the richness of *their* dresses [*theirs*, quere whose?] was grandeur in the extreme, and the clinking of chains in Bajazet and Pierre, I considered the very pinnacle of perfection. But I remember too I never went into a theatre with a vicious view, nor never came out of it without many. The poet and the player might both be innocent, but the theatre collectively considered, the company, and the glare, spread the poison which is so often fatal to the morals of the youth of both sexes. I remember the worst follies of my life took their rise from that quarter, and that the vagrant connection, which so long embittered my days, was first made at the playhouse.'

It would not, we believe, be *impossible* to justify the stage against the censure here passed on it.

'At my time I remember in very many chapels and churches about the metropolis, common sense was violently deposed, and poetry reigned in its stead. We had the climax of Tully instead of the great Deliverer's sermon on the mount; we had figure and metaphor, and extracts from polished poets, because the language of base fishermen was not so well adapted to amuse the croud. To amuse the croud! yes, sir; look to your evening lectures delivered in spruce wigs and starched bands, and tell me if the audience is not to the full as polite as it is pious, tell me if moral philosophy, such as the poor heathen Epictetus taught, is not all you hear, and whether that deficient morality for this day is not the most inconsiderable part of this lecture. Where is sober reasoning? where are the bold appeals to the consciences of callous men? where is the honest zeal of the ambassadors of heaven? All is lost, all is forgotten, all is sacrificed to sound and pleasant period. Like men who have a certain business to execute in a shorter time, they lose all in sharpening their tools. If a charity sermon is to be preached: how much is trusted to a pathetic picture? A deserted orphan, helpless, forlorn, abandoned to the wide uncharitable world, are so many commonplace figures of rhetoric to make old gentlewomen and simple virgins subscribe to the plate at the door; and as if Christians were to be entertained by a discourse in a church, as by a lecture in a coffee-room, death, hell, judgment, and futurity, are not touched upon at all, or else only at a distance.'

Our readers will smile at the philosopher's opinion, and probably recommend to him the raving harangues at the Tabernacle, where he may indulge in his favourite subjects of death, hell, and damnation, without being troubled with Epictetus or morality.

The manner in which our philosopher employed himself is the subject of great part of the first volume. The Adventures
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of his Son, with Episodical Narratives, furnish matter for the remainder of the work. A few improbable circumstances occur in the course of it; but as it is on whole instructive and entertaining, we recommend it to the perusal of our young readers of both sexes.

IX. *Prestwich's Dissertation on Mineral, Animal, and Vegetable Poisons; containing a Description of Poisons in general, their Manner of Action, Effects on the Human Body, and Respective Antidotes; with Experiments and Remarks on noxious Exhalations from Earth, Air, and Water. Together with several extraordinary Cases, and elegant Engravings of the principal Poisons of the different Countries.* 8vo. 6s. Newbery.

IF ever the empirics could lay claim to any class of diseases as the peculiar province of their own sect, the disorders excited by poisons seem to be those to which they have the justest pretension. In epidemic diseases, and such likewise as arise from some error in the non-naturals, the cure is generally attempted upon the principles of rational indication, and may perhaps be effected by different medicines: but the greater part of poisonous substances exerting their virulence in a manner which frustrates pathological enquiry, there is here no other resource than in specific remedies, discovered by fortuitous experience, and the physician can derive little assistance either from ingenuity or learning.

After a few introductory observations the author proceeds to give an account of the various poisons, according to the general classes, of mineral, animal, and vegetable, into which they are distinguished. He first enumerates the several kinds pertaining to the particular class; which having done, he next describes them, and relates their effects on the human body; adding, lastly, the antidotes, or those means that are found to counteract their deleterious operation. As a specimen of the work, we shall extract what relates to the poison of the viper.

‘The viper has always been so remarkable for its venom, that writers of the most remote antiquity have made it an emblem of what is hurtful and destructive.

‘The venomous juice is yellowish, but so inconsiderable in the quantity, that it is no more than one drop that does the execution. Mead, on examining it, says, at first sight I could discover nothing but a parcel of small salts nimbly floating in the liquor; but in a very short time the appearance was changed, and these saline particles were now shot out,

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as it were, into crystals of an incredible tenuity and sharpness, with something like knots here and there, from which they seemed to proceed, so that the whole texture in a manner represented a spider's web, though infinitely finer, and more minute; and yet withal so rigid were these pellucid spicula, or darts, that they remained unaltered upon a glass for several months.

'The symptoms which follow the bite of a viper, are a sharp pricking pain in the wounded part; a tumour, which is first red, and afterwards livid, sensibly extending itself to the neighbouring parts; a palpitation of the heart; a stupefaction of the senses; an anxiety of the præcordia; great sickness at the stomach, with bilious vomiting; a dulness of sight; sometimes pains about the navel, or the region of the liver; difficult breathing, hiccoughs, tremblings, convulsions, cold sweats, coldness of the extremities; after which death closes the scene, unless prevented by timely remedies, or the vigour of the constitution; which Hoffman thinks is generally the case in these northern climates. If the patient survives, a tumor with inflammation continues for some time. Sometimes a sanies flows from the wound, and pustules appear, like the herpes exedens; and the skin becomes yellow, as if the patient had the jaundice.

'Hoffman observes, that externally in all venomous bites, it will be proper to apply such things as relax and mollify the structure of the parts that open the pores, in order to procure an exit for the virulent matter. Thus the ancients applied the parts of animals just killed to the wound; and Celsus advises to cut a pullet in two, and apply it hot thereto; or a kid, or a lamb, which likewise must be laid on hot. Forestus likewise recommends the same, or the breech of a living pullet.

'Linderus advises to instil a drop of spirit of sulphur, or vitriol, into the wound. Internally, Celsus advises pepper, with a large draught of generous wine; after which, he judges sweating in a warm bath to be proper. Boyle observes, that a hot iron held over the wounded part, immediately after the bite, so checks and weakens the venom, that the patient will have nothing to complain of but a pain in the part of short continuance. But above all, Mead, from many experiments, recommends the fat of vipers, which being rubbed into the wounded part, renders all other remedies useless; and if that is not at hand, it appears from some late trials, that common salad oil, rubbed warm into the part, will do as well. The Virginian Indians cure the bite of a viper, or of a rattlesnake, by sucking the wound (first bathing the wound, and

and rinsing the mouth with warm oil) giving immediately a large quantity of a decoction of the seneca rattle-snake-root (which vomits plentifully) and laying to the part the same root chewed.

• The viper-catchers when bitten apply presently some *axungia viperina* (fat of the viper), which proves effectual; common fallad oil rubbed into the part, as above remarked, has also been found a remedy of equal virtue.

With respect to the multiplicity of poisons, of which an account is here given, this treatise may be considered as the most complete of any we have seen; and its utility must be greatly increased by the plates of many poisonous plants, with which it is embellished.

X. Chirurgical Observations relative to the Cataract, the Polypus of the Nose, the Cancer of the Scrotum, the different Kinds of Rupures, and the Mortification of the Toes and Feet. By Percival Pott, F. R. S. 8vo. 3s. sewed. Hawes, Clark, and Collins.

THE reputation which Mr. Pott has justly acquired, as a chirurgical writer, renders it unnecessary for us to excite the reader's attention to the present treatise; we shall therefore enter upon the work, without any further preface.

In the remarks on the Cataract, the author endeavours to shew the fallacy of some erroneous opinions, as well as practical inferences, not yet universally exploded, relative to the nature and cure of that disorder. After a variety of judicious observations, tending to elucidate the subject, he considers the different operations of couching, and extraction, and expresses himself strongly in favour of the former of these methods, the consequences of which, he thinks, have been unfairly represented by the generality of writers.

The next object of Mr. Pott's remarks is the polypus of the nose, concerning which he observes, that the account delivered by writers, though just and accurate with respect to the description of the disease, is extremely defective in what regards the cautions which ought to be enjoined in prosecuting the cure. He thus distinguishes between the polypi that are fit, or unfit, for the operation of extraction.

• As far as my experience and observation go, the polypi, which begin with, or are preceded by, considerable or frequent pain in the forehead and upper part of the nose, and which, as soon as they can be seen, are either highly red, or of a dark purple colour; they, which from the time of their being first noticed, have never been observed to be sometimes

bigger, sometimes less, but have constantly rather increased ; they in which the common actions of coughing, sneezing, and blowing the nose, give pain, or produce a very disagreeable sensation in the nostril and forehead ; they which, when within reach, are painful to the touch, or which, upon being slightly touched, are apt to bleed ; they which seem to be fixed and not moveable by the action of blowing the nose, or of deriving the air through the affected nostril only (where the polypus is only on one side) ; they which are incompressibly hard, and which, when pressed, occasion pain in the corner of the eye, and in the forehead, and which, if they shed any thing, shed blood ; they which, by adhesion, occupy a very considerable space, and seem to consist of a thickening, or of an enlargement of all the membrane covering the septum narium ; they which sometimes shed an ichorous, offensive, discoloured discharge ; and they round whose lower part, within the nose, a probe cannot easily and freely be passed, and that to some height, ought not to be attempted, at least by the forceps ; nor indeed by any other means with which I have the good fortune to be acquainted ; and this for reasons obviously deducible from the nature and circumstances of the polypus. On the one hand, the very large extent, and quantity of adhesion will render extirpation impracticable, even if the disease could be comprehended within the forceps, which it very frequently cannot ; and, on the other, the malign nature of the distemper may render all partial removal, all unsuccessful attacks on it, and indeed any degree of irritation, productive of the most disagreeable consequences.

• But the polypi which are of a palish or greyish light brown colour ; or look like a membrane just going to be sloughy ; they which are seldom or never painful, nor become so upon being pressed ; they which have appeared to be at one time larger, at another less, as the air has happened to be moist or dry ; they which ascend and descend freely by the action of respiration through the nose ; they which the patient can make to descend by stopping the nostril which is free, or even most free, and then deriving the air through that which the polypus possesses ; they which when pressed give no pain, easily yield to such pressure, become flat thereby, and distil a clear lymph ; and they, round whose lower and visible part a probe can easily, and that to some height, be passed, are fair and fit for extraction ; the polypus, in these circumstances, frequently coming away intire ; or if it does not, yet it is removeable without pain, hæmorrhage, or hazard of any kind ; the second of which circumstances I can with strict truth affirm, I never yet met with when the disease was at all fit for the operation.

The subject treated in the succeeding division of the volume is the *cancer scroti*, a disease which we do not recollect to have ever seen mentioned by any former writer. It is said to be peculiar to chimney-sweepers, by whom it is called the foot-wart. Its first attack, we are informed, is always in the inferior part of the scrotum, where it produces a superficial, painful, ragged, ill-looking sore, with callous and protuberant edges. Our author never observed it in any person under the age of puberty, which he supposes to be the reason why it is generally taken, both by patient and surgeon, for venereal. In consequence of this idea of its nature, it is treated with mercurials, by which it is much exasperated. This cancer gradually penetrates the scrotum, and advancing upwards into the abdomen, affects some of the viscera, producing at length a painful and fatal catastrophe. Mr. Pott is of opinion, that the only cure for this malady is extirpation, which ought to be performed before the virus has seized the testicle, and the habit become tainted.

The fate of these people, he justly remarks, seems singularly hard; in their early infancy, they are most frequently treated with great brutality, and almost starved with cold and hunger; they are thrust up narrow, and sometimes hot chimnies, where they are bruised, burned, and almost suffocated; and when they get to puberty, become peculiarly liable to a most noisome, painful, and fatal disease.

We are next presented with observations and cases relative to the different kinds of Ruptures, designed as an appendix to the author's former treatise on that subject.

The latter part of the volume contains observations on the Mortification of the Toes and Feet. In this disorder, which is frequently attended with fatal consequences, the author affirms that he has generally found the Peruvian bark unsuccessful, but has experienced opium to be productive of good effects. He disapproves of the spirituous and stimulating applications commonly used in such cases, and recommends fomentation with warm milk as the best topical remedy; on account of the quality it possesses of alleviating the pain — The whole of the observations here published, cannot fail of being acceptable, and even useful, to those of the profession.

XI. *Elements of Anatomy and the Animal Oeconomy. From the French of M. Person. Corrected and considerably augmented: with Notes. By Samuel Foart Simmons. 8vo. 5s. in boards. Wilkie.*

THE original of this work was entitled *Elements d'Anatomie*, and was written by M. Person, a French physician, with the view of conveying an idea of the structure of the human

body, and the principal functions of the animal oeconomy, to gentlemen who were desirous of studying these subjects as a branch of natural philosophy. To render the work more useful to those of the profession, Mr. Simmons has not only translated it into English, but likewise greatly enlarged it, and made considerable alterations; sometimes new modelling the text, and at other times giving his remarks at the bottom of the page. Notwithstanding all the freedom, which Mr. Simmons acknowledges he has used with his author, he has in some places declined the office of emendation, where, in conformity to his plan, he ought to have exercised it. For instance, in the thirteenth section, which is entitled, Of Digestion, the arrangement of the subject is confused. He first describes the mouth, tongue, pharynx, &c. After which he makes a transition to Hunger, and Thirst; and then returns to Mastication and Deglutition. With respect to the illustration of the subject, however, we find nothing that merits reprehension. The following extract from the chapter which we have mentioned may serve as a specimen of the work.

‘ It has been observed that the aliment undergoes some preparation in the mouth before it passes into the stomach; and this preparation is the effect of mastication.—In treating of the upper and lower jaws, mention was made of the number and arrangement of the teeth. The upper jaw was described as being immoveable; but the lower jaw was spoken of as being capable of elevation and depression, and of a grinding motion. The aliment when first carried into the mouth, is pressed between the teeth of the two jaws by a very strong and frequent motion of the lower jaw; and the tongue and the cheeks assisting in this process, continue to replace the food between the teeth till it is perfectly divided, and reduced to the consistence of pulp.—The incisores and canini divide it first into smaller pieces, but it is between the surfaces of the dentes molares by the grinding motion of the jaw that the mastication is completed.

‘ During this process, the salival glands being gently compressed by the contraction of the muscles that move the lower jaw, and somewhat stimulated by the saline particles of the aliment, pour out their saliva, which helps to divide and break down the food, which at length becomes a kind of pulp, and is then carried over the basis of the tongue into the fauces. But to effect this passage into the oesophagus, it is necessary that the other openings which were mentioned as having a communication with the mouth as well as the pharynx, should be closed; that none of the aliment, whether solid or liquid, may pass into them, whilst the pharynx alone is dilated to receive

ceive it—such a disposition actually takes place in a manner we will endeavour to describe.

• The trachea arteria, or windpipe, through which the air is conveyed to the lungs, is placed before the oesophagus—in the act of swallowing, then, if the larynx is not closed, (for so the upper part of the trachea is called,) the aliment will pass into it in its way to the oesophagus. But this is prevented by a small and very elastic cartilage, called epiglottis, which is attached only to the forepart of the larynx, so that the food in its passage to the oesophagus, presses down this cartilage which then covers the glottis or opening of the larynx; and at the same time the velum palati being capable of some degree of motion, is drawn backwards by its muscles, and closes the openings into the nose and the Eustachian tubes—this however is not all.—The larynx, which being composed of cartilaginous rings, cannot fail in its ordinary state to compress the membranous canal of the oesophagus, is in the act of deglutition, carried forwards and upwards by muscles destined for that purpose; and consequently drawing the forepart of the pharynx with it, that opening is fully dilated. When the aliment has reached the pharynx, its descent is promoted by its own proper weight and by the muscular fibres of the oesophagus, which continue to contract from above downwards, until the aliment has reached the stomach. That these fibres have no inconsiderable share in deglutition, any person may experience by swallowing with his head downwards, when the descent of the aliment cannot possibly be effected by its weight.

• It is necessary that the nostrils and the lungs should communicate with the mouth, for the purposes of speech and respiration: but if the most minute part of our food happens to be introduced into the trachea, it never fails to produce a violent cough, and sometimes the most alarming symptoms—this is liable to happen when we laugh or speak in the act of deglutition—the food is then said to have passed the wrong way; and indeed this is not improperly expressed, for death would soon follow, if the quantity of aliment introduced into the trachea should be sufficient to obstruct the respiration only during a very short time; or if the irritating particles of food should not soon be thrown up again by means of the cough, which in these cases very seasonably increases in proportion to the degree of irritation.

• If the velum palati did not close the passage to the nostrils, deglutition would be performed with difficulty, and perhaps not at all, for the aliment would return through the nose, as is sometimes the case in drinking.—Children, from a

deficiency in this velum palati, have been seen to die a few hours after birth; and they who from disease or any other causes have not this part perfect, swallow with difficulty.'

The improvement which Mr. Simmons has made on this work renders it greatly superior to the original; and as it contains the modern discoveries which have not hitherto been received into any compendium of anatomy, it cannot fail of proving useful to medical students.

XII. *Remarks on the principal Acts of the Thirteenth Parliament of Great Britain. Vol 1. Containing Remarks on the Acts relating to the Colonies. With a Plan of Reconciliation. 8vo. 5s. boards. T. Payne.*

THE Letters concerning the Present State of Poland so clearly evinced the abilities of this respectable author, that it affords us pleasure to find him exercising his political discernment on the interesting subject of the unhappy dispute between Great Britain and her American colonies. In reviewing the various publications relative to this important controversy, we have often had occasion to observe, that it was not by vague and arbitrary opinions the claims of either side could be determined, but by an appeal to the fundamental principles of government, and the genius of the British constitution. The author whose work now lies before us has prosecuted this method of investigation in the most satisfactory and convincing manner, by exhibiting a full view of all the charters and acts of parliament which relate to the subject, and by his own judicious and acute remarks in the course of the enquiry.

The work is divided into three parts, the first of which is an enquiry into the matter of right; the second, into the matter of fact; and the third is an examination of the acts passed by the thirteenth parliament of Great Britain relating to the colonies.

The author begins with examining, what is the power with which the constitution invests the crown over countries conquered or otherwise acquired? And this power he proves to be that of making capitulations and treaties of peace, and prescribing forms of government to the founders of new settlements. He next enquires, whether the operations of the whole body of the legislature can be restrained by any act of the crown? For determining this question, he takes a distinct view of the several capacities in which the king may be considered as acting; and these he divides into the following: 1. his supreme legislative capacity, in which he gives assent to a bill proposed to him by the two houses of parliament. 2. The
capa-

capacity of *subordinate* legislation, in which the king issues a proclamation. 3. The capacity in which the king grants a capitulation, or makes a treaty, which the author shews to be different from either of the two former, and distinguishes by the title of a *procuratorial* capacity.

• When the king acts in his procuratorial capacity, says the author, when he grants a capitulation, or makes a treaty, there is no conflict between different and contending branches of the sovereignty. It is not the executive power that binds the legislative; nor a part of the legislative that binds the whole. But the legislature is bound by its own constitutional agent and representative.

• A capitulation is granted at the beginning of a war. It is stipulated, that till a definitive treaty of peace, the laws of the conquered country shall in all points continue in full force. The war lasts twenty years. Will any man pretend that the parliament has a constitutional right of infringing this stipulation? Of changing, during this interval, the laws of the conquered country? Surely not. For no one disputes but that all the articles of a capitulation are to be religiously observed.

• A definitive treaty is signed. The country is yielded to Great Britain. One article of the treaty is, that the laws of descent and succession shall remain inviolate, such as they were before the conquest. Will any man say that the parliament can infringe this article? Surely not. For all the articles of a peace are to be religiously observed.

• Another article of the treaty is, that the mode of government, which obtained before the conquest in the conquered country, shall still obtain after the conquest. In consequence of this agreement all alterations in the old laws, all additions to them, are to be made by the chief executive magistrate, with the advice of his council. Is the parliament bound by this article? Certainly it is. This too is its own act, for it is the act of its own avowed constitutional agent.

The author afterwards clearly evinces, that when the king grants a charter he likewise acts in his procuratorial capacity, and that the faith of the whole nation is thereby plighted for the security of the compact. He observes, that the unconstitutional maxims adopted by the Stuart family, threw no small obscurity on this question. That it was usual to consider all conquered or acquired countries as belonging to the king *alone*, in the same manner as Gascony or Normandy was formerly possessed by the English crown. That after the restoration, this idea was, in part at least, abandoned, and the acquired countries began to be considered as parts of the realm. The line, however, between respective powers of the king and parliament over them, were far, as he justly remarks, from being precisely drawn; and it was not strictly ascertained, in what

what capacity the king acted when he granted charters. Of this indistinct idea of the constitutional limits of the royal power the author produces some instances; and it must be acknowledged, that his observations greatly elucidate that important and indeterminate subject, which he concludes with the following just remarks on the danger of confounding the several capacities of the king.

‘ Whatever the king does in his subordinate legislative capacity, is not only subject to the controul of the supreme legislative power; that is, to that body, of which he is an essential part, on the proceedings of which he can put an absolute negative; but besides this controul there is another in the judicial power, to which, I apprehend, what he does in his procuratorial capacity is not always subject.—When he grants charters, or makes treaties in virtue of this power, no court can judge of the propriety of them. They are sacred to them as acts of parliament. If he makes regulations in his subordinate legislative capacity, the courts of justice are judges of their legality. They can tell whether the regulations are founded on original capitulations, or charters, on the laws allowed to be in force in the respective colonies, or in the general laws of the empire; and if they are not founded on any of these, the courts can give relief.

‘ Farther, if the grant of capitulations, or charters, and all the other and subsequent regulations, made by the king in conquered or acquired countries, are made in virtue of one and the same power, then they are all, or none, controulable by the supreme legislation.—Of two consequences one would follow: either the king is always absolute in conquered or acquired countries, independent of parliament, and uncontrollable by it; or capitulations and charters lose their properties, and cease to have the force of compacts.—

‘ If, on the other hand, the grant of capitulations, or original charters, be considered as acts of the king in his procuratorial capacity; and all subsequent acts of the king, as acts either of the subordinate legislative, or of the executive power; we have at once the line we were in search of; a line shewing how far parliament is bound or restrained by any act of the king in the exercise of that power, with which he is invested over conquered or acquired countries.

‘ The powers or exemptions granted by capitulations, or original charters, are what it cannot vacate. In all things else the inhabitants of conquered or acquired countries are subject to the power of parliament.’

In the next section the author enquires, whether there be any other principle in the constitution to restrain the operations of the whole body of the legislature on the particular point of taxation? Under this head, he examines, what powers

ers a charter is understood to convey, and what are the restraints from which it is supposed to grant an exemption. Of the former of these he observes, that they are 'such powers as are therein *specified*, and moreover such other powers, *not specified*, as it is necessary they (the persons to whom the charter is granted) should enjoy, in order to exercise such powers as *are specified*. It gives them *these* and *no other*.' With respect to the duties and restraints from which a charter can be supposed to exempt, he determines them to be 'such duties and such restraints as are therein specified; and moreover, such *other* duties and restraints as are *not* specified: but from which it is necessary to be exempted, in order to the full enjoyment of exemption from such duties and restraints as *are* specified. From *these*, and *no other*, it exempts them. But, proceeds he,

'May we not go farther? May we not say, that a case may be put, in which, beyond these, still other powers and exemptions, neither specifically named in the compact, nor necessary to the exercise and enjoyment of such as are specifically named, may yet fairly be supposed to be conveyed and granted by a charter? It should seem so, if those who accepted it did, from the beginning, understand the charter to have conveyed such other powers and exemptions; if in consequence of that interpretation, they have ever since constantly and uniformly exercised those powers, and enjoyed those exemptions; and if those who by themselves, or by their agent, granted the charter, did at the beginning acquiesce in this interpretation, and have ever since constantly and uniformly allowed the exercise of those rights, and the enjoyment of those exemptions.

'This language we may allow, I think, to be agreeable to the spirit of the constitution. The uniform exercise of any power, by any branch of the community, from the very foundation of that community, during so long a space of time, in the face of the legislature is, according to the definition we have already given of the constitution, a sufficient proof that such a power is constitutional.

'If therefore the Americans should have been mistaken in their interpretation of their charters; if they should have supposed them to have conveyed more powers, or granted more exemptions, than they really were meant to convey or grant:—yet if that interpretation was coeval with the charters themselves; if their conduct was guided by it; and if, for more than a hundred years, parliament has looked on an unconcerned spectator, would not this be equivalent to what is called custom in the common law? Would it be politic all at once to assume a power to which parliament has no right; or having, ought to have asserted, if not exercised it long before?—Would there be no injustice in treating as groundless, expectations au-

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authorised by the silence of parliament, imbibed by the present colonists, with the prejudices of their earliest infancy ?

The author defers to a subsequent part of the work the examination of the truth of the assertion, that a full exemption from internal taxation by parliament, was always supposed by the grantees to be conveyed by the charters ; and that this supposition has been uniformly acquiesced in by parliament ; and he proceeds to the consideration of another principle, on which the right of imposing internal taxes over the colonies, has been combated ; a principle which, he observes, has no relation to any particular charters, or to the specific powers or exemptions grounded on them. The principle alluded to is, ‘ that no power on earth has a right to take away any part of any man’s *property* without his own *consent* freely given, either in *person* or by his own representative, *freely* chosen. This right of nature (it is said) is particularly recognised by the constitution of our own country, where taxes are a *free gift*.’

The author here endeavours to evince, that taxes cannot, in a proper sense, be called a gift, much less a free gift ; and this proposition he supports by the following arguments, which, by some readers, will, perhaps, be reckoned sophistical.

‘ To judge of the validity of this maxim, says he, the first point necessary will be to understand it. A point which has been overlooked, or overleaped by the greater part of those by whom the maxim is adduced.

‘ To understand it, it will be necessary to define the terms of it.

‘ This proceeding, I am sure, Mr. Locke would not have objected to, though peradventure in the present instance he forgot to adopt it.

‘ What is property ? It is that thing, I apprehend, or good which you, the proprietor, have a right to use in a particular manner, and you alone, to the exclusion of every other man whatever.

‘ Whence arises this right ? From the command of the law. It is the law which says to you, the proprietor, take this thing, use it, enjoy it. It is the law, which says to every other man, do not take it, do not use it, do not enjoy it.

‘ Take away the fence which the law has set around this thing, this good, whatever it be, and where would your right or property be then ?

‘ If this be a true definition of the term property, and to my understanding it appears so, what does this boasted maxim come to at last ? Or how will you apply it to the point in question ? It come out after all, that the payment of a tax is not the giving up any part of our own property ; it is the assignment only of a cer-

certain portion of the common stock to the support and maintenance of government.

‘ That this idea of a tax has not been sufficiently attended to, arises perhaps from taxes being generally paid in coin, and not in kind. Where the tax is paid in kind it will appear less revolting.

‘ Tythes, for instance, is a tax, and a very heavy, and perhaps an impolitic one too. Yet it appears at first sight that in the payment of this tax we do not give up any part of our property. The meanest farmer will understand you, when you tell him, that nine sheaves belong to (are the property of) himself, and the tenth belongs to (is the property of) the parson.

‘ Let the same farmer compound for his tythes, and he will soon lose sight of this idea, he will soon begin to complain that he gives a part of his property to the parson. Yet clearly the money paid in lieu of the tenth sheaf is the purchase money for the tenth sheaf. The law has said to the farmer, nine sheaves are yours: the same law has said to the parson, the tenth is yours. The law has said to the parson, meddle not with the nine sheaves: the same law has said to the farmer, meddle not with the tenth.

‘ Is not the same reasoning applicable to taxes paid for the support of civil government? Are not these too the property of the civil magistrate?

‘ The question then is not who is to give away our property; no man, no body of men is to do it. But who is to apportion and distribute the several parcels of the common stock. For when the legislature vests the property of so many acres of land; or the property of whatever thing or good you please in me, it is always with the implied reservation of so much of the produce thereof as the legislature then has, or at any future period shall keep back for the service of the community in general.’

The author afterwards exposes the error of the argument, that taxes are imposed by consent of all the taxed, or their representatives; evincing, from particular facts, that this is not the case, and that representation and taxation are not inseparable. He next shews the advantages enjoyed by Britons from the peculiar relation the taxing body, the house of commons, stands in to them; this body being temporary and elective, and having no separate interest from the rest of the community. ‘ This, says he, is my security. It is a real and permanent one. I understand what it means:—it is obvious to my senses; but I understand nothing of a consent which was never given, which was never even demanded.’ He then enquires, whether the house of commons stands altogether, or how far in the same relation to the Americans? We shall lay before our readers what he advances on this subject.

‘ But

‘ But do the commons of Great Britain stand in the same relation to the inhabitants of America? If they do not, have the commons of Great Britain, according to the spirit of the constitution, a right to lay internal taxes in America?’

‘ If they do not stand in the same relation, we are, I think, warranted in saying, that, according to the spirit of the constitution, they have not the power which is entrusted in consequence of that relation.—For if it be true, that the colonists, by emigration, were not released from their allegiance; it is equally true that they forfeited not their rights. If they are subjects to one purpose, they are subjects to all. Now it is the constitutional right of a British subject that the legislature do not tax him; but by the mediation and authority of a certain body of men, who stand to him in that particular relation we have above described; and in which the commons do stand to every inhabitant of Great Britain.

‘ Does that relation subsist?—In strictness of speech I think it does.—The advocates for the colonies tell us that the acquisition of America has trebled our manufactures; has almost doubled the value of our lands. The ruin, or the oppression of America, would deprive us of these advantages; and would therefore be as severely felt by the members of the house of commons, as the ruin or oppression of Great Britain. In strictness of speech then, the commons cannot tax America without at the same time taxing themselves.

‘ The reciprocity of interests is as real between them and the Americans, as between them and the other subjects of Great Britain.

‘ But though it be as real, it is not so immediate in its effects, nor so apparent to those who are to pay the tax, perhaps not always to those who are to impose it. Possibly therefore it might not produce the same effects on the minds of the taxers: most certainly it would not give the same sense of security to the taxed.’

The author candidly observes, that, to give the parliament a right of taxing the Americans, without violating the spirit of the constitution, something farther, perhaps, may be required. That the act of taxation itself must create the circumstances which are wanting to render the reciprocity of interests, not only as real, but as apparent, as well to those who are to impose, as to those who are to pay the tax. This, he thinks, might be done without much difficulty; and he offers a short plan for the purpose at the conclusion of the volume.

After delivering a summary of the arguments on the matter of *right*, the author proceeds to the second part of the work, in which he enquires into the matter of *fact*. The first section is an enquiry, What are the privileges granted to the first settlers in North America, by the Virginian charters? To deter-

determine which question, the author presents us with abstracts from the first, second, and third of those charters, and makes pertinent remarks upon them. He examines in the same manner the privileges granted by the crown to the people of New England, by the first charter of Massachusetts-Bay; likewise the charters of Connecticut and Rhode Island, the second charter of Massachusetts-Bay, with that of Maryland, and Pennsylvania.

Having examined these subjects at considerable length, the author next enquires, what power did the parliament exercise over the colonies from their first establishment to the time of the commonwealth? To answer this question, he has recourse to the parliamentary records; from which it appears, that

* The patentees and planters, present divers petitions to the commons of England: they are heard by their counsel: no objection is made to the jurisdiction of the house, except by the servants of the crown. The patentees, who were members of the upper house, were present at the debates: the patentees who were members of the lower house, were allowed to debate, and vote: for this reason, because the matter regarded the commonwealth as much as would a debate concerning any English county. The house declares, that laws made in parliament, were binding in the colonies: asserts their power of prescribing to them what products they should, or should not cultivate: distinguish between the colonies and Norman possessions: and actually do pass bills, disposing of the property of the colonies.

Continuing his enquiry, the author next examines, what power did the parliament exercise over the colonies, from the beginning of the civil war to the restoration? In this section the evidence produced to support the supremacy of the British legislature over the colonies, is equally explicit with that in the preceding period of the records. 'Nor let it be forgot, says the author in the conclusion of the section, that these were the opinions of men who stand high in the estimation of the world; men whose names are delivered down to us with the endearing epithets of champions of liberty, and defenders of the rights of mankind.'

'The opinion of men like these, on such a subject as this, must surely have its weight with the friends of freedom. Let it not be forgotten then, that these architects of virtue, these restorers of glory and of wisdom, these creators of human happiness, considered our colonies in America as subject in all things to the supreme power of England; treated them as subjects; regulated their internal rights; laid on their internal taxes.'

In

In the three subsequent sections the author treats respectively of the following subjects. What powers did the parliament exercise over the colonies from the restoration to the accession of his present majesty? Of the deference paid by the colonies to the authority of parliament, and to the requisitions of the crown previous to the reign of his present majesty. Of the conduct of parliament with reference to the colonies from the beginning of the present reign, to the commencement of the last parliament.

In the third part of the work, the author prosecutes, with his usual accuracy, an examination of the acts passed by the thirteenth parliament of Great Britain relating to the colonies. As these transactions are so recent, it is unnecessary to give any detail of them in our Review; but we cannot pass over the subject without observing, that the author's remarks are every where pertinent and judicious, and highly deserve the attention of an inquisitive reader. — With respect to the plan of Reconciliation proposed, he suggests, amidst a variety of other considerations, that when Great Britain raises any given sum by a land-tax, the colonies should raise each a proportionate sum; by which mode the same relation would be created between the house of commons, and the colonies, as between the house of commons and the inhabitants of Great Britain.

On taking a general retrospective view of the subjects treated in this work, it must be acknowledged, that the ingenious author has conducted his enquiry with great discernment and precision, respecting not only the matter of right, and the principles of speculative investigation, but likewise the matter of fact, and the more convincing testimony of historical records. He seems to have clearly evinced the constitutional authority of parliament over the colonies by rational abstract arguments, as well as by the evidence of prescriptive, and, till lately, unquestioned supremacy. As he has not endeavoured to enforce his conclusions, either by raillery or sarcasm, the justness of his reasoning will be the more readily admitted, even by those whom prejudices may render averse from the acknowledgement of conviction; and unbiassed readers cannot fail to receive satisfaction, at seeing a subject of so great national importance treated by a writer whose abilities justly entitle him to estimation and applause. There is ground to expect, from the preface of this volume, that the work will be continued, and we doubt not that the future part will prove equally interesting and acceptable to the public with the present.

XIII. *Speech of Edmund Burke, Esq. on moving his Resolutions for Conciliation with the Colonies, March 22, 1775. 8vo. 2s. Doddsley.*

THE Resolutions moved by Mr. Burke on the occasion of delivering this Speech, consisted of six propositions, intended to establish the equity and justice of a taxation of America, by *grant*, and not by *imposition*. Of these it may be sufficient to mention the first, as a specimen. It is expressed in the following terms: ‘That the colonies and plantations of Great Britain in North America, consisting of fourteen separate governments, and containing two millions and upwards of free inhabitants, have not had the liberty and privilege of electing and sending any knights and burgesses, or others, to represent them in the high court of parliament.’ Previous to moving the resolutions, the speaker suggests the necessity of considering distinctly the nature and circumstances of the object in question; since according to that nature, and those circumstances, in his opinion, the administration of the colonies ought to be conducted, and not according to abstract ideas of right, or mere general theories of government. He therefore proceeds to lay before his hearers some of the most material of these circumstances. The limits of a Review not affording room for a particular examination of the subject, we must content ourselves with enumerating the principal topics which the speaker has advanced.

In considering the nature of the object, the first circumstance he mentions is the number of the people in the colonies; which he supposes not to be under two millions of inhabitants of our own European blood and colour, besides at least 500,000 others; a number of subjects, to which no partial, narrow, or occasional system of government can be suitable. He next delivers a comparative state of the export trade of England to its colonies, as it stood in the year 1704, and 1772; and afterwards a state of the export trade of this country to its colonies alone, as it stood in 1772, compared with the whole trade of England to all parts of the world (the colonies included) in the year 1704. Of these accounts, that relative to the latter period is taken from the official registers which lay before the house; and the earlier from an original manuscript of Davenant. Both accounts clearly shew the importance of the colonies to the commerce and prosperity of this country. From five hundred and odd thousand, which was the amount of the exports to the colonies in 1704, they had in 1772 increased to six millions.

The speaker afterwards endeavours to expose the impropriety of Great Britain having recourse to compulsion in the dispute with America, upon the following considerations: 1. that force alone is but *temporary*; 2. that it is *uncertain*; 3. that it *impairs the object*; and lastly, that we have no sort of *experience* in favour of force as an instrument in the rule of our colonies. The policy which, in his opinion, ought to be pursued in the management of America, should have respect to its *temper and character*, even more than its population and commerce; and the two former of these circumstances he represents as being strongly tinged with a love of freedom, which he deduces from six capital sources, namely, their descent, form of government, religion in the northern provinces, manners in the southern, education, and remoteness of situation from the first mover of government.

The speaker then enters upon the consideration of three several ways of proceeding, relative to the spirit which prevails in the colonies. These are—to change that spirit, as inconvenient, by removing the causes; to prosecute it as criminal; or to comply with it as necessary; the last of which he insists is the only salutary expedient; declaring it to be his opinion, that we ought ‘to admit the people of our colonies into an interest in the constitution.’

The speaker afterwards endeavours to invalidate the apprehension, that the colonies would rise in their demands, should Great Britain totally renounce the object of the present contention; and for this purpose he has recourse to the case of Ireland, Wales, Chester, and Durham, all which he delineates at considerable length. He is, however, no advocate for a representation of the colonies in parliament, and only insists for their being allowed the privilege of taxing themselves. He concludes with moving and explaining, separately, the several resolutions he had framed; and with some remarks on a proposition, which had been made by a noble lord a short time before.

Whatever opinions may be entertained of the plan of accommodation proposed by Mr. Burke, it will, we doubt not, be acknowledged, that, amidst the sallies of imagination, natural to this gentleman, the present Speech displays greater ingenuity of argument, and more extensive reflection, than any of his former rhetorical productions.

FOREIGN

FOREIGN ARTICLES.

XIV. *Drey Predigten von Georg Christoph. Dahme. Three Sermons.* 8vo. London. (German.)

XV. *Eine Predigt gehalten den 2. Jan. 1774. an dem Tage der Einweihung der neuen Deutschen Lutherischen Dreieinigkeits- oder sogenannten Hamburger-Kirche, in Trinity-Lane zu London, von G. Ch. Dahme, Pastor an obiger Kirche, nebst dem Einweihungs Gebete, &c. A Sermon preached Jan. 2d, 1774, on the day of the Consecration of the new Lutheran Hamburgh-Church in Trinity-Lane; &c. 8vo. London. (German.)*

THE first of these Sermons, which was preached on Jan. 1775, contains an exhortation to the audience to recollect the divine blessings enjoyed during the preceding year; and to return God their sincere thanks; to review their past conduct in order to its future amendment or improvement; and to rely on God's providence, with regard to their future fate.

The second was preached on Easter Sunday, 1775. From remarking the importance of the proofs of our Saviour's resurrection, the rev. Mr. Dahme proceeds to a confutation of one of the numberless cavils raised by infidels against the truth of his history and religion. "If the author of your religion has actually risen from the dead, why did he appear only to his friends and disciples? Why did he not show himself publicly to the whole nation? Or at least to the Jewish senate and the Roman governor, by whose complicity and orders he had been crucified?"

To this objection, so often and so confidently urged by infidels, he replies, in substance: that our Saviour did not show himself to the whole nation, because his resurrection was one of those events whose credibility depends not on the number, but on the quality and intrinsic weight of evidences: of a numerous and mixed crowd we could not have been informed, whether they were possessed of the capacities necessary for ascertaining the identity of his person; most of them could not have been personally and sufficiently acquainted with his characteristics; and their very numbers would have obstructed their attempts for recognising him. The vague report of such a multitude, therefore, could much less deserve and command our faith than the evidence of a smaller, but sufficient number of witnesses, his disciples, who before his death had been long and intimately acquainted with his person and character, and who, after his resurrection had at once the most pressing motives for enquiry into, and the completest opportunities for convincing themselves of the reality of that resurrection.

Had he appeared to all the nation, and had the truth of his resurrection been acknowledged by the whole people, then the apostles would have run no risk in asserting it. Their favour and intimacy with their master, would have raised them to eminence and wealth; and their temporal prosperity would have weakened the force of their evidence in the eyes of other nations and succeeding ages. Had the majority of the nation, on the contrary, or had its governors, notwithstanding the personal and public appearance of Christ, still persisted in questioning the reality of his resurrection, their doubts would have furnished infidels with a yet more specious pretence for denying its truth.

His public appearance would, at that time, have probably given rise to great and fatal disorders, to riots and insurrections against the Roman government; and ever afterwards to insinuations and surmises that the account of his resurrection was a fiction, contrived and supported for political purposes.

The third sermon was the last that was preached in the old Hamburgh-church previous to its being taken down in order to be rebuilt. It contains a sensible and seasonable consideration of the divine reward of acts designed for the preservation or propagation of true religion.

In the fourth sermon, on 2 Tim. ii. 19. he enforces the great and comfortable truth of God's continual attention to the conduct and fate of man; whence he deduces the duty of every Christian to abstain from unrighteousness; and at last concludes with exhorting his audience to be peculiarly thankful for the happy completion of their new-built church; to implore the continuation of the divine blessing on their congregation; to be assiduous in attending divine worship; and to exert their liberality for its support, and other virtuous purposes.

We have perused these discourses with attention and pleasure, as the warm effusions of a sincere zeal for morality and religion, tempered and directed by good sense. From the contents, their reverend author appears to deserve and to enjoy the affectionate respect of an unanimous, genteel, and sensible congregation.

FOREIGN LITERARY INTELLIGENCE.

16. *Considérations sur l'Etude de la Jurisprudence*, par Abraham Perrenot. 8vo. Berlin.

THESE Considerations were originally presented to the Royal Academy at Berlin, and afterwards published by the author's friend, the celebrated Quintus Icilius, or M. Guiscard.

17. *Le Désintéressement est la Marque la moins équivoque d'une grande Ame, conformément à ces paroles de l'Ecriture: Divitias nihil esse duxi. Discours* par M. Roubaud, Docteur en Droit. 8vo. Paris.

The theme of this discourse was proposed by the Academy at Montauban. It is here treated rather in a sensible than an eloquent manner. But the merits of disinterestedness will be generally acknowledged, and by the most selfish tempers more readily than by any other.—A notorious miser having heard a very eloquent charity-sermon, "This sermon," said he, "strongly proves the necessity of alms—I had almost a mind to beg."

18. *Elémens généraux des principales Parties des Mathématiques nécessaires à l'Artillerie, et au Génie*, Par M. l'Abbé Deidier. Nouv. Edit. dirigée, présentée avec plus d'Ordre & de Goût, & en plusieurs Articles reformés ou perfectionnés. 2 vols. 4to. Paris.

The merits of this work are well known; it has, in many respects, been greatly improved by the present editor.

19. *Récherches Critiques, Historiques, & Topographiques sur la Ville de Paris, &c.* Par M. Jaillot. XIX. Quartier. 8vo. Paris.

Containing the Quartier du Luxembourg, illustrated with two plates. The twentieth volume will complete this very accurate and minute description of Paris.

20. *Pris-*

20. *Principes fondamentaux de la Construction des Places, avec des Réflexions propres à démontrer les Perfections et les Imperfections de celles qui sont construites; un nouveau Système de Fortification sur toute Espèce de Lignes, et une nouvelle Théorie des Mines.* Par M. le Vicomte de Flavigni, (with cuts.) 8vo. Paris.

The first part of these instructive Elements of Fortification, treats of the essential requisites for a fortress, and the means of procuring them; the second, of the various systems of fortification; the third, of mines and counter-mines.

21. *Code du Faux, ou Commentaire sur l'Ordonnance du Mois de Juillet 1737, avec des Notes sur chaque Article; une Instruction pour les Experts en Matière de Faux; plusieurs Questions de Droit concernant le Crime de Faux, et un Recueil des Edits, Arrêts, & Réglemens concernant les Peines contre les Faussaires.* Par feu M. François Serpillon. 4to. Lyon.

The French laws are peculiarly severe against the crime of forgery; and are explained with great minuteness and accuracy in this valuable Commentary.

22. *Lettre à M. ***, sur un Ecrit intitulé, Eloge de la Fontaine, par M. D. L. H.* 8vo. Paris.

The author of this Letter proves, against Voltaire, la Harpe, &c. that Boileau has not only done justice to the merits of la Fontaine, but also to the character of Quinault, the celebrated author of French operas.

23. *Pugillaria Imperatoris M. A. Antonini, Græce scripta, disjecta membratim; et quantum fieri potuit restituta pro Ratione Argumentorum. Sequitur interpretatio Gataceri Londinatis similiter Ordinata; curante Nobili Joan. Petr. de Joly.* 12mo. Paris.

24. *Pensées de l'Empereur Marc Aurele Antonin. Nouvelle Traduction par M. de Joly. Seconde Edition.* 12mo. Paris.

In the first of these publications, the thoughts of Antonine are judiciously digested under their proper heads; the second contains a faithful and elegant translation.

25. *La Gnomonique pratique; ou l'Art de tracer les Cadrans Solaires avec la plus grande précision, par les Méthodes qui y sont les plus propres, & le plus soigneusement choisies, en faveur principalement de ceux qui ne sont point versés dans les Mathématiques.* Par Dom François Bedos de Celles. Seconde Edition. (with thirty-eight cuts, and a Map of France.) 8vo. Paris.

This treatise is very plain, minute, and methodical, and chiefly designed for the use of artists not versed in mathematics.

26. *La Mascalcena, o sia la Medicina Veterinaria Ridotta ai suoi veri Principi. Opera da Giovanni Blugnone, Cirurgico Collegiato nella Regia Università di Torino, e Direttore della Scuola Veterinaria.— Della Zootomia. Tom. I. che contiene l'Anatomia in generale, e l'Ippometria.* 8vo. Torino.

This work will be one of the completest that have hitherto been published on the veterinary art, and consists of a number of volumes. It begins with a chapter on anatomy in general: whence the author proceeds to his Ippometry, or the consideration of the external parts of a horse, their beauties, defects, and external diseases; and gives proper cautions against the impositions of horse-dealers. The Ippometry consists of twelve chapters, and is subdivided into sections.

27. *De Fenomeni della Circolazione operata nel giro Univerſale de' Vaſſi de' Fenomeni della Circolazione languente; de Moti del Sangue indipendenti dall' Azione del Cuore; e del pulſar delle Arterie. Diſſertationi quattro dell' Abbate Spallanzani, 8vo. Modena.*

These diſſertations appear to be the reſult of long and accurate investigations; the firſt alone is ſupported by 166 experiments.

28. *Oſſervazioni Meteorologiche et Botanico-Mediche per l'Anno 1772 del Signor Abbate Bonaventura Corti. 2mo. Modena.*

The Obſervations are introduced by a diſcourſe on the uſefulneſs of meteorological obſervations, eſpecially when applied to the vegetable kingdom, and the theory of diſeaſes. They appear to have been made with the greateſt accuracy.

29. *Antonii Scarpa in Mutinenſi Archigymnaſio Publici Anatomæ & Chirurgiæ Profeſſoriſ, de Structura Feneſtræ rotundæ Auris et de Tympano ſecundario, Anatomica Obſervationes. (with a cutt.) 8vo. Mutinæ.*

These nice Obſervations and judicious remarks will prove a very acceptable preſent to anatomiſts.

30. *Le Secret des Secrets Géométriques, ou la Quadrature du Cercle & la Triſeſſion de l'Angle, démontrées par des Principes inſalſibles. Par P. Durvuc, Curé de la Tutelaye. Première Partie. 8vo. Paris.*

Of the ſecond part of this publication, if ever it ſhould appear, we ſhall probably take no notice. The firſt contains—*Ampullas et ſeſquipedalia verba.*

31. *Antilogies & Fragmens Philoſophiques, ou Colleſſion Méthodique des Morceaux les plus curieux et les plus intéreſſans ſur la Religion, la Philoſophie, les Sciences, et les Arts, extraits des Ecrits de la Philoſophie Moderne. 2 vols. 12mo. Paris.*

This compilation conſiſts of extracts from l'Antiquité dévoilée, la Philoſophie de l'Histoire, Bayle, l'Evangile du Jour, les Recherches Philoſophiques ſur les Américains, le Tableau Philoſophique du Genre Humain, le Diſcours ſur la Liberté de penſer, le Syſtème ſocial, le Pirrhoniſme de l'Histoire, &c. &c. The editor's deſign is, to prove the incoſiſtency of infidel writers, by collecting ſuch paſſages in favour of religion, &c. as have dropped from their pens. He has, however, admitted many exceptionable paſſages, which he thought proper to ſoften and to correct; and by theſe alterations of the ſenſe of his antagoniſts, he has counteracted and defeated his own purpoſe.

MONTHLY CATALOGUE.

P O L I T I C A L.

32. *An Answer to the printed Speech of Edmund Burke, Eſq. ſpoken in the Houſe of Commons, April 19, 1774. In which his Knowledge in Polity, Legiſlature, Humankind, Hiſtory, Commerce and Finance, is candidly examined; his Arguments are fairly reſuted; the Conduct of Adminiſtration is fully defended; and his Oratoric Talents are clearly expoſed to view. 8vo. 3s. 6d. Evans, Strand.*

THE Speech which this author has thought proper to criticiſe afforded abundance of matter both for animadverſion and railſlery; though, in our opinion, it did not merit ſuch

such an elaborate examination. Admitting, however, the excuse of the commentator in justification of his prolixity, it must be acknowledged, that he has treated the subject with great vivacity. But we submit to his consideration, whether he has not, by the same excuse, laid himself under the necessity of criticising likewise the other Speech of the same gentleman lately published. Should he decline such an office, the same inference may be drawn by the public, which he has hitherto endeavoured to preclude; namely, that the arguments of the speaker are unanswerable.

33. *The Address of the People of Great Britain to the Inhabitants of America.* 8vo. 1s. Cadell.

The author of this Address endeavours by cool and dispassionate arguments to convince the Americans of the unreasonableness of their opposition, and the pernicious effects, on both countries, with which it must unavoidably be attended. — This production may justly be ranked in the first class of the many political publications, which have appeared during our contest with America.

CONTROVERSIAL.

34. *The Orthodox Dissenting-Minister's Reasons, for a farther Application to Parliament, for Relief in the Matter of Subscription to the Articles of the Church of England.* 12mo. 2d. Buckland.

This writer styles himself an *orthodox* minister; and in order to shew us what he means by this epithet, he tells us, that he is firmly persuaded of the utter ruin of man by the fall; of the utter impotence of men to save themselves; of the truth of the doctrine of the Trinity; of the necessity of justification by the imputed righteousness of Christ; of the necessity of being born again by the holy spirit of God; of the doctrine of unconditional election; and the final perseverance of the saints, &c.

The reasons which he assigns for a further application to parliament are these: 'First, says he, upon a supposition, that I have no objection to the matter of the articles themselves, yet I dare not subscribe articles of faith enjoined by human laws. Secondly, though I believe the doctrines of the gospel, there are many other things in the articles, to which I cannot conscientiously subscribe. And, thirdly, supposing I had myself no difficulty about subscribing, yet I am bound as a Christian, and a Christian minister, to assist those, who do not believe the doctrine of the articles, in obtaining relief from the compulsion of subscribing them.'

These Reasons are explained in a concise and familiar manner for the use of the author's congregation, to whom this treatise is addressed.

35. *A Dissertation on the Demoniacs in the Gospels.* 8vo. 1s. Rivington.

This writer endeavours to vindicate the common interpretation of *δαίμονες*, and *δαίμονια* in the New Testament. He supposes,

poles, that there may be many demons and spirits hovering and wandering about in the air; capable of doing much hurt to the souls and bodies of men; unless restrained by the good providence of God. He observes, that we cannot give any clear and rational explication of the malignity and incurableness of certain diseases; and that these diseases may probably be owing to the operation of evil spirits; that our Saviour and his disciples speak of the demoniacs as persons really possessed; and that several passages in the gospel, relative to this subject, are inexplicable upon the principle of mere disease or lunacy; that we cannot conceive how mere madmen and lunatics should be sooner and better acquainted with our Lord's real character, than the generality of the people, or the disciples themselves; that evil spirits, about the time of Christ, had a particular reason for exerting their power and malice, in opposition to the first establishment of the kingdom of God; and that our Saviour's casting them out of the bodies, was a proper type and emblem of his expelling them also from the souls of men.

These, and other arguments of the same nature, are modestly proposed by this writer to the consideration of the learned reader. But some of them, we apprehend, will be thought insignificant and unphilosophical.

36. *Irenicum: or, the Importance of Unity in the Church of Christ considered; and applied towards the Healing of our unhappy Differences and Divisions.* 8vo. 2s. Rivington.

The title of this tract, *Irenicum*, derived from *εἰρηνικός* though it seems to have a scholastic air in the front of an English pamphlet, has been prefixed by bishop Stillingfleet, and other writers, to treatises on religious unity. The bishop's *Irenicum* was written with the view of accommodating the differences then subsisting between the Church of England, and the Dissenters. The present work is designed to compromise those disputes which have lately arisen amongst us, concerning subscription to the XXXIX. Articles.

What is here offered for this purpose, consists chiefly of observations on the following heads:

That the church of Christ is founded upon unity; that this principle was carefully cultivated, and religiously maintained by the primitive church; that an early regard was paid to it by the church of England at the Reformation; that not only all the other Protestant churches, and all the foreign divines of that age, but even the old nonconformists here in England, had a deep sense of the importance of unity, strongly remonstrated against schism, and condemned it as a heinous transgression.

The right, wisdom, and utility of requiring subscription to articles of faith and religion, is, in the next place, stated and examined; several questions arising from the subject are resolved; and some expedients, which have been proposed, instead

Read of subscription to the XXXIX. Articles, as better answering the same end, are considered.

The whole is closed with an exhortation to Christians of all denominations amongst us, to cultivate catholic and uniting principles, for the sake of promoting concord; or of keeping the unity of the spirit in the bond of peace.

37. *Remarks on a late Publication, intitled, "A Scriptural Confutation of the Arguments against the one Godhead of the Father, Son, and Holy Ghost, produced by the rev. Mr. Landsey in his late Apology."* 8vo. 2s. 6d. Bell.

The learned author examines some of the principal texts, which are produced by Mr. Burgh * in favour of the Athanasian doctrine of the Trinity; and very judiciously exposes his fallacious arguments and misinterpretations of scripture.

38. *Remarks upon the critical Parts of a Pamphlet lately published, intitled, "Letters to the Rev. Dr. Benjamin Kennicott, by Mr. L'Abbé ***,"* Hebrew professor in the University of ***." By George Sheldon, M. A. 8vo. 1s. 6d. Cadell.

The Letters † of M. L'Abbé *** have been considered by many of his readers, as a formidable attack upon Dr. Kennicott. His adversary, the author of these Remarks, allows, that they contain some ingenious observations; but, at the same time, breathe a spirit of envy and malevolence.

In this performance the author demonstrates the utility of Dr. Kennicott's undertaking, endeavours to clear him of the charge, which the professor has brought against him, of attempting to corrupt the scriptures; and defends the various readings in his Two Dissertations. He then produces several instances of the professor's deficiency of knowledge in the Hebrew language, and exposes his false and inconclusive reasonings.

P O E T R Y.

39. *The Vindication of Innocence. An Elegiac Poem. Sacred to the Memory of her Majesty Caroline Matilda, late Queen of Denmark.* 4to. 1s. 6d. Bew.

There is a certain degree of indolence, which renders a man unfit for any active employment, any vigorous exertion of his faculties. In this hour of trifling and laziness, the writer, we will suppose, who affects to be a poet, seats himself in his chair, takes up his pen, invokes his Muse, and strings rhymes, as boys do birds eggs.

The writer of the present elegy is a versifier of this class. Some of his stanzas perfectly resemble the boy's arrangement of the eggs: here and there the egg of a magpie, and then the egg of a tom-tit. Example:

* See the Crit. Rev. for the last month, Art. 43.

† See Crit. Rev. Aug. 1772, and May 1773.

‘ No fire hadst thou, with all-endearing smiles
Of prattling infant innocence to please ;
Death had releas’d him from all worldly toils :
He never liv’d to take thee on his knees.’

Sometimes the rhymes are so unaccountably paired, that they seem to look at each other with amazement, and wonder how they came together. For instance :

‘ Here brothers’ bosoms emulation fill’d,
Who most fraternal tenderness should prove ;
Augusta view’d, rejoic’d, her youngest child,
The last dear pledge of royal Fred’ric’s love.’

Sometimes the sentiments are thrown into the same unexpected and unnatural connection :

‘ To cause a revolution in the state,
Though wretched, innocent Matilda fell ;
Perhaps the son to illegitimate,
The royal mother was exil’d to Zell.’

In the following line a non-entity is imbodied, and considered as a footpad or a thief, skulking in a secret corner :

‘ Some direful blow lurks in the womb of fate.’

And in the subsequent stanza, the author’s inattention to the rules of syntax betrays him into an indelicacy.

‘ Hail ! calm Content ! thou oft the peasant greets,
Returning from the labors of his days ;
And having feasted on the balmy sweets,
Happy upon a bed of straw he *lays*.’

Here the author addresses himself to *calm Content*, which, by the rules of rhetoric, we are therefore to consider under a personal idea ; he informs us, that the peasant ‘ feasts upon the balmy sweets’ of the *gentle nymph*, and that he ‘ *lays* her on a bed of straw.’

40. *Love Elegies. Written in the Year 1770. 4to. 1s. 6d. Becket.*

These elegies are seven in number, and represent the emotions which agitate a lover’s heart in different situations. In the first, he becomes acquainted with Amanda ; in the second, he is separated from her ; in the third, he despairs of obtaining her ; the fourth describes him as incapable of resolving to quit her ; the fifth expresses his joy at the hope of obtaining her ; in the sixth, his passion meets with various delays ; and in the seventh, his wishes are completed. The sentiments are tender and natural, and the versification harmonious ; and if, as we are told, the present is the first attempt which the author has made in this species of composition, there is ground to expect that he will meet with further approbation in the walk of elegy.

41. *The*

41. *The Country Justice. A Poem. By one of his Majesty's Justices of the Peace for the County of Somerset. Part II.* 480s 1s. 6d. Becket.

In the preceding part of this poem^{*}, the author warmly recommended lenity in the execution of the office he describes; and in that which is now before us, he continues to discover the same benevolent sentiments, by urging the protection of the poor. The didactic strain of the poem is agreeably varied, and mixed with poetical description.

42. *The Complaints of Runny-Mead: A Poem.* 4to. 1s. Bell.

The nymph of Runny Mead is here described as lamenting the degeneracy of a people whose ancestors opposed the efforts of despotism on her ever-memorable field. The sentiments are sometimes not unpoetical; but the merit of the piece consists chiefly in the professed attachment to freedom.

43. *Regatta; a Poem. Dedicated to the Right Honourable Thomas Lord Lyttelton.* 4to. 1s. Kearsly.

This poem contains such a general description of the Regatta, previous to which it was published, as might be anticipated from the nature of the entertainment. The author with a laudable zeal, draws a happy presage of the increasing glory of his country, from the generous emulation excited by this scene of festivity. The poem is not void of fancy, nor the versification unharmonious; but an inadvertency with respect to consonance, is discernible in the two following couplets.

* For arts like these a Briton scorns to gain
Th' immortal honours of a deathless name.*

* Wrapt and deluded, the fond muse survey'd
The beautiful phantom which the sylph had rais'd.*

44. *A poetical Epistle (moral and philosophical) from an Officer at Otaheite to Lady Gr*v*n*r. With Notes, critical and historical. A new Edition, corrected and enlarged.* 4to. 1s. 6d. Evans, Strand.

The Epistle from Oberea, the first of the *Otaheitean* productions, has been succeeded by several imitations, which, without its delicate address, even exceed the model in pruriency. This gallant officer makes a most furious onset under the auspices of the Cyprian goddess, sparing neither age, sex, modesty, virtue, or decorum, till after describing, in feeling strains, the discipline of tattooing, and discharging volleys of *metee attira, timoredee*, &c. he retires from the field of action, to take a view of the dispute between Great Britain and America.

We have formerly delivered our sentiments with respect to the nature of the poetical effusions relating to Otaheite, and shall only observe further, that as the subject has now lost its novelty, the votaries of the Muses had better turn their thoughts to some other scene of entertainment.

* See Crit. Rev. vol. xxxviii. p. 76.

45. *An Heroic Epistle from Omiah, to the Queen of Otaheite; being his Remarks on the English Nation. With Notes by the Editor.* 4to. 2s. Evans, Strand.

Well may poor Pegasus rue the day that Otaheite was discovered by our voyagers; for ever since, he has been kept almost constantly trudging between that island and this capital. Thrice has he traversed the immense intervening ocean to gratify the love of Oberoa, and he is now sent upon a fourth excursion for the sake of the same celebrated personage. We are glad, however, to find that the subject of his dispatches is at length changed, and that we can at present peruse them without incurring the danger of being *tattooed*, which we were most unmanfully in the preceding correspondence of the Otaheitean queen.—The remarks here made on the English nation are in general just; but there is an obvious impropriety in representing not only Omiah, but Oberoa, as acquainted with various particulars, of which they cannot be supposed to have ever heard. This author has once fallen into the same inadvertency which we remarked in our review of the Regatta, and deserves the more to be observed, as we never knew an error of this kind admitted into a poem of much merit.

‘ Cross o’er the seas, to ravage distant realms,
And ruin thousands worthier than themselves.’

46. *The Cypress Tree; or Moral Reflections in a Country Church-Yard.* 4to. 1s. 6d. Kearsly.

It is natural for the scene which is the subject of this production, to increase the solemnity of reflections, and supply in some degree the pathos of poetry, by the force of moral sentiments. The author of the poem, however, is not entirely indebted to this circumstance for what merit it possesses. He discovers the efforts of a genius endowed with some capacity of affecting the heart through the medium of fancy; and if the versification sometimes sinks to the level of the prosaic stile, it may in great measure be imputed to the author’s youth.

47. *The Political Looking-Glass. Humbly dedicated to the King.* 8vo. 1s.

A mirror in which the author may behold his want of poetical talents.

D R A M A T I C.

48. *New Translation of the Adelphi of Terence into Blank Verse with Notes by the Translator.* 8vo. 1s. 6d. Dodsley.

The Adelphi of Terence was taken from the Greek of Menander, and appeared about 168 years before the Christian era. Its title is derived from the *brothers* (ἀδελφοί) Demea and Micio, the old men, and Æschinus and Ctesipho, the two sons of Demea.

This translation is in easy and familiar blank verse, properly suited to the original; and, as far as we have examined, executed with fidelity, and a classical taste.

49. *The*

49. *The Snuff Box; or, a Trip to Bath. A Comedy of Two Acts. As it was performed at the Theatre Royal in the Hay-market. By William Heard. 8vo. 1s. Bell.*

This little piece had been originally intended for a comic opera, but was afterwards changed into its present form. Though the incidents be not ludicrous, some of the characters are marked with a degree of exaggeration which affords entertainment; and the dialogue is maintained in a strain somewhat superior to the common run of such productions.

50. *Edward and Eleonora; a Tragedy; acted at the Theatre Royal in Covent-Garden, altered from James Thompson. Now adapted to the Stage by Thomas Hull. 8vo. 1s. Bell.*

To retrench the works of poets of great reputation, is a task which may be effected with very moderate abilities; but the case is widely different in attempting to make alterations which require the power of imitating the manner of such authors. Mr. Hull aspires not to any competition for the laurels of Thomson, and it would therefore be unnecessary to remind him of his inferiority.

N O V E L S.

51. *The History of Fanny Meadows. In a Series of Letters. By the Author of The Exemplary Mother. 2 Vols. 12mo. 5s. sewed. Becket.*

We have very lately paid our tribute of praise to the author of the work before us, in our review of *The Daughter**, and her reputation as a writer will certainly suffer no diminution from the present performance. The heroine of the tale is a pattern of consummate virtue, and, although of mean birth, has delicacy enough to refuse the pressing offers of marriage made her by a nobleman, for whom she actually entertains tender sentiments, merely from a conviction of the impropriety of those offers.

We shall not here discuss the question, whether or not riches be a benefit, if they cannot procure the innocent indulgence of our inclinations, as this might lead us too far from our subject, and as, in the present state of things, it is sufficient to consider that prudence points out a thousand circumstances which militate against the nuptial union of persons in very opposite ranks of life. To illustrate the impropriety of such a connection both by argument and example is the business of this little piece, and the author has executed her task with taste and judgment.

52. *The Palace of Silence; a Philosophic Tale. Translated from the French. By a Lady. 2 Vols. 12mo. 5s. sewed. Bew.*

This Philosophic Tale, we are assured in the Preface, is a translation of a Greek manuscript, sold by a Greek of Navarino, a town in the Morea, to the commander of a Leghorn privateer. We shall not take the trouble to enquire when or by

* See p. 426.

whom it was written, as we cannot lavish praise on the author of it, either for the entertainment or the instruction he has afforded us. The story contains little variety, if the marvellous part of it be extracted, and we have not found ourselves much interested for the hero of it, although he is represented as the dupe of execrable fraud and the victim to hopeless love.

53. *The General Election, A Series of Letters chiefly between two Female Friends.* 2 Vols. 12mo. 5s. sewed. Walter.

If this novel becomes a favourite with our usual novel-readers, we should congratulate them on their change of taste. Though Miss Sidney and Miss Fielding, the writers of the Letters before us, deals chiefly in politics, it must be confessed, that the discussion of such subjects is to be preferred to that of the tender ones so plentifully dispersed throughout most of the modern novels.

54. *The Prudent Orphan: or the History of Miss Sophia Stanley.* 2 Vols. 12mo. 5s. sewed. Roson.

55. *The Morning Ramble; or History of Miss Evelyn.* 2 Vols. 12mo. 5s. sewed. Noble.

56. *He is found at Last: or Memoirs of the Beverley Family.* 2 Vols. 5s. sewed. Noble.

57. *The History of Mademoiselle de Belean; or the New Roxana.* 12mo. 3s. sewed. Noble.

58. *The Capricious Father: or the History of Mr. Mutable, and his Family.* 12mo. 5s. sewed. Noble.

To give an account of each of these productions separately would be to bestow upon them a degree of attention to which they have not any claim. The general censure of demerit is obviously applicable to the whole; and whether they be considered with respect to fable, sentiment, description, or other circumstances, they are exposed to the reprehension, if not the contempt, of criticism. Violation of probability, penury of incidents, languor of expression, and inconsistency of character, are almost every where conspicuous; we shall therefore resign them to that oblivion which is the natural portion of such productions.

59. *The Adventures of a Cork-Screw.* 12mo. 3s. sewed. Bell.

Though this production cannot be admitted to any uncommon degree of merit, it may prove equally entertaining with others of the kind, which have not been ill received by the public.

MISCELLANEOUS.

60. *A Letter to Nobody; on the Negligence and Misconduct of Ecclesiastical Superiors, and particularly of a Modern Bishop.* 8vo. 1s. Kearsly.

The principal articles, in which this writer charges the bishops with negligence and misconduct, are confirmation and ordination: from thence he proceeds to pluralities, non-residence,

&c.

&c. On these topics he produces the suffrages of ancient writers, and throws out many satirical invectives against the superior clergy. But there seems to be nothing material in his observations, which has not been repeatedly advanced by preceding writers. And with respect to the general charge, negligence and misconduct may be alledged, with equal justice, against every profession, every order of men in society, from the king to the beggar.

61. *Remarks on a Voyage to the Hebrides, in a Letter to Samuel Johnson, LL. D.* 8vo. 1s. Kearsly.

In general, these Remarks are not destitute of foundation, though they appear to be as much dictated by acrimony as acuteness.

62. *Genuine Memoirs of Mess. Perreau's; (now under Confinement.) With many curious Anecdotes relative to Mrs. Rudd, 8vo. 1s. 6d. Allen.*

It is usual to defer an account of the lives of those who are accused or convicted of capital crimes, till they have paid their debt to the violated laws of the community. But in the present instance, the term of publication is anticipated, and premature memorialists seem to vie with each other in obtruding upon the world the history of two unfortunate persons, which has little other claim to the attention of the public, than the importance it may be thought to derive from the industry of the biographers.

63. *Genuine Memoirs of the Mess. Perreau. 12mo. 2s. 6d. New Kearsly.*

These Memoirs are written in the form of Letters, and have so much the air of a novel, that we doubt not they will afford some entertainment. The characters are drawn in a lively manner, and the narrative intermixed with suitable reflections.

64. *The Female Forgery: or, Fatal Effects of Unlawful Love. Being a minute and circumstantial Account of the late extraordinary Forgery by the Mess. Perreau's; with Mrs. Carolina Rudd's affecting Narrative of her fatal Connexion with Daniel Perreau; drawn up and corrected by her own Hand. To which is added, the Pathetic Elegy, which she has lately sent to him in the New Prison, preparatory to his Trial. 8vo. 1s. 6d. Bew.*

To this pamphlet is prefixed the portrait of a lady, in an attitude expressive of great agitation of mind, and designed, we suppose, for that of Mrs. Rudd. But having never seen the original, we must refer to herself for the similitude of the representation, as well as the authenticity of the Elegy annexed to the narrative.

65. *The Fashionable Tell-Tale. 2 Vols. 12mo. 5s. New. Noble.*

This production is not unentertaining. Had the author less frequently larded his jests with the unbecoming, however

ever fashionable, use of oaths or execrations, it would have been more agreeable.

66. *A Philosophical Dissertation on the Diving Vessel projected by Mr. Day, and sunk in Plymouth Sound. To which is added, An Appendix, shewing the various Methods of weighing Ships in general.* By N. D. Falck, M. D. 4to. 2s. 6d. Law.

Dr. Falck here delivers a distinct account of all the circumstances relative to the experiment which was last year undertaken to be performed by the unfortunate Mr. Day, who perished in the attempt. With respect to the causes of its failure, the author is of opinion, that the adventurer was not provided with a sufficient quantity of air, to serve the purpose of respiration for twenty-four hours: that the atmosphere of the summer season was too rare an air for the cold region into which he descended: that the cold of the latter must have probably chilled his whole mass of blood into a state of coagulation; and that the contrivance for disengaging the ballast must have exposed him to the greatest danger. As the immediate cause of the failure of this experiment, however, Dr. Falck assigns the weakness of the chamber, which he thinks was insufficient for resisting the pressure of the water.—Those who are desirous to be further informed on the subject of the diving vessel, may have their curiosity gratified by this dissertation, in which the author discovers some ingenuity.

67. *The Reply to Thomas Walker, Esq. By Robert George Fitzgerald, Esq.* 8vo. 1s. Parker.

We have always considered the public as wholly uninterested in this personal controversy, and shall therefore only observe, that the Reply is not destitute of spirit.

68. *The History of England, from the Invasion of Julius Cæsar, to the calling of the Parliament in 1774.* 14 Vols. By Joseph Collyer. 12mo. 1l. 1s. Johnson.

The author of this History does not affect the air of an original writer on a subject which has been of late years so frequently treated. The work, however, is far from being undeserving of approbation; and its moderate price may render it convenient for many readers.

E R R A T A.

In the Rev. for April, p. 293. 'daily bread' should have been printed in *Italics*. P. 338. *read,* 'ridicule the case of the author of the Confessional.' P. 343. *read* 'divide pronouns into personal.' *In the Review for May, p. 380, read,* 'the widow of a gentleman of the law of that name.'

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